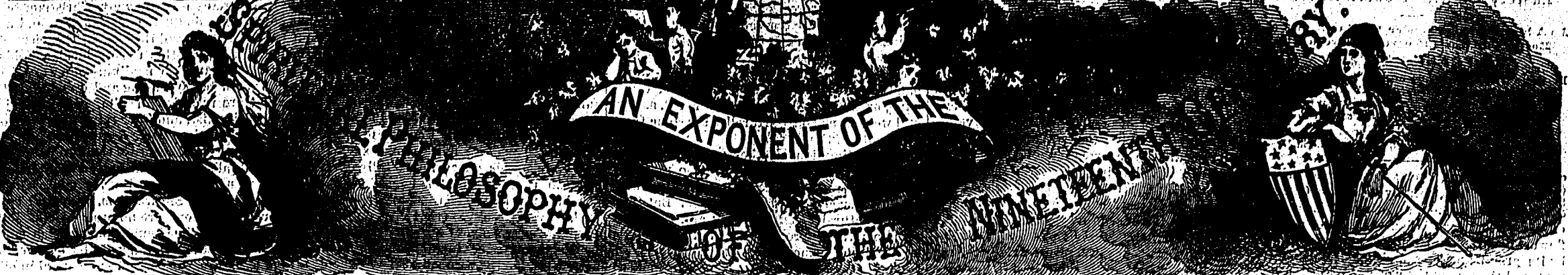


APR 12 1894

BANNER OF LIGHT.



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IPSWICH.

In Ipswich lights are cool and fair,
And the voice that comes from the yonder sea
Sings to the quaint old mansions there
Of "the time, the time that used to be";
And the quaint old mansions rook and groan,
And they seem to say in an undertone,
With half a sigh and with half a moan,
"It was, but it never again will be."

In Ipswich witches weave at night
Their magic spells with impish glee;
They shriek and laugh in their demon flight
From the old Maine House to the frightened sea.
And ghosts of old come out to weep
Over the town that is fast asleep;
And they sob and they wail, as on they creep,
"It was, but it never again will be."

In Ipswich rieth Heart-Break Hill
Over against the calling sea;
And through the nights so deep and chill
Watcheth a maiden constantly.
Watcheth alone, nor seems to hear,
Over the roar of the waves so near,
The pitiful cry of far-off year:
"It was, but never again will be."

In Ipswich once a witch I knew,
An artless Saxon witch was she;
By that flaxen hair and those eyes of blue,
Sweet was the spell she cast on me.
Alas! but the years have wrought me ill,
And the heart that is old and battered and chill
Seeketh again on Heart-Break Hill
What was, but never again will be.

Dear Anna, I would not conjure down
The ghost that cometh to solace me;
I love to think of old Ipswich town,
Where some of the better than friends were we.
For with every thought of the dear old place,
Cometh again the tender grace
Of a Saxon witch's pretty face,
As it was, and is, and ever shall be.

—Eugene Field.

ANNIVERSARY CELEBRATION OF THE Boston Spiritual Temple Society, At Berkeley Hall, Boston, Mass.

(Specially reported for the Banner of Light by F. A. Heath.)

Saturday morning, March 31st, this large hall was completely filled with friends of the Cause gathered to celebrate the Forty-Sixth Anniversary of the Advent of Modern Spiritualism. The platform was handsomely decorated with evergreens and choice flowers. Mrs. R. S. Lillie and Mrs. Colby-Luther were received with hearty applause. Mr. William H. Banks, the President of the Society, presided. The morning service opened with a fine rendering of "I Live for Those Who Love Me," by Miss Amanda Bailey of Salem, with accompaniment by Mrs. Ellen F. Burnett. After a sublime invocation by Mrs. R. S. Lillie, the President made a few opening remarks, announcing the objects of the Boston Spiritual Temple, and the importance to the world of the day we celebrate. Mr. John T. Lillie sang "Beckoning Hands" very effectively, after which Mrs. Lillie was introduced as the first speaker.

It is not necessary, said she, to review the introduction of Modern Spiritualism forty-six years ago; it is well known. We are here to celebrate the Anniversary of the time and date when communication between the two worlds was established.

We have two phases of phenomena, the mental and the physical. Mrs. Lillie said that she would speak of the progress made during the past forty-six years. Investigators are generally ready to admit what they see of the physical, but think that they can reason away the mental phenomena. We should remember that when the knockings were first heard there was no proof of immortality. Among those who have investigated the subject there stands out one noble man, Rev. Minot J. Savage, who said to us once, "If there is any proof of immortality it lies along the line you are pursuing."

Disease has been obliged to succumb to the power of such men as Dr. J. R. Newton, Dr. A. S. Hayward, and others, a work that has no equal save in that of that wonderful medium, Jesus of Nazareth. Children like Jennie B. Hagan have been permitted to give intelligent messages without any previous education.

The wide-awake people of this age are investigating Spiritualism, but too many of them do not have the moral courage to stand firm in the face of opposition. We would have you know that there is a larger class who know that it is true, and that there is a life beyond, instead of relying upon hope and faith.

In closing Mrs. Lillie said that she was most glad to give way to such a grand veteran worker as Mrs. Colby-Luther, who stood for the truth when it was far more unpopular than at present.

After another sweet song from Miss Bailey, the President introduced Miss Lucette Webster, elocutionist, who recited "Maria in Heaven."

Mrs. Colby-Luther was presented as the next speaker, and was received with unbounded applause. She said there is no slavery but that of ignorance. Spiritualism has demonstrated the continuity of life, and that there is no such thing as death. It demonstrates human consciousness forever. More light has been given regarding human life during the past half century than in all the eighteen hundred years before. The continuity of life has been proved all over the known world to millions of people. The question now is, What is to be done next? Spiritualism has no creed to offer, and acknowledges no high or low estate. Distress is to be relieved in every direction, and it must be done by humanity. Our grand old flag was referred to, the speaker adding that no church placed one of those beautiful stars there; and we should see that the church never removes one of them from that emblem of liberty. Our liberty must be maintained. The grand old statesmen of the past, among them Washington and Franklin, are living to-day, and taking an active interest in all that concerns the prosperity of this nation. Our children should be educated to become good American citizens, and Spir-

itualists should be awake to the exigencies of the hour.

At the opening of the afternoon service, Mr. George B. Cutter sang "The Model Church," by request. Mrs. Clara H. Banks then gave a very eloquent address, during which she compared the great book of nature with the book given to the Jewish race centuries ago. She said: There is no such thing as infallibility in manhood, and the Bible, written by man, is not infallible. Man is a spiritual being, and he shall control everything in this great conflict with the powers of darkness. Man is no longer a worm to be crushed out. Woman cannot vote, but she is going to baptize her children with the love of truth. Church creeds are changing; the doctrine of hell fire is not believed to-day. The rights of the people are manifest, and man must fight, if need be, for the truth.

Perfect equality between the sexes was strongly advocated.

At the conclusion of her lecture, the speaker was heartily applauded.

After a song by Miss Amanda Bailey, "The Flag of the Free," Chairman James H. Lewis introduced the blind orator, Prof. A. E. Tisdale, who said that there was great danger in celebrating these anniversaries, that we have too much of form, and enter not sufficiently into the spirit of the hour. Spiritualism is a child forty-six years old, and twelve hundred millions of people have passed away since that time.

The different phases of mediumship were alluded to, and the public charged to remember that the results produced are not the work of mortals. But Spiritualism is not a religion, in the common acceptance of that word. Religion supposes worship of some kind. Worship is one of the crutches of theology, and believers are inclined to form another crutch for Spiritualism. Superstition has ruled the world too long, and our church spires, pointing heavenward, are its representatives. A man may die to-day, and later assure you that he lives, and you know that you will live also.

The folly of trying to make Spiritualism a religion in the light of worship, was dwelt upon at length.

Spiritualism is a science, said the speaker, abounding in facts. I would say never attempt to accept any statement made by a spirit unless it is in harmony with reason—I mean that spirit assertions should be brought down to the test of human experience. Death does not work any change; the man who was given to worship here, goes on worshipping in his new life. Science comes to our relief. Nature, in the little bud and blossom, and later on in the ripened fruit, gives us a clear illustration of the life of man. Every man has duties to which he must attend, and growth is the great law of nature as well as of spirit. Those who grow in spirit-life will be far from us unless we grow correspondingly.

Spiritualism proves that we live after death, and are immortal in our own right; it leads to the destruction of theology.

Prayer was described as a supplication to some superior power for protection, but we must remember that prayer cannot change nature and its laws. I want you to realize, however, the power of thought sent out to the spirit-world.

Man has gone back for his religion more than eighteen hundred years to find his object of worship. Man should bow only to the shrine of duty, and remember that he is a spiritual being.

Mr. Lillie sang very finely "Shades of Evening," with accompaniment by Mr. William H. Boyce.

Several topics, "The Beaming Star," "The Easter of Spiritualism," "Many Mansions," and "Liberty" were presented for improvisation, which Mrs. Lillie proceeded to treat in a poetic strain. She said substantially that Spiritualism came as a beautiful star, and we celebrate its advent as our spiritual Easter, and sing "a Savior has been born." The grave has opened wide, and from the "many mansions" spirits come to us and assure us that they live. Thus we shout our anthem, that our friends "are risen indeed," and we rejoice to know they are not far away. We have "many mansions" in which the soul must dwell, and we should be careful to build our temples for eternal hours. We shall then be free, and liberty will be our song at last.

The evening session opened with a song by that veteran vocalist, Miss Amanda Bailey, entitled "Peace, be Still." Mrs. Emma Miner read an original poem written for this occasion.

Mr. Eben Cobb was introduced as the speaker of the evening. He said that Spiritualism enters into every walk of life. All the religions of the world are arrayed against it. The Christian world has claimed to open the only way to heaven. Spiritualism is tearing away the mask from creedal theology, and shedding light upon our pathway.

Mr. Cobb read from old records an account of spirit-messages given by two sisters in Salem, Mass., in the year 1892, and of the commotion caused thereby. Their work was attributed by the clergy of that day to the devil; but the fact remains that spirits manifested themselves through these two sisters. This was in the month of March; and coming down to March, 1848, we find Mrs. Fox asking of the rapping intelligence, first, "Who are you?" and second, "Are you dead, or still living?" Mr. Cobb said, further, that he did not owe his knowledge of Spiritualism to those Fox sisters, for it came to him in his own household.

In closing, Mr. Cobb related some of his experiences in the investigation of the raps given through the mediumship of Mrs. Ada Foye,

which attracted his attention to the truths of Spiritualism. We thank the Fox sisters for opening the door, and also those good and true mediums who stand between us and the beautiful land beyond.

Mr. George B. Cutter then sang "Beautiful Hands" most acceptably. Miss Lucette Webster recited "St. Peter at the Gate," much to the amusement of the audience, and after a song by Mr. John T. Lillie, Mrs. Ada Foye was presented, who said:

"This day of all others is the most interesting to the Spiritualist. We cannot help having a feeling of mingled joy and sadness when we review the pleasures and trials of mediumship."

Mrs. Foye here gave some of her own experiences in her father's Orthodox family in East Boston. The raps came to her when a child only twelve years old, the raps have followed her ever since, and hundreds have been converted to Spiritualism through them.

The assistance of her father and mother was feelingly alluded to. They are both denizens of the spirit-world, and their influence becomes more marked as the years go by. To her father's home at that time the clergymen of the vicinity came to pray that the devil who was controlling young Ada might be cast out, but the more they prayed the louder came the raps, and they gave her up for lost. Her mother, however, stood by her and encouraged her to face the world.

In closing the speaker said that we were celebrating the rappings which came through the Fox sisters the 31st day of March, 1848. Through that phenomenon we became convinced of the truth of Spiritualism. The people are eager to obtain evidence in place of so much philosophy. The great question is, Do our friends live after the change we call death? Spiritual phenomena furnish the answer.

Her work, she said, has been that of a missionary, and she finds Spiritualists everywhere. There is not a town and hardly a hamlet that is not affected by and interested in it.

The usual ballot test séance was then given, and the rappings were distinctly heard, very much the same, probably, as they occurred with the Fox sisters forty-six years ago. The first name given was Johan. Ohlsen, which was recognized by a friend present. William Oliver came with a message to a friend admonishing him in regard to his business, which advice was thankfully received. A message was given to a gentleman from a nephew named Hamlin, who said that he was lost at sea, which proved true. With him came the gentleman's father, who was readily recognized.

A score or more of names were presented with loving messages from spirit friends, and this séance proved one of the most remarkable given during Mrs. Foye's engagement. Questions were asked mentally, and very distinctly answered by raps. Names and communications were given to strangers, many of them very skeptical, but they were all acknowledged to be correct in every particular. A gentleman who was not a Spiritualist was called to the platform to select a ballot, and the spirits gave the name of Charles H. Noyes as the one written in the ballot, which, when opened, proved to be correct.

The service closed with the benediction.

Mr. William F. Nye of New Bedford was present, and said to the writer: "The possibilities of a séance like this are beyond conception."

Sunday morning the hall was filled to overflowing. The music for the day was furnished by the "Winnequitt Male Quartet" of Lynn, Dr. C. Sherman Wing first tenor, Jerome Bates second tenor, George B. Eaton first bass, John W. Burrill second bass. "Over the Hills at Break of Day," by the quartet, opened the exercises, followed with an invocation by Mrs. R. S. Lillie. The quartet then rendered "Beautiful Dream," which was received with marked applause.

Dr. H. B. Storer was the first speaker. He alluded to Spiritualism as an unsolved problem, the repository of infinite possibilities. The history of Spiritualism has been presented, and the affirmation of spirit-return has been given us from time to time. The essentials of human nature are very much the same. Communion with our own has always been more pleasant than that of intercourse with strangers. We love to blend and mingle our sympathies with our friends, and converse intelligently with them, and Spiritualism places us in communion with those of our own who have passed through the change we call death. To grow by contact with our fellow-beings is always satisfactory. All that we know of life is by its manifestation in organic forms. We manifest ourselves by the elements within us, different, yet always the more interesting on account of this diversity of character.

Our duties to each other were emphatically insisted upon by the speaker. We should address ourselves to relieving suffering humanity before we say much about our duties to God, our universal Father. The spirit, he said, expects to ascend by evolution. The aristocracy of nature should be our pride rather than any hereditary condition of life. Every individual spirit has the right to live without the dictation of priests or creeds, and learn for itself regarding the future life. We are holding communion with those who have gone on; they have taken all of their peculiarities with them, and they make themselves known to us by some trait of character peculiar to them.

This is what we claim for Spiritualism, and the great outcome of it all is knowledge rather than faith. Investigation by the common people has demonstrated the truth of Spiritualism beyond the possibility of successful contradiction from any psychological society or theolog-

ical institution of the land. Why, then, should we fear death? When this weary life is over we shall wake to the duties of life in a higher sphere.

At the close of Dr. Storer's able lecture, the quartet sang "Four Life-Boat Men" very finely.

Mrs. R. Shepard Lillie was the next speaker, and referred to the mental picture that is presented to us by looking back over the past forty-six years. Death at that time was represented as the king of terrors, and God, it was asserted, had doomed nine-tenths of the human race to eternal destruction without a single ray of hope. At every funeral we heard the hymn, "Hark from the tomb that doleful sound," and many preachers frightened the surviving friends with a description of the state of the lost, and they were told that their only hope was in the acceptance of Christ as their Savior.

The picture of what Spiritualism had accomplished toward lifting this cloud of uncertainty was vividly presented by the speaker. No system of thought has done so much in changing the tone of thinking people as this grand truth. We have all reverence for the material school, which has solved many material problems; but there is a restless, unsatisfied condition of mind that is not satisfied with materialism. Hope of immortality beyond death is the anxious desire of the human heart, but it is not found in the realm of matter. The world was in darkness, and at the time of the raps at Hydesville proofs of immortality were given.

Man's opinions regarding death and the future life have radically changed. The mental life we lead to-day is widely different from that of half a century ago. It is the testimony of many that they have intelligent communication with friends who have passed on before. We have entered a life of realities; the spiritual is most clearly outlined, and the greatest desire is to unfold our spiritual gifts. Man is taking his spiritual gifts out of the folded napkin where they have been concealed unconsciously to himself, and revealing the diamonds and jewels within which are to be polished. We may theorize about it, but the fact remains that spiritual growth is obtained through suffering. Work is the manifest destiny of humanity, and out of all the triumphs over trial and suffering we shall come like the burnished diamond.

The speaker referred to the earnest truths presented yesterday by the guides of Mrs. Luther, advising all to take note of the warning given. Spiritualism is a disturber of the peace, but after the battle there will be harmony. We must disturb the elements of wrong, touching upon every evil and injustice, until the world grows brighter under the light of truth.

Mrs. Lillie closed her interesting lecture with an improvisation upon the words "Perseverance" and "Resignation." Singing by the quartet concluded the services.

At the afternoon session Dr. H. B. Storer presided. The meeting opened with a selection by the quartet. Dr. A. H. Richardson was presented as the first speaker. He referred to the meeting as a reunion of the old veterans, among whom he noticed the senior editor of the BANNER OF LIGHT, one of the most kindly remembered Spiritualistic workers known, who had held aloft his glorious BANNER for more than a third of a century. He added that Spiritualism has come that we may learn to make ourselves better, and thus the world may be the better for our having lived.

Mr. William F. Nye of New Bedford, Mass., said that he desired to do honor to the raps that were heard at Hydesville, for it was through the agency of Kate Fox twenty-eight years ago that he became a convert to Spiritualism. He gave a very interesting report of that wonderful séance and the messages received, which, he said, were the means of his being really born again.

At this point Dr. Storer gave a pleasant greeting to Mr. Luther Colby, with the thanks of the public for the grand work which he has done for the Cause during all these years.

Mrs. Dick being called upon, spoke of the relation between us and the angel-world. She said that a thought read in THE BANNER when a child opened her eyes to spiritual truth. She described very interestingly several messages received while she was in the South during our late war.

Mrs. Emma Miner said that she came out of the church into Spiritualism. The grand work of Spiritualism is to show us the divinity within us. We are learning about a holy spirit within ourselves. We should appreciate the avenues through which we can communicate with our spirit-friends, but we should look within and study ourselves, asking the angel-world to come to us and develop our divine nature.

The quartet gave an original medley, composed by Dr. C. Sherman Wing.

Mr. Charles W. Sullivan was invited upon the platform, and was received with great applause.

Mrs. Kate R. Stiles said that we had opened the title-page of Spiritualism. Our audiences are made up of all classes, showing the advancing interest in the Cause of Spiritualism. She said further that she was sought when a stranger, and brought into a perfect knowledge of the continuity of life, and the fact that her dear friends who had passed on were still living.

Mr. F. A. Heath gave several recognized texts. He said that the phenomena of Spiritualism were what made him a Spiritualist.

Mr. J. V. Mansfield, known as the spirit-postmaster, was introduced, and said that more than six thousand written messages have passed through his hands. His looks are whitened

with the snow of years, yet he is young at heart.

S. L. Beal of Brockton, President of the camp-meeting at Cape Cod, remarked that he came out of the old theology into the more liberal truths of Spiritualism. His powerful Indian control gave advice especially important to all Spiritualists.

The service closed with a song by the quartet.

At the evening session the hall was crowded as never before, every available space being occupied. The exercises opened with "Nearer, My God, to Thee," sung by the quartet, and an invocation from Mrs. Ada Foye. This was her farewell séance, and there were many evidences of the strong hold she has upon the esteem of the people of Boston. After the singing of "Whispering Hope" by the quartet, Mrs. Emma Miner read an original poem written through her hand for this occasion.

Dr. H. B. Storer spoke of mediumship as the key to Spiritualism. He then moved that the thanks of the audience be extended to Mrs. Foye for the wonderful work she has accomplished during her present engagement, and the motion was unanimously carried.

After another song Mrs. Foye expressed her pleasure at greeting so large a gathering at the closing service. It shows that the people who gather here are anxious to hear from their dear ones, and know that they live. As we have lived with them here in joy and in sorrow, we are glad to know that we shall dwell with them in the great hereafter. Spiritualism is needed, else it would not have come to the world with such power. It gives us the knowledge that our Infinite Father never created a single individual in vain, but that all will be happy by-and-by.

We are celebrating a glorious event in the history of mankind. We are glad to see such a grand celebration of the Anniversary in dear old Boston. The souls of the arisen workers in this Cause are here with us, deeply interested and ready to help us on in this grand work. This is an age of progress, and those who do not begin their work now must expect to be left behind.

We should not condemn any of these manifestations because we cannot understand them. Science is aiding us in this onward march. Electricity always existed, yet it required a Franklin to discover its utility, and the result has been to render it of use in endless ways.

Science and theology have been at variance during the past, but Spiritualism and Science go hand-in-hand. It is no wonder that the clergy fear Spiritualism and warn their members to keep away from it. Their only salvation is to preach to their people the danger of their being eternally lost if they attend Spiritualist meetings.

If we rest our belief upon demonstration we shall surely succeed. The proof of immortality is furnished by Spiritualism. We can differ on special points, but must agree in the general truths. The doctrine of repentance and instant conversion, by which one is rendered sure of heaven, was pronounced inconsistent. If we do wrong we shall suffer until we atone for it. Remorse will be punishment enough, and will surely follow wrong-doing. We cannot place our sins upon any one who will suffer the penalty for us. Spiritualism teaches individual responsibility.

This celebration is full of meaning to us as Spiritualists. The old workers were referred to as full of rejoicing on account of it.

If you ask a clergyman, "Where has my mother gone?" he will ask in turn, "What church did she belong to?" If you say she was a Spiritualist, he will tell you it is uncertain where she may be; but Spiritualism tells us that our loving mothers await us upon the other shore. We must show our faith by our works, and do all we can to help the unfortunate of earth.

After an explanation of the method of preparing ballots for tests, and the singing of "Midnight Bells," Mrs. Foye seated herself at the table and proceeded to give names from the spirit-side. The first were John Hornby and Royal T. Spaulding, who were well known. William Bisbee, with several others, was also recognized, and gave answers to mental questions by raps. A lady present, who had risen to recognize a name given, was asked to hold out her hand, upon which Mrs. Foye read the name written within the palm, which was recognized as belonging to a dear friend. Many other messages and tests of a most satisfactory and convincing character were given. This was the best séance held by Mrs. Foye, and the audience listened with the most rapt attention during her remarkable descriptions. She said, in parting, that it was her duty to travel as a missionary, but she was sorry to leave her friends in Boston. She would urge upon all skeptics and unbelievers the investigation of Spiritualism, for which she felt they would be amply repaid. She concluded with a hearty good-by to all.

A SURE CURE FOR SCANDAL.—It was told of Hannah More that she had a good way of managing tale-bearers. It is said that whenever she was told anything derogatory to another her invariable reply was, "Come, we will go and ask it; it is true." The tale-bearer was taken aback, stammered out a qualification or begged that no notice might be taken of the statement. But the good lady was inexorable; of the took the scandal-monger to the scandal-monger to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.—Harper's Bazar.

Sunday School Teacher.—"Children, do you know the house that is open to all—to the poor, the rich, the sad, the happy, to man and to woman, to the old and the young? Do you know the house I mean?" Little Johnny—"Yeh, ma'am; I know." Well, Johnny, what house is it?" The station house.—E.

The Spiritual Posthum.

Easter, and the Modern Advent.

An Address delivered under the Auspices of the Boston Children's Progressive Lyceum, by
J. FRANK BAXTER,
In the Casino, Boston, on the Occasion of the Celebration of the Forty-Sixth Anniversary of the Advent of Modern Spiritualism,
Saturday P. M., March 31st, 1894.

(Furnished specially to the Banner of Light.)

EAST Sunday, and all Christendom was glad—in fact, doubly glad the Catholic Church, for the restrictions of Lent were off, its gloom was dissipated. Easter with its flowers decorated all temples of worship, and by its grand anthems and musical carols enraptured the ears of the world. While the day, *per se*, differs not from any other, yet the associations connected therewith by believing Christians make it one to be singled yearly, for, through educational faith, they believe that by a Christ's alleged resurrection immortality was brought to light.

If immortality is a fact of man's nature, it is no more a truth to-day, with all the knowledge Spiritualism has brought, than ever it was since the existence of man; nor was it more of a truth in the being and departure of Jesus than in the lives and deaths of all in the ages which preceded him.

Natural law is eternal. Natural law is co-existent with nature itself. The discoveries of laws and facts lead to the establishment of mighty truths. Truths are not revealed at once; but if not apparent, it is not because the truths are not, but because of man's inadequate ability at his stage of advancement and intellectual capacity to discover or to comprehend.

It would seem that, notwithstanding the recorded facts of the history of the ages of man—the many accounts of celestial interference, angel presence and interposition, the heavenly voiceings, commanding deities and messengers and messages of Jehovah and God, as found in both profane and sacred writing—the fact of man's immortality awaited revelation. Just what was portrayed to him by the soul-forces ever louder and more persistently whispering to advancing man that life might not be a mere span, was during long ages not apparent. The prophecy therein and thereby indexed was for centuries unnoted.

Up to the time of the alleged life and resurrection of a Jesus, if all was as we read in biblical history, it would seem that the Jews, as a whole, although deeming themselves the favorite race of God, caught not the idea of immortal life.

The belief in immortality seems not to have been generally entertained in the Israelite nation, although here and there it set lightly on the minds of some; and though it was taught by certain philosophers of other nations than that of Israel, yet no nation or race seems to have been much imbued with the thought.

The Jews believed in the voiceings and dictations of Jehovah, and in angels who manifested and ministered to them, as messengers from God—from heaven where created; but no thought seems to have been entertained that they might have been or could have been returning spirits of the world's departed dead. Pagans, before them, were fixed in the belief of invisible guidance, but to them the guides were tutelary deities.

Among the Gentiles contemporaneous with the Jews, however, there are indications of a strongly entertained idea, a seemingly widespread and developed belief, that man might have a destiny as an immortal soul.

We read that eventually Jesus came, and we note that, though as a nation the Jews had believed that a Messiah, once promised, would come, and although they were at this time expecting, as they prayed that fulfillment might be, that they might be restored thereby, as they anticipated, to their old-time rights and dignity, yet, when Jesus did come, waxed strong and grew to manhood, the Jews, for reasons, and seemingly through ill prejudice toward him for his denunciatory utterances against so many of the old Mosiac laws, Jewish rites and customs, and apparently because of his radical and pronounced attitude in his teachings, to them so contrary to established belief, they as a whole considered him an impostor. But it is shown that though Jesus had his friends, and gained many followers, his enemies in the Jewish lands were legions, and his fate was sealed. As the story proceeds he was legally murdered, afterwards his body was entombed, and then his relatives, disciples and friends awaited and watched for his resurrection, as he had led them to expect, and which came, mysteriously enough, notwithstanding the Roman guards and Jewish spies stationed about to prevent imposition.

Last Sunday throughout the Christian lands, from Protestant and Catholic pulpits alike, the entertained story of Jesus's death and resurrection was rehearsed and amplified. It was Easter, and glorious indeed was the message of immortality, and the occasion naturally was one of great rejoicing.

To the Jew, the day possessed no special charm; but to the Christian no day could be more joyful, for it commemorated to him an event paramount to all others. The story of the cross and tomb, the death and resurrection, is the story of all stories, constantly repeated; indeed, the name of Jesus, I opine, would not now be remembered prominently were it not for this threadbare tale so often told and emphasized, not to add exaggerated and dogmatized upon, from year to year. All the accounts of the works he performed, of the good he did, of the sayings he uttered, doubtless, had been forgotten, certainly not been dwelt upon, had not the story of his life been carried beyond his death, by recounting the details of his resurrection.

And why? Believing it, the major world has said: "As he did die and rise again, so may we, ay, so will we."

This story, traditional and doubtful though it is, gives to the believing church what it is pleased to call an assurance of immortality. The intuitive longings and aspirations within the human heart, the universal desire for continued existence, virtually select prophecies of immortal life, are what have always made the story so easily acceptable.

"If Christ be not risen from the dead," wrote St. Paul, "your faith is vain." Indeed, how true! But, after all, assurance of immortal life does not and cannot rest on any belief—either on a belief that our longings are intuitional, or on any faith that Christ, or any one else, was raised from the dead. If we knew that our aspirations and feelings are actually fulfilled, and if we knew absolutely that Jesus

was positively spiritually resurrected from the tomb then would we be justified in predicating decisively upon such knowledge immortality to be an assured fact, and that, too, unheeded or unneeded of any further evidence.

I say spiritually resurrected, because a mere physical resurrection had argued nothing beyond the possibility of a temporary animation of the physical man in his claimed death, and the resuscitation of life's functions in the same, in his alleged resurrection. For, I would ask Christians, if "flesh and blood cannot inherit the kingdom of heaven," then of what value, so far as establishing the fact of immortality, can or could the resurrection of the physical body be? So, allowing the story, as constructed on belief, and told in the Gospels, of the physical resurrection of Jesus to be true, it does not in the least prove immortality.

That Matthew, Mark, Luke and John believed in Jesus's physical resurrection may not be doubted; and so, to their best knowledge and understanding of facts and appearances, they recorded in truth. And the Christian church, accepting the Bible as the Word of God, infallible and without error, and with its unbounded faith in the supernatural and miraculous, naturally taught that Jesus was physically resurrected, and therefore felt justified for centuries in teaching that man would likewise be resurrected. I say doubtless the church felt justified, not that it really was justified, for I do not believe any one is justified in not using reason.

It has been of comparatively few years, confined in fact to the last generation or two of man, that many, if any, of the evangelical church, have seen the possibility of other than a physical resurrection, in Jesus's instance, or, assuming and construing in mind biblical facts, have dared to assert the probability of his spiritual rather than physical rising; or particularly have ventured to argue the impossibility of the rising from the grave of the physical body. And, strange to think, there is a goodly number yet which claims belief in a physical resurrection, and several of them who compose this number, and deemed wise, have recently asserted it.

Why, the Rev. Dr. Talmage, in his Easter sermon of one year ago, said, as published, as per his custom, all over the country:

"I find my strength in the passage, 'All who are in their graves shall come forth.'"

"I do not pretend to make the explanation. Have you any questions (in opposition) to ask? Come on, and ask them! I shall fall back upon the announcement of God's Word. 'All who are in their graves shall come forth!'"

"Who can sketch the scene? I suppose that one moment before that general rising there will be entire silence, save as you hear the grinding of a wheel, or a clatter of the hoofs of a procession passing into the cemetery. Silence in all the caves of the earth! Silence on the sides of the mountains! Silence down in the valleys, and far out into the sea! Silence! But in a moment, in the twinkling of an eye, as the arch-angel's trumpet comes pealing, rolling, crashing across mountain and ocean, the earth will give one terrific shudder, and the graves of the dead will heave like the waves of the sea, and Ostend and Sebastopol and Chalons will stalk forth in the lurid air, and the drowned will come up and wring out their wet locks above the billows, and all the land, and all the sea, become one moving mass of life, all faces, all ages, all conditions, gazing in one direction, and upon the throne—the throne of resurrection."

"All who are in their graves shall come forth." What a glorious thing it will be, when we wake up at last, to find our own loved ones beside us coming up from the same plat in the graveyard."

But enough! Yet this is the literal preaching and teaching, the literal meaning and impressing of this sensational preacher. Yes, sensational, but yet one whom all evangelical Christendom applauds, whose judgment majorities of the Christian churches respect, and whose words not a few swallow willingly and implicitly, because thoughtlessly, as the young birds take the worms from the mother robin.

Rev. E. Winchester Donald of Trinity, the successor of the late Phillips Brooks, is reported to have said in his Easter sermon last Sunday, and to have emphasized it, that the distinctive doctrine of Christianity which Easter celebrates is *not the immortality of man, but the resurrection of the body*; that by Christ's resurrection a revelation wholly unexpected was given to man; that there was a power in the universe by which man's perishable body should be changed into an imperishable body, as was his; that in the resurrection of Jesus two facts were shown, one, the real relation between our earthly bodies and the celestial bodies to be, and the other, that the substance of the spiritual bodies will be made of different material than composes our present earthly bodies. Well, if St. Paul taught aright, and is to be accepted as the interpreter of Christ, as I understand the Episcopalians believe, why is this not correct, as per that apostle's teaching?

The more thoughtful and scholarly of the evangelical church, generally, no longer teach a physical resurrection, and a large majority of the Christian world, accepting St. Paul as authority, but yet relying confidently on the modern advanced propounders of Christianity to tell them what St. Paul meant by his writings, are led to believe that, after all, the resurrection of man is to be of a spiritual nature.

The question of immortality had never gained ascendancy before the time assigned to Jesus in history. It had been, here and there, by philosophers taught, but not many were thereby affected. And although the Christian world claims that immortality was brought to light by Jesus, yet I fail to see how his physical resurrection could or does teach immortality.

Immortality is life independent of and after the discarding or even decay of the physical body. Immortality is spirit-existence.

"It is true, men do, as men have, and may, and will account for facts in their way, and give to the narrations, when the literal rendering is unlikely, a symbolical or a spiritual significance, especially if the facts in and of themselves are considered as actual or credible—at least if said by popular authorities and consent to be true in their happening—then men, either fearing to deny or dispute the record, or with strong reverence for the old, are inclined to allow them, but to interpret them in the light of fancy or faith. St. Paul did this, and the Christ he presented and interpreted is by no means the Jesus as portrayed in the New Testament history previous to St. Paul's day, although intended to be, and believed to be by the church. To read the creed and articles of faith of the evangelical church is plainly to show that it is far more Pauline than Christian."

Of course, facts are facts, and occurring, or admitted as having occurred, they stand stubbornly in the way, and they are to be accounted for as best they may be in the light of advancement, revelation of natural law, and by the standard of science. Once, voices from the heavens had no other interpretation among peoples than as the voice of Jehovah. Dictations from the celestial world were only to be

construed as commands from a living personal God, by his heaven-born messengers conveyed. All physical manifestations, like the levitation of Ezekiel, the hand which wrote upon the wall, the rolling of the stone from the door of the sepulchre, were only to be accounted for by the people of the respective periods. In their estimation, by God's interposing his own literal hand. It was God's hand which seized the locks of Ezekiel, and lifted him—God's hand which wrote on the plaster—and God's hand, or possibly the work of an angel, as several were seen about, that rolled the stone from the mouth of the tomb.

In my estimation all these and other things may have occurred, and they who saw and heard them, recorded their occurrences as truthfully as they could understand them. But they placed naturally such coloring and construction upon them in recording as in their wisdom as per the advancement of the age and their comprehension they must. Hence the facts as to appearances may be correct, but as to cause and accounting, all wrong.

And so in these days of discovery and progress, scientific advancement and learning, the strange facts of history seriously recorded, as well as those now presenting themselves, must have their plausible accounting and interpretation, not in the dim light of the past, but in the clearer light of present knowledge and development, and that, too, however absurd it may prove the old interpretation to have been, or erroneous any entertained belief or teaching.

Thus in the light of Modern Spiritualism, which for forty-six years has been persistently and universally demonstrating the fact of spirit existence by spirit presence, spirit manifestation and spirit communication, until several millions are made believers, not on faith but on evidence, there comes to these millions a new interpretation of many of the mysteriously explained occurrences of the past, a clearer understanding of the causes, and therefore a more intelligent explanation and better expounding of the hitherto deemed miraculous events.

The "Thus saith the Lord," with which the patriarchs, doubtless sincerely, as they believed, prefaced the commands and communications which they received from on high, assumes the possibility of a more rational understanding. Polytheism, or the belief of ancients in Gods many with their dealings among men, receives more reasonable clearing. Gods and deities, angels and demons, messengers and spirits, and all other celestial visitants, were as now but excommunicated human beings—mortals clothed upon with immortality. This interpretation, I say, to the millions now satisfied that spirits return, communicate and perform, is the more rational, if the Bible is admitted as a true record of happenings.

But let me say for myself I find no reason why I should, and yet many reasons why I should not, accept the Bible as God's Word, or even as plenary inspired, and hence I do not receive or impart it as infallible. A book is it by many men made, a history of traditional and doubtful events, as well as of actual facts more or less correctly stated, with various and oftenest strange constructions placed upon them in accord with entertained ideas of fancy, or of belief in the supernatural, among the recorders, and with use or misuse, but to them probably sincere deductions and final conclusions, all of which would be most likely with any. And then, too, as a record of actual facts, it is not necessarily correct, for the several Bible authors in their versions of the same events are greatly at variance, and even so as relates to the details of the story of the resurrection.

How all Christendom reconciles and accepts the Bible history unreservedly I cannot understand; but it claims to, and the majority of people in our land accept it as comparatively correct on the whole. It is because of this that I would say right here in this connection, candidly, that I fail to find the proofs of the Bible's wonderful stories in many instances satisfactory, in fact often wanting are they entirely. Still, in view of the spirit demonstrations of to-day, and with the light that Modern Spiritualism casts upon them, I can but say, really am pleased to think, that they may have been of actual occurrence. But to be honest, I must further say that it has been only through a clear knowledge of the various phases of mediumship and an intimacy with the modern spirit phenomena, that I have ever been able to reach belief in the possibility of many of the alleged ancient wonders. Spiritualism has cleared the Bible to my better understanding and greater acceptance.

Why, if I had accepted the statements of the Bible as conclusive and incontrovertible, without doubt, question or proof, as do Christians, who, in turn, advise others so to do—had I been such an implicit believer, I never could have raised my voice against Spiritualism at its advent, or against one of its phases of mediumship as they have developed, and above all against that phase known as materialization—and solid-formed organic materialization at that.

I could not help thinking, as the story of the resurrection was read and related last Sunday, how simple the whole thing is in explanation to the Spiritualist, with his knowledge of spirit-return, clairvoyance and clairaudience—and above all, how plain indeed to those Spiritualists who have abiding evidence that materialization is a fact: Explanations wholly natural and lawful, devoid of all supernaturalism or superstition.

The Spiritualist does not believe in the unlawful, the supernatural or the unproven. He does not, cannot, therefore, believe in a physical resurrection, but rather, in a spiritual resurrection. This expression, however, is really a misnomer. He believes in a physical death, and a spirit-emanation. He does not believe, as evidently did the Evangelists who wrote of Christ's appearances after his death, that Jesus was physically resurrected, and yet he may accept the story of his appearing and conversing as possible. We read, "Him God raised up the third day and showed him openly; . . . even to us who did eat and drink with him after he rose from the dead." (Acts x: 40-41). No wonder, to them, with the evidence lacking of spirit-return—or even of spirit-presence, save to a few, as to Peter, James and John at one time during Jesus's life, when the spirits Moses and Elias appeared—that they, with all their belief in the miraculous and in the supernatural, and with the teaching imbued by Jesus when in the flesh, should look for his physical rising, or from the appearances which eventually were that they should declare it so to be. But to him who in these days has evidence of spirit-return and communication, not only, but of visible presentation of the spirit, a natural understanding would present itself in the light of spirit-emanation

and spirit-materialization, and in place of rendering the appearance as that of the actual physical body, which was entombed, he would prefer believing it, if at all, as due to the materializing of the risen spirit.

Remember we learn from the account that when the disciples were together in a room, fastened in from intruders, or as from John we read, "The doors were shut for fear of the Jews," (John xx: 10), that Jesus appeared in their midst, and very tangibly, 'tis true, sufficiently to be seen and to speak, but it seems not sufficiently to be handled; for to Mary, who would have touched him, we read he said, "Touch me not." (John xx: 17). At one time of his appearing so fully developed was he that he dared suffer himself to be touched, for Luke tells us on this occasion he said, "Why are ye troubled? and why do thoughts arise in your hearts?" showing they had some misgivings about its being really his actual body. He continued, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet." (Luke xxiv: 38-43).

All this, true, but yet he appeared to them in the closed room. The question to the non-Spiritualist, and yet Bible-believer in a literal physical resurrection, is, How did "flesh and bones"—the body—enter through walls? But as the church believes in miracles and the supernatural, it would take refuge in replying, "It was a miracle. Anything is possible with God." But the Spiritualist, I repeat, discards the miraculous and believes not in the supernatural; and were there no natural possibility of such an event he would unhesitatingly discard the story. Possibly some Spiritualists do discard it. But to many Spiritualists, with their weighty evidence of materialization, the interpretation finds lodgment, that his risen spirit came, invisible, into the room or whereabouts at other times, and there gathered to itself elements from surrounding matter sufficient to make himself tangible, visible in the room, at times sufficiently to be touched—i. e., by process natural, now known as materialization, he appeared before them in what to them seemed a miraculous manner. And this view is strengthened when we read that later he "vanished out of their sight" (Luke xxiv: 31)—not went, or walked, but vanished. He appeared and vanished.

But if it was a spiritual appearance, and not his own physical body which arose, what became of his earthly body? I do not know. Various surmises and theories have been offered. Rector Donald in his elucidation at Trinity last Sunday, really gave his opinion of the matter when he presented the idea as per St. Paul taught, that the *perishable body of the tomb, by powerful and orderly although now unknown process was changed to a counterpart in appearance, though wholly different in its substance, inasmuch as then and after it was imperishable*. This is only theory, however, if taught by the Apostle Paul, as this preacher claims. But I care not here to offer theories of different ones, nor need I proffer any explanation, for I would be concerned now only with that part of the story which the Bible records. The New Testament tells us nothing about what finally became of the entombed body. The story tells us, substantially, that one Jesus, whose life had previously in part been given, was put to death and his body was placed in a tomb. Two women went to the sepulchre at early dawn, and found the stone rolled away from the door, and saw one or more angels about. Others came to the sepulchre to see, but were told "He is not here; he has risen." To all appearances it was true, and the physical resurrection of man, in belief, was based thereon, and it became a fixed dogma for ages in the Christian creed.

But it seems to me that if that was his re-animated earthly body which arose, walked abroad and conversed with friends, then there would have been some rational account of what finally became of it. And so St. Paul seems to have thought, and so concocted his theory that it was "changed," and "in the twinkling of an eye," into that spiritual body that was its counterpart, or double, and thus Rector Donald justified his theology.

What was to be the final destiny of the body which appeared as hinted at, and if a spiritual body, or if a materialized form actuated by the living spirit, such destiny would be likely; but if his earthly body, then unlikely, in fact impossible. When the apparition spoke to Mary in the closed room, it said, "Touch me not, for I have not yet ascended to my Father," showing the intention of doing so eventually, and if so, it may have been a spiritual body discerned clairvoyantly and heard clairaudiently by his sympathetic friends, or a form to dematerialize to an invisible spirit, and so be enabled to rise to spirit realms, or to "ascend" to his "Father," for he had told them previously that such material as flesh and bone was no part of spirit, nor could they enter the kingdom of spirit.

But all is, if it was his earthly body, which he had possessed for thirty or more years, that arose, escaped, and appeared, then *immortal life was not demonstrated*—Jesus brought not immortality to light. If it was his spiritual body seen clairvoyantly and heard clairaudiently, as most Spiritualists who accept the possibilities of the story, prefer to infer, or particularly, if it was his risen invisible spirit, made visible by a clothing of materiality, as not a few Spiritualists can interpret it, then immortality is proven.

I have said, accepting the Bible as a fairly correct history, many of its facts, once mysterious, or only miraculously accounted for, in the light of Spiritualism are shorn of their mystery and brought within the range of admissibility, that is, if the facts are admitted it should be because a possible explanation is entertained by him who admits them, and the Spiritualist accepting them has a natural construction to place upon them.

I am well aware that in the minds of all un-biased students, theological scholars included, it is a matter of great doubt really whether such a person as Jesus ever had an existence. Outside of New Testament history little mention is made, even in history contemporaneous with the alleged time of his living, and that little is said to be more than likely interpolation for effect and emergency. However, be it as it may be, majorities of the people believe such an individual lived, while many, with the number growing, disbelieve.

This question I would not discuss here and now, but would say that while, so far as I can discover, there is only probable evidence that Jesus is a myth, or better maybe an idealized character brought into biblical history, (and as such the claim is able that he is typical of one Apollonius of Tyana), yet there is, on the other hand, so far as I can find, no positive proof that he was actually a reality in life. The world

generally accepts the biblical history, regardless of any other, and questions not its correctness, and so believes that Jesus lived and died as recorded therein.

And let me say, most Spiritualists believe he lived; at any rate, they give Christians the benefit of this doubt among scholars, and assume that he lived, and they see in the character as presented, whether real or ideal, a noble man and a remarkable medium—one who, if living on earth to-day, saying and doing those things that are recorded of him, would be adjudged a Spiritualist, and Christians above all others would be the people to despise him, if not maltreat him, because of their prejudice against Spiritualism and their hatred of Spiritualists.

I want to say that I never quote the Scriptures to prove Spiritualism, or aught else, true. Such quotations are no proof at all. But I do quote often the phenomena of Spiritualism, as evidence at hand, of my ability to accept many of the strange occurrences recorded in bibles.

We read in biblical, and other histories, of certain phenomena, and we naturally ask, if ever those things occurred, why cannot or do not they happen now? And if they do take place in the present day, why that is the very strongest evidence that such things might have happened in the past. We read therein, too, of certain characters exercising strange spiritual gifts, healing the sick by laying on of hands, seeing visions and discerning spirits, and performing wonders, and also of their entrancement, and we naturally query, if such endowed individuals lived then, possessing such potentialities, why are there not such constituted and capacitated individuals now? And if such persons are known among us, why that is the very strongest proof that such as they may have lived in ages gone by. So, it chances, as the claimed facts of yore, generally, are corroborated as to possibility by similar phenomena to-day, I can accept them both, ancient and modern; and as the healers, seers, prophets, teachers and wonder-workers of the ages past are supported as to the possibility of their alleged methods and cures, visions, prophecies, strange utterances, and so-called miracles, by the modern mediums and psychics in their various phases of mediumship and gifts, as exhibited the past forty-six years, so do I present them both in evidence, the old and the new, side by side.

In this way I accept and present the gifted characters and spiritual facts of our Bible, and thus I to-day selected and presented the story of Jesus and his resurrection, illustratively, our Forty-Sixth Anniversary occasion following so immediately the Christians' celebration of Easter.

At the same time, note, I exhibit to you the fact that Spiritualists are, in the fullest sense of the term, positive philosophers, resting their beliefs, best contentedly, on the evidence afforded their senses, preferring always facts to faith, and reason ever to superstition.

Belief and faith carry us far; and in many things we even for unknown reasons entertain belief, and we possess unbounded faith. Yet, blind are they often, and may, as they oft have, lead us astray as well as aught.

The Christian believes and accepts on faith. The Spiritualist believes and accepts on evidence. The church says, "Believe! do not stop to reason, to doubt, to argue. To doubt is to be lost!" Spiritualism says, "Investigate, be convinced, use your senses, reason well, and accept unreservedly only on proof."

The Revs. Dr. Talmage of Brooklyn, N. Y., Mr. Woods of Cleveland, O., Mr. Cook of Boston, and others, have said, "The church has no need of phenomena to prove immortality," and have taught that faith is all sufficient"; but they seem to forget that the faith they talk so much about itself rests on alleged phenomena. Taken away from the life of Jesus, as told, the works he is reported to have performed, and where had been this faith? Had there been no phenomenal aspect presented in the story of Jesus's birth, life and death, nothing apparently miraculous associated with the accounts of his works, and a lack of aught seemingly supernatural in the record concerning his resurrection, where had been the boasted faith of the church to-day? I opine, absolutely wanting.

This leads me further in remark to ask, if a mere faith in the idea that man shall survive death, a faith pinned, too, on a general belief at that, that the story of a Jesus's life, death and resurrection, as told in the Gospels is true, and a faith only in the belief entertained of old that immortality was proven thereby—if such faith alone can afford such consolation to Christians as they assert, and I do not doubt it—if solely a faith in immortality is productive

TALKS WITH MOTHERS.—No. 2. FEEDING THE BABY.

Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and scientists who have analyzed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

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of so much pleasure and happiness, and is a guaranty for such expression and rejoicing, such display and extravagance, such celebration and jubilation as on every Easter occasion obtains among Christians and their friends, what should be thought, or can be said, of the hosts of a knowledge upon people, pertaining to this great question of continued existence? Most Spiritualists claim to have knowledge of this fact, and if so, are they not justified in holding their Anniversary occasions? On a day like this, which marks the anniversary of a memorable date in history on which was inaugurated our spiritual era, to-day forty-six years old, and which has brought new life to the souls, light to the hearts, and knowledge to the understanding of millions, are we not warranted in our jubilee? Not that we consider this day our Easter more than last Sunday, or any other day. In fact, many a Spiritualist kept and enjoyed Easter in and with the church. But the Easter of Spiritualism is perpetual, so to speak, rather than annual, and any day is Easter day. The song of Spiritualism is immortality. It is Spiritualism's constant theme—yes, its continual demonstration. It is because of this continuous phenomenal demonstration that Spiritualism is marked as a new dispensation.

Not but that Spiritualism is as old as man, but that in this latest revival, inaugurated on March 31st, 1848, the fact of spirit-presence and manifestation has been brought to the living consciousness of millions, and the claim to such a fact to the whole civilized world. It is the discovery of this fact which we to-day commemorate.

And what force those raps of Hydesville have exerted! A force leading to the conversion of millions—a force moving forward the human race from the darkness and errors of superstition and theological dogma—a force leading the world to better social conditions—a force leading all to greater intellectual understanding and attainment—a force leading to the furtherance and establishment of reforms—a force leading to the amelioration of all oppressed—a force removing from mortal minds the dread and fear, and from mortal souls the gloom and dreariness of death—a force opening up to this world an era of inspiration and rapid progress.

It is in commemoration of the inauguration of such an era as this—spiritual, reformatory and progressive—that we are here assembled. We would show our colors to the world. We would bear our testimony to the truth in this latest revelation. We would keep the event of the Advent of Modern Spiritualism conspicuously before the people. We would announce to you who are here, and by and through you to others who are not here, that this great event of history is by us considered of as great importance as any that our Christian friends celebrate, and not less, but rather more important than their Easter or Christmas.

Have you not noted how important Spiritualism has gotten to be? Has it occurred to you that of all the "isms," so to call them, in the realms of the religious areas, that Spiritualism is the only one sought for its "ism"? Its distinctive doctrines, say, its one distinguishing feature, its basic truth—spirit return and manifestation?

The people do not seek or listen to Orthodoxy for its doctrines—they do not attend the Universalist or Unitarian churches now particularly for an understanding of Universalism or Unitarianism.

While the man who occupies the pulpit is the man who can and was required to subscribe to the distinctive doctrines upon which his pulpit is founded in belief, yet the man sought and applauded by the people, and so held by the church, is he who is especially alive to the important issues and demands of the day—who treats liberally and in unbiased manner the questions of duty and reform, of social needs and human welfare. To preach doctrinal sermons, especially in the evangelical church, is to empty the pews; but to let doctrine and dogma alone, and deal with human weal, crowds the house. Hence to however much doctrine the man has subscribed, he from policy says little or nothing about it, except now and then, in case of some emergency. If you tell me that on Christmas and Easter occasions sermons are generally most specifically doctrinal, and yet never more crowded by attendants, I am ready to say and prove that the flowers, the music, the decorations and fashion's display are what draw rather than the sermons, or even duty.

But while Spiritualists themselves are particularly alive to all the issues of the day, secular and religious, and enjoy and applaud their unhampered and free consideration for the better conditioning of mankind, yet the anxious throngs who come to our spiritual meetings are disappointed if phenomenal as well as philosophical Spiritualism is not the theme presented and discussed, and oftener, too, if it is not illustrated or demonstrated by some phase of mediumship or phenomena in accompaniment or as supplementary. This is what forces so many lecturers, especially if mediumistic, to a continual arguing for and illustrating of Spiritualism in their work, in order to best meet the demands of the constantly inquiring throngs from the masses, and it is what, too, on the other hand, forces so many of those conversant with the general arguments for and the facts of Spiritualism away from our halls and lectures to the liberal churches and their sermons for satisfaction, to hear, as they say, "something new," rather than the necessitated, reiterated old.

And take the same speaker on two occasions, on one of which he will simply announce a lecture, and on the other of which he will additionally present phenomena, or have "tests" given, and while the audience in attendance upon the former may be large, yet that in assemblage upon the latter will double or treble it, or more likely be disagreeably crowded, to say nothing of the many seekers debarrated attendance. What do these things show? That it is Spiritualism, and its essence at that, which is demanded: The distinctive basic idea, not only in announcement, argument, philosophy and illustrative story, but in demonstrated fact, in phenomena presented, and by some phase of mediumship exercised.

While Spiritualism is ages old, and has had its various pronounced periods of action, yet in this latest and most marked period, I believe it is here as a permanency. Since the revival began, forty-six years have passed, and it is to-day more powerful, more demonstrative, more convincing, more popular and more largely noticed and sought. While it antagonizes error and false dogma, whether in theology or secular theory, yet it confirms, fortunately, the chief religious convictions of humanity, for it emphasizes the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul;

and it corroborates the intuitions of the races of the universe of the noariness and watchfulness of the dearly loved departed ones, and it meets the demands of the world of prayerful souls for loving guidance and assured spirit communion. And for these reasons, if for no others, I feel safe in asserting my belief in the permanency of Modern Spiritualism.

When it began, it was prophesied that in a short time it would be felt as a mighty power throughout the world, inaugurating revolutions unparalleled. It was announced that there would be unfolded a new dispensation to modify or supersede the old. It was told that thousands would be found to be mediums in time through whom immortal life should find demonstration. It was heralded that old authorities in church, state, and society would be weakened, and that individuals would be inspired from on high, and stand forth in their manhood and speak new truths to the world. It was foretold that alarming signs should appear, and that nations, churches and institutions would tremble by the force of revelations yet to come. It was predicted that revolutions undreamed of were assured, and that renovation, reformation and general progression would mark more rapidly than ever the order of the days as they advanced. That these prophecies have proven true, surely the present times decidedly indicate.

Why, look about, and see the practical work accomplished, acknowledged, among mankind by and in consequence of Modern Spiritualism's advent and persistence. It has led thousands from materialism to a belief in immortality; it has substituted knowledge, also, for faith in the minds of millions; it has not only bridged the river of death, but lighted the way till no gloom is there; it has joined Liberalism, and helped slay superstition and destroy false dogmas; it has explained historical secrets; it has unveiled biblical mysteries; it has always encouraged humanity to action and aspiration, instead of ever discouraging it with any theory of inability, depravity or vindictive and endless punishment; it has given a new impetus to free thought; it has given not only man, but woman, a broader freedom, and it still seeks to emancipate, as it ever has, all, black or white, female or male, poor or rich, who are anywhere suffering from mental, social, religious, political or physical oppression; it has given to the world new inventions; it has revealed hidden laws; it has warned individuals of danger, and found lost treasures and persons, in many instances, though this is not seemingly one of its prime objects; it has healed the sick in innumerable cases where all available human agency has utterly failed; and it has entered, if not led, every reformatory movement. Then, too, behold the long line of geniuses in music, in oratory, in literature, in art, in religion, and in all departments beside, and notice how many of them declare themselves conscious of higher powers, and forces, and thoughts, which inspire them, direct or lead them, than they in and of themselves possess. Its known attainments are great, showing that its silent influence must be far greater, and even beyond our present reach or scan.

Most truly and acceptably

"The world has felt a quickening breath
From Heaven's immortal shore,
Since souls triumph over death
Return to earth once more.
For this we hold our jubilee,
For this we joy we sing,
'O! Grave, where is thy victory;
'O! Death, where is thy sting?
Our cypress wreaths are laid aside
For amaranthine flowers,
For death's cold wave does not divide
The souls we love from ours.
For this we hold our jubilee,
For this we joy we sing,
'O! Grave, where is thy victory;
'O! Death, where is thy sting?
Immortal eyes look from above
Upon this joyous sight,
And souls immortal in their love
In our glad songs unite.
Across the waveless crystal sea
The notes of triumph ring—
'O! Grave, where is thy victory;
'O! Death, where is thy sting?"

NEW YORK.

Waterbury.—We have just been visited by an earnest worker, a pleasant woman and a fine medium, Mrs. Kate R. Stiles of Boston. She came well recommended by our pastor, Mr. Twigg, by whom we were assured she would give entire satisfaction, and we have not been disappointed in the least. Her lectures deal more particularly with the practical side of life rather than with theories.

Mrs. Stiles officiated here two Sundays, and gave the very best of satisfaction. She drew large audiences at each meeting, and was listened to with close attention to her lectures and tests.

The first Sunday she entered from the song sung by the choir, "Angels Are Coming." She said angels have been coming from time immemorial to earth, and communicating with mortals. All people are subject to angel ministrations; we all have so-called guardian angels, who come back from spirit-life to guide, help and protect their friends so far as possible. The correct view of angels is messenger. Some people, she said, claim angels have never lived upon this earth in the body, but she proved by the Bible that they were the spirits of our so-called dead.

There are many spirits who, when they pass to spirit-life, think they will never be able to come back, but by the united assistance of spirit-friends they learn, after a series of experiments, to control mediums and communicate with their loved ones on the earth-plane.

Looking out into the world, we see, she said, many doubters of a future life, but not nearly as many as there have been in past times. Spiritualism has been a great agent in reducing the number, and it will reduce the percentage still more in the future. The revelations of Spiritualism and the wonderful inventions and discoveries of the present day she considered were but the voice of God speaking to us from the world beyond.

Within the lids of the Bible are the strongest proofs of the fact of the return of spirits to this world. From time immemorial communication with the dead has taken place to a certain extent, but the time is coming when it will be of common occurrence. She declared she had no use for the word sin as it is used by the world at large. There is no evil; everything is good; but its manifestation may be in greater or lesser degree. All will become good, in time, by our efforts and by the ministrations of the angel-world. But do not, she said, devote your entire attention to angels out of the body, for there are many whom you meet and pass by in your streets every day, who are angels of good just as much as though they were on the other side of life.

She advised people not to accept everything from spirits or mediums unquestioningly, as so many are in the habit of doing. The Scriptures say, "Try the spirits, and see whether they be of God," or good. There are people in prison, but the most miserable are those who have seen the light and will not accept it. She believed that Jesus was the son of God, and as she looked into the faces of those before her she could not but believe that they all were the sons and daughters of God.

At the close of each lecture Mrs. Stiles gave some excellent messages and tests from spirit friends. At one séance, after a short discourse, she gave ninety-six names and descriptions, nearly all of which were recognized. She described a woman in spirit-life whose death was the result of a lamp explosion, and as she was not directly recognized, Mrs. S. left the platform and went directly to the party for whom the test was intended. When she returned, she recalled the circumstances. To a stranger the medium described his mother and several other relatives, giving names, and said: "Your mother says you are getting rarer your self, which you can account for, as you are a woman in spirit now." All of which she admitted to be true. Her psychometric readings were equally as wonderful to the audience. Taking up a bunch of keys from among objects articles which had been previously placed upon the stand before her, she said, "A gentleman now in spirit life comes in connection with these keys, who, although he suffers from asthma all of his life, did not pass over from that cause, but from some other disease." She also told of a lady in spirit-life falling out of a carriage and spraining her ankle, which she saw in connection with the keys, and also gave the names and descriptions of several other relatives of the family, all of which was acknowledged to be correct. She added, "The man in spirit-life made the cover to a foot-stool and fitted the lock to which one of the keys on the ring belong."

For the month of April we have Mr. Thomas Grimshaw, an eloquent and forcible speaker, who gave such general satisfaction in Watertown last October.

In my next report I will present a list of some of the workers and addresses of our Philosophy, who are booked for our Temple next winter.

C. H. MATTHEWSON, Cor. Sec'y.

April Magazines.

THE NEW ENGLAND MAGAZINE furnishes a large amount of reading pertaining to dramatic matters. The well known critic, Mr. Ball, discusses Henry Irving's influence on the American stage, and places that renowned actor on the plane of his historical fame; William Mathews, then whom none is more competent, pays a just tribute to the late Hon. Henry W. Payne, LL.D., who won enviable fame as a jurist and man; George Addison Cook gives "A Border Boy's Recollections of the War," B. P. Shillaber continues his "Experiences During Many Years," which are as interesting as usual; Mary A. Weston contributes a fine paper entitled "Shakespeare for Young People," an episode of Wellesley College; E. M. Shaw writes of "New Hampshire at the World's Fair." In the romantic line is a story, "A Farther Conference." There are several pretty poems in the current number. Warren F. Kellogg, publisher, 5 Park Square, Boston.

THE ARENA opens with a frontispiece of Alfred Tennyson, which is a new presentation of the late great poet's face. Rev. M. J. Savage discusses "Tennyson's Religion," using quotations from Tennyson's own poems to show that he believed in God and the immortality of the soul; Stinson Jarvis continues "The Ascent of Life," in the fifth part, which cannot fail of being eagerly read by our readers, treating, as it does at length, of the soul and the spirit; the trend of the whole article is to feed the soul and spirit on something more satisfying and more lasting than is being served by false presentations of the ever-living theme—the life here as a preparation for the life to come; A. M. Holmes, A. M., D. D., publishes a paper on "Heredity and Environment," which is most instructive. The number is very interesting, and worthy thorough perusal. The Arena Publishing Company, Boston.

THE MAGAZINE OF ART—Claude Phillips contributes the opening article, entitled, "Early Italian Art at the New Gallery"; J. M. Gray writes of "The Foulis Academy and James Tassie"; under the head of "Private Picture Collections in Glasgow and West of Scotland," Robert Walker gives an interesting description of Mr. James Reid's collection; "The Decline of Scenic Art in America" is from the pen of Richard Marston; Cosmo Monkhouse furnishes a fully illustrated sketch of the work of John Macallan Swan, A. R. A. "Our Illustrated Note-Book" is full of interest, as is also the "Chronicle of Art." Besides the numerous finely finished illustrations this number is further embellished by the beautiful frontispiece, "Pont-Y-Tarth," original etching by David Laing, R. P. E., and a full-page engraving by A. Kneeling from Raphael's "La Vierge à la Légende." The Cassell Publishing Co., 31 East 17th street, New York.

Passed to Spirit-Life.

From her home in Grand Rapids, Mich., on the morning of March 26th, after a brief but painful illness, Mrs. Dr. Hooker-Booser, formerly Dr. L. A. Hooker of Fond du Lac, Wis., at the ripe age of 70 years.

Mrs. Booser was a graduate from the Syracuse Medical College, and practiced her profession for forty years. She lived in Fond du Lac thirty years, where she was widely known and greatly esteemed for her many virtues and her brilliant mentality. About eighteen months ago she married Dr. L. A. Hooker of Grand Rapids, where she has since made many warm friends.

She was an active worker, identified with all reforms; an earnest Spiritualist, possessed of many mediumistic powers—a writer and a seer. She was charitable and kind to the unfortunate. The irreparable loss falls most heavily on the husband and son, heretofore as well as two sisters and a brother. Mr. L. V. Moulton officiated at her obsequies, and spoke eloquently of the soul's triumph and we could not but feel that our ardent sister stood among us in her glad immortal youth with those she loved just beyond the veil. The choir rendered sweet music, and the service was tender and still to memory dear—one whom to know was to love! (Mrs. C. H. HINKLEY.)

From Lunenburg, Mass., March 30th, Mrs. Eliza, widow of the late John Colburn, aged 92 years and 7 months.

Mrs. Colburn was born in Brookline, N. H., but had resided in Lunenburg over sixty years. Her husband had been fifty years in spirit-life, but had shared with her her strong abiding faith in Spiritualism. Both were highly respected and influential residents. Her niece, Mrs. M. J. Bosworth, and her son, Fred, lived with her in the old homestead, and both were awarded medals for their services in the army during the two years of her failing strength.

The funeral took place from her late residence Monday, April 2nd, at 10 o'clock, and was conducted by the writer. The spacious rooms were filled with relatives, friends and neighbors. There were appropriate floral tributes, two fine musical selections, and a charmingly delivered eulogy. Out of a family of ten, one sister, Mrs. Wright of Nashua, N. H., survives, and was present at the funeral.

So in the mortal has ended a long, upright and useful life, upon whose closing years Spiritualism shed its serene light, and proved an unfailing staff. JULIETTE YEAW.

From Worcester, Mass., March 17th, 1894, Dr. Ephraim D. Weatherbee, aged 78 years.

He was one of the first to appreciate the truths of Spiritualism, and fearlessly defended the Cause as dear to him. He was one of the earliest subscribers to the BANNER OF LIGHT, and welcomed its coming week by week. He lived and died in the comforts of spirit-communion. On account of the sickness of his wife the funeral was private.

From her home at Andover, N. H., March 28th, Mrs. Louisa L. Walker, aged 78 years 4 months and 8 days.

She was a kind mother, a true friend, and a Spiritualist for thirty years. She is not dead, but has passed beyond the veil that angels have over their eyes, and that we may behold those who have gone from the darkness and trouble of earth to the light of the eternal day.

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

A Prisoner in Bed.

Mrs. Mary A. Tupper has been released, at Wilton, Me., from the custody of extreme female weakness and nervousness, which kept her a prisoner in bed, unable to walk.

Lydia E. Pinkham's Vegetable Compound went to the root of her trouble, and gave her the liberty of health, so that after taking two bottles she was able to go out of doors and surprise her husband and friends by her improvement.

She says: "Women should beware of dizziness, sudden faintness, backache, extreme lassitude, and depression. They are danger-signals of female weakness, or some derangement of the uterus or womb. Take Lydia E. Pinkham's Vegetable Compound and be thankful for your life as I am. It only costs a dollar to try it. It will pay."

SPIRITUALISM DEFINED AND DEFENDED. Being an Introductory Lecture delivered at the Temperance Hall, Melbourne, Australia, by J. M. FREEMAN, for sale by COLBY & RICH.

ANNIVERSARY POEM, MARCH 31st, 1894.

Written for Edith W. Hatch to recite on the occasion of the celebration of the Forty-Sixth Anniversary of the Children's Lyceum of Boston, by MISS M. T. LONGLEY.

To-night we hold our jubilee
In merry speech and happy song,
For joy and mirth and harmony
To this bright evening hour belong.
All day our hearts have deeply stirred
Beneath the touch of heavenly light,
From angel-friends whose noble word
Gave inspirations pure and bright.

Such lofty teachings, grand and sweet,
From spirit-life have been revealed,
And all the hours have been replete
With blessings garnered from life's field,
Until to-night your souls are filled
With truths that angel hosts rehearse,
And every sentiment is thrilled,
By Love that fills the universe.

And now to-night our work shall be
To prove that happy days and boys,
With tender hearts and spirits free,
Make up a part of life's great joys.
Our Lyceum is the useful school
Where noble truths are wisely taught,
Where by the precious Golden Rule
Our deeds are measured and outgrown.

This day of days—March Thirty-First—
Commemorates the sacred hour
When angel ministrants dispersed
O'er earth, in many a golden shower,
The tidings that man never dies,
But that, through faithful works and love,
All souls from Error's bonds may rise,
And gain a conscious heaven above.

Oh! joyous year of all the years
Was that of Eighteen Forty-Eight.
When human doubts and human fears
Were hushed by spirits good and great.
Through children three the message came—
Conveying word of Progress true—
That set the nations all aflame,
And brought Eternity in view.

Sometimes the feeble things of earth
Confound the elders, grave and wise;
So children, in their simple worth,
May oft reveal, to your surprise,
That angels with them wonders show,
And move the world with mighty power;
For schools like this help children grow
In strength and goodness every hour,
And by their lessons daily prove
The Lyceum worthy of your love.

ADAMSON'S BOTANIC COUGH BALSAM.

CURES
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Regular Sizes, 35c. and 75c.
More than 25 years ago it was introduced throughout New England as a remedy for Coughs, Colds and Pulmonary Complaints. It has constantly won its way into public favor, until now it is the universal decision that ADAMSON'S BOTANIC BALSAM is the Best Remedy for Curing Coughs, Colds, Asthma, and all Lung Troubles.

Made only by F. W. KINSMAN & CO., New York, and Augusta, Me. For sale by all the best druggists. Trial Size, 10 Cents.

Oct. 14. 25c. 10c.

Works by Carlyle Petersilea.

The Discovered Country.
"Although 'The Discovered Country' is emphatically a psychological work, it is written in a style so simple in its power that those who run may read. In no single instance is the high, pure tone, which is the characteristic feature, departed from."—East London Advertiser.

"No more quotations and paraphrases could do justice to the beauty, comforting directions and pictorial delineations of this wonderful work."—Emma Hardinge Britten, in the *Usnesen Universe*. 12mo, cloth, pp. 460. Price \$1.00.

Oceanides.
This second volume is graphically described as a "psychical novel." In this respect, no less than in its general tone, it differs from the more occult and spiritually inspired "Discovered Country," and is calculated to appeal to each other's stern law of natural "affinity" existing between the male and female individuals of the human family, and the mutual and consequent sympathy which results from such mistakes."—Emma Hardinge Britten, in the *Usnesen Universe*. 12mo, paper, pp. 418. Price 50 cents.

Philip Carlisle: A Romance.
The hero of this thrilling romance is introduced to the reader as a young man of twelve years of age, residing in a quiet village in America. He was rescued by a ship's crew from the sea when a babe, and had been adopted by the steward's wife. As he grew up, he was ever, however, he is thrown upon his own resources, but, meeting a hermit who lives in a cave on a mountain outside the village, they are of great assistance to each other in many ways. The hermit, who is a musician of rare endowment, teaches young Philip his wonderful art, and in time the latter becomes equally skilled in the violin and the guitar. Philip are graphically described in the volume. The fact of spirit return and communication had been conveyed to him by the old hermit (a sensitive) in early life, and the child, who was also mediumistic, had been gradually developed until he proved a useful instrument for the spirit-world. The story is so entertaining, but the content is so much that is valuable and instructive, and constitutes a book that should be read by all Spiritualists. 12mo, cloth, pp. 460. Price \$1.25.

Mary Anne Carew:
WIFE, MOTHER, SPIRIT, ANGEL.
The Book will be a valuable addition to the library of every Spiritualist in the land, as well as a powerful literary work if placed in the hands of those who are inquirers as to the Spiritual Philosophy and its revelation. 12mo, pp. 252. Price per copy: cloth, 60 cents; paper, 40 cents.

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

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Selections from Buddha.

BY MAX MÜLLER.
Compiled by Miss CLARA BATES ROGERS, who in her preface says: "The following extracts are taken from one

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, APRIL 14, 1894.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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

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

New Trial Subscriptions!

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

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

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.

"Lexington Day."

This new holiday (the anniversary of the battle of Lexington and Concord) which the Massachusetts Legislature has just substituted for the old New England "Fast," will be observed on Thursday next, April 19th.

The BANNER OF LIGHT establishment will, therefore, remain closed during that date.

Parties having advertisements which they wish to renew on the 7th page of THE BANNER for April 21st, must have them at the office by Friday afternoon, April 13th, instead of Saturday, April 14th.

Correspondents are reminded that THE BANNER will be put to press for its issue of April 21st on Monday afternoon, April 16th, instead of Tuesday, 17th—or a day in advance.

No "God" in the Constitution!

As noted in THE BANNER last week, the famous "God-in-the-Constitution" project was "laid on the table" at once by Congress; but, of course, no person at all acquainted with the subtle action of determined bigotry will for a moment suppose that step has killed the measure! It is a halt—that is all. The feline is only crouching and vibrating for another spring at a subsequent time; therefore all friends of freedom of thought throughout this great republic should be warily on the defensive.

Ten good and substantial reasons, as follows, are given in the *Wilkes-Barre Times*, by "an intelligent contributor, whose high character as a Christian gentleman and loyal citizen"—says the editor—"cannot be impeached," why the movement now making to inject into the Constitution a clause specially recognizing "the supreme authority and just government of Almighty God in the affairs of men and nations," and invoking "his guidance, as a Christian nation, according to his appointed way through Jesus Christ," is to be deprecated and opposed by the people of the United States and their representatives from beginning to end. We commend them to the consideration of our readers:

He states that no representative of the people should vote in favor of any such amendment, first: For the reason that it would be a direct violation of the present Constitution, and would change the present broad and liberal government to a narrow sectarian institution. By the first amendment, made at the first Congress, March 4th, 1789, that body was prohibited from meddling with the subject of religious legislation, in any form or manner. This is the way it reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press." But the proposed amendment would be making a law to establish a religion—the Christian religion—by making that religion the supreme law of the land; and this no representative of the people, who regards his solemn oath to support the Constitution, has a right to do. It would also abridge the freedom of speech and of the press, by making all speech and all writing against the established religion heretical; and if the courts sustained the Constitution, which they would be bound to do, it would at once bring into contempt before any court, any man who would not or could not conscientiously subscribe to the Christian religion, thus ignoring the liberty of

conscience and the right of free speech and of the press.

Second, When the Constitution was established by the people of the United States, it was the people who gave it all the power and moral force contained. They were composed of all kinds of religious beliefs and of no religious beliefs, as the people of the United States remain to this day. And of the sixty-seven millions composing its inhabitants, scarcely twenty millions belong to the various denominations of the Christians, or are communicants in any or all Christian churches. This amendment, therefore, comes from a small minority of our people, who, in proposing it, ask for the privilege of practically uniting Church and State; and if an honest expression of opinion could be had from the churches, there is little doubt that a very large number would vote against any change in the fundamental law of the land. As an accepted principle of right that the majority should rule in America, it is claimed that this small minority of her Christian enthusiasts should be taught their relative position before undertaking the work of sectarianizing the government.

Third, To adopt such an amendment would disfranchise seven millions of Jews who cannot accept Jesus Christ, but who are good citizens. It would change the relations of upwards of forty millions of other people, who hold different shades of belief or no belief, by placing them in the category of heretics, depriving them of the right to testify in our courts of justice, and in other ways interfering with them as good citizens of the United States, most of whom are not opposed to the Christian religion, but do object to making it the supreme law of the land. Never before in the world's history, in any nation on earth, have the various religions of men been enabled to assemble and discuss their differences from one common platform, as they did at Chicago last year, which was wholly owing to the tolerant government under which we live. To destroy that toleration by declaring authoritatively this to be a Christian nation, would inevitably tend to division, exclusion and separation, and make it forever impossible to reunite its population.

Fourth, For the reason that no nation can adopt a heterogeneous religion; if a religion is once established, some leading church or party must become the acknowledged head thereof. In America it would soon become a question of Catholicism or Protestantism—the whole nation in the meantime being agitated by the widespread conflict, which might last, as it did in Germany, for thirty years, and in time might end the career of this mighty nation in bloodshed and anarchy, or subdivide it into petty states and territories.

Fifth, The proposed amendment would rob the people of the United States of the very "religious liberty" which it declares "we are grateful for." If the people of America, when they framed and adopted the Constitution, were wise and good enough to guarantee us "religious liberty," there can be no reason now for an amendment which, under the pretense of pleasing Almighty God, would rob us of that religious liberty. If we are not hypocrites in professing to believe and "acknowledge the supreme authority and just government of Almighty God in the affairs of men and nations," we should see that, if Almighty God had intended it, he could and would have put himself into the original Constitution at the time it was framed and adopted; and as no additional religious liberty is pretended to be incorporated, but rather an actual curtailment and destruction thereof, it should be unanimously rejected as unjust and injurious to the people.

Sixth, The proposed amendment should be rejected for the reason, also, that it would destroy our common schools, which, in accordance with a secular government, have excluded religious instruction from the same; whereas even now, under the most conservative methods, it is next to impossible to prevent sectarian jealousy from controlling or ruining them, and to adopt this amendment would insure their total destruction. There are technical reasons, also, why it should be rejected.

Seventh, That the United States is a secular government, guaranteeing religious liberty to all forms of worship, but is not a Christian nation. Washington said in reference to the treaty with Tripoli, "The United States of America is in no sense a Christian nation, but its Constitution provides equally for the enjoyment of all kinds of religious convictions." There is neither a special God nor a special religion recognized by the government of the United States.

Eighth, The proposed amendment professes to rely upon the assurances of God's "Word," but does not define what or which that "Word" is, or which of the many translations of his "Word" is the one to be accredited, if it means the Christian Bible. It does not say whether or not it includes the old Jewish Scriptures, or only the New Testament dispensation; whether it is the Catholic or Douay Testament, or St. James's (Protestant) Testament, and, if so, which translation; whether all other equally claimed expressions of his "Word," the Koran, Shaster, Vedas, or hundreds of other "Holy Words" of ancient and modern love and inspiration, is the one meant. The amendment would, therefore, in its present shape, be very defective for want of definiteness as to the particular "Word" meant.

Ninth, It should be rejected for the additional reason that several Christian churches claim to have the right to rule both civilly and by divine promise and authority, which would ultimately place the people of America under theological dominion and influence. Their claim of divine rights and authority as coming from Almighty God in the formation of governments, instead of the people, is in direct antagonism to the government established by the people of the United States. It is the entering wedge that would ultimately split the government asunder and establish the above-named pretense, while it would shift all responsibility upon the authority of God, and make him responsible for every form of bad government, tyrannical laws, taxing the people to support the clergy, and every other nameable curse that is likely to follow its adoption, as is at present the case under all the governments of the old world.

Tenth, We want this proposed amendment rejected in order that we may maintain the American idea of complete separation of Church and State, thereby conserving and protecting the rights of conscience. We want no doubtful dogmas incorporated into the national law or that of any of the States of this Union. We want no discrimination against citizens on the ground of heresy. We want men of all religions and of no religion to render service to the State and nation, and to defend us in the maintenance of equal and just

laws for all; a just government by the people and for the people, without the necessity of hypocrisy or perjury to evade religious prejudices, and so that every man can stand up and testify without a religious test oath. We want it opposed because all laws are not just, and do not, therefore, come from God, but from the people, who are weak and ignorant, and liable to err, making changes necessary and proper. We do not believe that all forms of slavery and tyranny which disgrace the records of the past were the work of God, but were owing to the ignorance and selfishness of men. Nor do we believe that any better laws would follow if we should adopt the present pretense, and allow religion to rule in the political affairs of this nation.

Let well enough alone! and do not allow yourselves to be persuaded by the fanatical notion that you would be serving God, promoting true religion or helping mankind on the road to progress by favoring its adoption. On the contrary, it would have the reverse effect. It would throw a firebrand into the inflammable materials of which we as a nation are made up. And by all the love of home, peace, contentment, happiness and future prosperity, let the good Constitution alone. This should be the prayer of every good citizen!

Plain Facts where Most Needed.

In the *Humanity and Health Magazine*, published in New York, Dr. H. Hitchcock crowds some extremely timely facts into an article on Vaccination. He well says that if the world should be swept by an epidemic that carried off from three hundred thousand to five hundred thousand children under five years of age every year, there would be such excitement and tumult as has never been seen, not excepting that caused by the scourge of cholera or yellow fever epidemics. Yet, as he likewise states, this is a mild estimate of the results accruing from the rite of vaccination, and every one of these deaths may, in the light of the facts, be considered a homicide caused by the vaccinator's lancet. Nor is this all. The death roll directly attributable to the immediate and remote results of vaccination at all ages of life will treble and quadruple the highest figures. And it is to be kept in mind that this is not for a single year only, but is a constant figure, going year after year, and all the time increasing.

This is, as he seriously observes, a terrible arraignment of the practice of vaccination, yet it is literally true. The records of a century of vaccination furnish evidence not to be refuted, and they are open to the investigation of any who choose to examine them. Nor yet is this all. There are the years of untold misery and suffering ere death steps in to be considered, and along with this the millions on millions of treasure expended in vain search for relief. Vaccination is neither more nor less than blood-poisoning, produced by the entrance of noxious matter into the circulation. The most virulent blood-poison is obtained from decaying organic matter of animal origin. It may obtain entrance into the organism through the atmosphere, food or drink; it is most commonly introduced by inoculation through an abrasion of the skin, a cut, a wound or a sore. The surgeon fears blood-poisoning from the wound he has made more than anything else he has to contend with, and he employs the utmost precaution to prevent it. The vaccinator deliberately makes a wound for the express purpose of introducing into it a blood-poison, the effete product of a virulent sore.

Vaccine matter is decaying organic matter of animal origin. It is a fitting product of disease—precisely the type of matter that the surgeon is so anxious to keep out of the wound he makes by accident on himself. Yet he will vaccinate, because he believes in vaccination. His logic is good until he comes to vaccination; there he has no logic at all—only a blind, unreasoning belief. Erysipelas is his greatest terror, his greatest foe. It is the alarm-signal of blood-poisoning; he knows it means death if it is not conquered. Erysipelas is the common result of vaccination. Jenner demanded erysipelatos inflammation as a guarantee of the genuineness of the vaccine virus and proof of its efficacy. Erysipelas is the result of blood-poisoning. Vaccination is blood-poisoning.

Vaccine lymph is unadulterated filth. Those can readily know what is meant who have seen a sore exuding its products, or have dressed an ulcer. The sight itself is repulsive. What would it be to deliberately put the finger into such, and then smear it over the flesh, or rub it in a sore? Is not the utmost care taken, on the contrary, to wash it thoroughly and keep the fingers off?

And yet such diseased matter as above described is proclaimed by pro-vaccinators to be the elixir of life that is inserted into the rosy arms of healthy babes! Let mothers, and fathers, too, think of it! The vilest product of the most deadly diseases is the thing that is going to protect your child from a disease that may never come its way. It is not for the purpose of curing any disease, for the child about to be vaccinated, that is, blood-poisoned, is in the best of health. It is for the purpose of making it sick now, on the supposition that it may get sick with some other disease ten or perhaps fifty years hence! "Could anything be more absurd?" As well give a child the measles for fear it may have the "ague" in years to come. There is no absurdity that is parallel to the vaccination craze, and certainly none that causes such widespread and fatal damage. Not a proposition can be stated in its favor that is not illogical and ridiculous; not an argument that is capable of being sustained by facts. Those who believe in it can give no better reason for their belief than that they have been told it would protect them from smallpox, or at least make an attack of the disease less violent; those who oppose it do so from a knowledge of its inefficacy, the dangers arising from it, and a more or less clear understanding of the facts.

Spirit Children.

The greatest satisfaction and enjoyment the senior editor receives after his long experience in the Spiritual Cause is the return of spirit-children, who have of late been brought to the weekly séances of THE BANNER, by their guardians, to relate their experiences in the Life Beyond, and at the same time send pleasant and encouraging words to their parents still residing on the earthly plane of life. No wonder that the Christ loved little children; in their purity and innocence they seem to be the keys which unlock the gates that lead to heaven!

See advertisement concerning Mr. Albert Morton's work, "PSYCHIC STUDIES," etc., on our fifth page.

Too Much Haste!

As a people we Americans drive too much, go too fast, are in too great a hurry, and want things done all at once. What we finally gain by it nobody can tell. This is rightly named the driving age. We act as if it were our duty to do the work of many generations that are to come after us. The activities of life have been immensely multiplied by the application of steam and then of electricity. And they are magnified as well as multiplied by reason of these forces bringing the world to our very doors, and by broadening our interests till they span the globe itself. So that our lives are made both quick and full, and no sooner is one task finished than another comes rushing in to leave us no time whatever for rest and recovery. It is the worst of mistakes that we labor under in giving way to this restless impulse of action. Men grow rich rapidly, because it is a new country just in the full tide of development, and that drives people forward to still greater and more varied undertakings. And the more public spirited one is, the stronger he feels this impulse.

Many feel that it is a dreadful case if the country grows rich materially without also growing rich spiritually. The spirit of unrest takes possession of them also. They feel that there is no time to be lost in this work of elevation and spiritualization; that they must be up and doing; that they had far better wear out than rust out; that they must make the present age better than the last; and that the seed must be sown for a great harvest while the soil is yet virgin. But in the midst of all this haste there is a fitting word to be spoken—a warning to be given in season. Can such persons afford to overlook their primary duty to be good to themselves? May they not, in their impulsive haste and increasing strain of purpose, forget that they should first of all see to it that they are good themselves. That too many of them are guilty of this oversight and forgetfulness is most certain.

Anniversary Reports.

THE BANNER, as in past years, is in receipt of many reports of services held in various parts of the country in commemoration of the Forty-Sixth Anniversary of the Advent of Modern Spiritualism: We thank the Secretaries and other parties for their kindness in forwarding them, and shall give them place in our columns as rapidly as space will permit. Accounts from Cleveland, O., Cassadaga Camp, N. Y., and other localities will appear next week.

A valued correspondent writes from the south-west to the senior editor of THE BANNER: "You have made a grand commencement of Volume Seventy-Five; hope you will do as well, or better, with Volume Eighty-Five—then you can rest—with Gladstone. May the good angels hold up your hands."

We are pained to learn—by a note from his wife—that our old friend and correspondent, Gen. John Edwards of Washington, D. C., who has been long an invalid, has fallen so rapidly of late that at date of writing, April 6th, his demise was considered as but a matter of days.

We have, since last report, received the following sums in aid of the veteran medium, Mrs. ANNIE LORE CHAMBERLAIN: First Spiritualist Ladies' Aid Society, Boston, contribution March 30th, \$6.00; Mrs. L., \$5.00; Mrs. Henry Harris, \$2.50.

We have devoted much space in the present issue of THE BANNER to Anniversary Reports—and feel assured that our patrons will find them pleasant and instructive reading.

Mrs. Emma Hardinge-Britten was announced to deliver an address on Sunday evening, April 8th, at the celebration of the Forty-Sixth Anniversary of the Advent of Modern Spiritualism by the Spiritualists of London.

Mrs. Orpha E. Touney has been duly appointed as Correspondent and Agent for the BANNER OF LIGHT at CASSADAGA LAKE, N. Y., for the coming season of '94.

WANTED—A copy each of "Art Magic" and "Ghost-Land." Address, stating price, J. G., care BANNER OF LIGHT.

Mr. William D. Bartlett.

One of the oldest citizens of Amesbury, Mass., and a descendant of Dr. Josiah Bartlett of revolutionary fame, passed away recently at the age of eighty-two years—within one month. He was long one of the most capable men of the town; an architect, a builder—a furnace inventor for heating dwelling houses (said to be the best in the world). He could not bear to drink the ordinary well-water of the locality—he said to the senior editor long ago—and the thought struck him to seek for a purer supply that he felt powerfully impressed was to be obtained by digging down deep in the bowels of the earth. It was with him but to think to execute. The result was he caused to be dug what might be considered an artesian well; it was eighty-one feet deep.

Several citizens said it was a great piece of folly for him to throw away his money in such a fallacious direction; he, however, paid no attention to their criticisms, but kept his men at work digging—saying he would mortgage what real estate he possessed, but that he would let those who called him "a crank" know that "there was a God in Israel!" Well, he succeeded! He lowered his pipes, and brought up the purest spring water we ever tasted; when his neighbors called to get a supply from him, those who had jeered him while he was experimenting were promptly denied the use of his pump.

He was, to be sure, eccentric in many ways, but in the most practical, mechanical things he was a wonderful success. A full, concise history of the usefulness of this man should be put on record by his town's people, as "none will ever look upon his like again."

Spiritual Meetings at Washington, D. C.

Among the notices of Easter Sunday sermons by the press of this city is a report of Mrs. Richmond's discourse from the Washington Post—which synopsis will be published next week, together with "Penn's" letter.

Fund for the Destitute Poor.

DONATION MONIES RECEIVED.
Mrs. Wm. A. Mason, \$4.00; Mrs. L. B. B., 60 cents; John Hallon, 50 cents; R. E. S., \$5.00; Mrs. A. A. Humphrey, \$1.75; M. B., 50 cents; M. Texas, \$2.00; E. Southwick, \$1.00.

One of the choicest locations at Onset is for sale—that of Mrs. Badington's, on the South Boulevard. See advertisement in another column.

Read Mr. Colville's remarks on equity, etc., on our eighth page.

Charles Edward Brown—84-year-old, the famous physician, died in Paris April 2d. He was seventy-six years of age, and was born in the Marais in 1817.

TIMELY TOPICS.

Is Church Federation Coming?—The preachers are quite as desirous of a look into the future as other people are. They are continually asking questions concerning it in the pulpits, to which they unsatisfactorily return answers of their own, more often believing it is going to be thus and so, because they want it to be thus and so. Rev. Mr. Roblin of the Second Universalist Church of Boston recently preached a discourse on the question, What is Coming? Church Federation? Evidently he both believes and hopes so. He remarked that this world's occupants must work together, be blessed together, be crowned together, as members of a brotherhood. He said, truly enough, that a person cannot do very much for this world who narrows his vision to a single point of view. The day for the specialist in religion is nearly over. We have heard some things, said he, that are transpiring that must open our eyes. The recent meeting in Worcester, and some of the utterances of the Boston pulpits, give an inkling of the changes which are taking place in the minds of the people. The Fatherhood of God, and the common destiny of mankind, we suggest might be fundamentals upon which church federation might be based. The trend of the Protestant churches is evidently toward unity of belief.

A Good Work Rightly Begun.—The American Invalid Aid Society, incorporated under the laws of Massachusetts last year, was set in operation in Boston, and may have been organized under the inspiration of a similar society in Paris, whose special purpose has been to rescue the children of tuberculous parents from untimely graves. It is well known that the government of India set apart for a national sanctuary a large grant of land on the slopes of the Himalaya Mountains, and it has been thought that the precedent was an excellent one for our own government to follow. The existing Invalid Aid Society, however, declines to wait for any similar action on the part of the United States government, but is actively proceeding in the collection of moneys, and performing the Good Samaritan's part toward poor but worthy tuberculous cases with favorable prospects for recovery. A grant of land has been asked from Mexico, with favorable expectations. One-half of the population of our several States is believed to consist of cured consumptives—a fact that should urge State legislatures to action. Tracts of land could be set aside as sanitariums in a number of our territories. A fee of only one dollar constitutes the condition of membership to this Society, and by a wide popular contribution to this individual amount a great many valuable lives can be saved. All needed information relative to the Society and its methods may be obtained by addressing the Secretary, W. P. Roberts, M. D., 180 Tremont Street, Room 19, Boston, Mass.

A Medical Wriggle in England.—Our valued correspondent, Emmet Danmon, M. D., writing to *The Echo* (London, Eng.), severely arranges the recent action taken by the General Medical Council in striking Dr. Allison's name from the roll of registered physicians for the singular reason that he has been teaching the people simple hygienic rules through the columns of the *Weekly Times and Echo*. He makes the following pungent quotation from Giltner ("Full Representation of Brown's System of Practical Therapeutics"), which is equally applicable to certain members of the profession in Massachusetts who are now seeking legislative protection: "Where there is no question of knowledge—where every one only supposes—one man's guess is as valuable as another's. Into the dense Egyptian darkness of ignorance through which our physicians grope they may not the least ray of light enters to enable them to see their whereabouts. When two physicians meet at an invalid's couch they can often, like the Ancients in ancient Rome, hardly help bursting into laughter when looking at each other."

God-in-the-Constitution.—THE BANNER gives much space the present week to the attempt of certain bigots to strap the knapsack of creeds and dogmas upon the hitherto (and now too) free shoulders of Uncle Sam. Concerning this matter the New York *Truth Seeker* remarks:

"The House Judiciary Committee by a majority vote has laid the Moss-Frye joint resolution on the table. Representative Stone made a vigorous speech against such action, but the Democrats voted solidly to table. So the resolution will not be reported, either favorably or unfavorably, as the adoption of the motion to table prevents a minority report being made. The theocrats now hang their hopes on the possibly friendly action of the Senate Judiciary Committee. It will be just as well for our friends to hold all blank remonstrances, and those which have been signed, ready for such an emergency. The enemy has not gone to sleep."

We see that Dr. Rouse of Bath, Me., has been making a good fight in the local press in the interests of anti-vaccination by remonstrating against the action of the Board of Health in advising that all scholars be vaccinated before the close of the present year. He says:

"This theory of vaccination has been exploded by the anti-vaccination society, who protest against the systems of their children being poisoned for life by vaccine virus. Bone diseases, running sores, cancers, catarrhs on the eyes and blinings, and many more diseases, are traceable to vaccination. Alderman E. M. Fuller said the microbes could not be washed out of the pipes of the Water Company in ten years if Andropogon water was run through them once. Those who oppose vaccination prove that the poison from vaccination remains in the system during life, and is transmitted to children and grandchildren, and even further in the line of posterity."

Presentment of Death Verified.—The following incident is related by a Confederate officer concerning the death of Col. Ben Wheat, commander of the famous "Louisiana Tigers":

"On our way to the battle of Cold Harbor, Col. Wheat insisted to Lieut.-Col. Peck of the Ninth Louisiana Regiment and myself that he would be killed in the coming battle. He was so confident of it that he told me what he wanted done with some property he owned. He wanted it to go to his wife and children. He was shot in the head, the ball passing through his brain."

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

Mrs. Emma M. Nutt, trance speaker and medium, is ready for engagements; will answer calls to attend funerals. Address 462 Jackson Street, Milwaukee, Wis.

G. W. Kates and wife will reënter the field of active platform labor, next fall, and would like to hear from any societies desiring their services for lectures and tests. Address Marlton, Col.

Mrs. C. Scott, who for years has been a resident test medium in New York City, has removed to 2440 North 17th Street, Philadelphia, Pa.

W. J. Colville will lecture in Hartford, Conn., every day except Sunday. Beginning April 17th, for two weeks, in Goodwin Building, under the auspices of Mrs. M. E. Bill, 89 Trumbull Street. The distinctly public lectures are at 2:30 P. M., April 16th, 18th, 20th, 22nd, 24th and 26th; and at 7:30 P. M., April 17th, 18th, 21st and 23rd. On other days, at 7:30 P. M., will give regular class-work, embracing spiritual culture and mental healing.

The friends in Washington, D. C., make the following announcement—to which all who are acquainted with Mr. Edgar W. Emerson will give their hearty endorsement: "We have with us for the month of April Mr. Edgar W. Emerson of Manchester, N. H. Mr. Emerson is considered one of the best lecturers and test mediums in the country, and always gives most convincing proofs of spirit-presence. His subjects for the lectures are of an interesting character."

Mr. J. W. Fletcher speaks and gives tests at 165 West 23d Street, New York City—the Ladies' Aid—on Wednesday evenings at 8 o'clock.

A correspondent writes from Washington, D. C., in re Mrs. Cora L. V. Richmond's lecture engagement there (which has just closed): "She has drawn well, and created quite a furor among those who rarely go to meetings. Her lectures have been a revelation to many, and certainly they have been some of the finest discourses I ever heard from her or any one else."

Bishop A. Beals speaks in Milwaukee the month of April; Chicago the Sundays of May; Muskegon, Mich., the month of June. Can be addressed No. 603 Grand Avenue, Milwaukee, Wis.

Dr. G. C. Beckwith-Ewell is engaged with the First Society at Saratoga Springs, N. Y., for three Sundays of May, and in New York City for June. May be addressed at Derby, Conn.

Mrs. T. U. Reynolds is engaged through April, Grand Rapids, Mich.; May, Brooklyn, N. Y.; Address 1637 Sixth Avenue, N. Y.

Mrs. M. S. Pepper will lecture next Sunday in New Bedford, April 29th, Portland, Me., May 6th, Stoughton, Mass., May 13th, Brooklyn, May 20th, North Attleboro; May 27th, Pawtucket, R. I.

NEWSY NOTES AND PITHY POINTS.

SUGGESTION.
 "Would you like to be told
 How to gather up gold?"
 Said the indigent man with a bow.
 "I've a leaning that way,"
 Said the millionaire.
 "The question that puzzles is how?"
 "I've a neat little plan,"
 Said the indigent man.
 "I'll tickle you almost to death;
 Simply bottle a share
 Of the freshest of air,
 To be sold at a dollar a breath."
 —Washington Star.

BANNER AXIOM.—"In things essential, Unity; in things doubtful, Liberty; in all things, Charity."

As for the gypsy moth, to exterminate which the Massachusetts people want Congress to appropriate \$100,000, Gov. Greenhalge would make that vagrant leave the State on the double-quick if he would read to the State the address before the Philanthropological Association of the Lowell High School on Some Beauties and Perils of Bug Hunting! (1891).—New York Sun.

A Camden, N. J., physician recently died from the effects of swallowing a tooth-brush bristle! Why didn't the law-protected "regulars" save him?

PLEASE MARK PAPERS!—Those of our friends and correspondents who feel to do us the kindly office of forwarding various papers to THE BANNER containing articles to which they wish to call the attention of its editors, are respectfully desired to MARK the items sent plainly: The number of papers to be looked over by us each day makes this earnest request a necessity on our part.

An old lady in New York wills that one million dollars be spent in building her a mausoleum! If this isn't evidence of insanity, what is?

Several of the ancient nations considered that the disembodied spirit was a tangible substance of a bluish color.—Ex.

Woman suffrage has been defeated in the Massachusetts Senate, although it went through the House with flying colors. But it won't stay defeated very long. Woman will yet stand at the right hand of man—his equal.

Paris still keeps on being bombarded.

Mrs. Mary Cowden-Clarke, compiler of the Shakespeare Concordance, is living in Italy. She is eighty-five years old, and was lately described as a prosperous gentlewoman.

A word once sent forth from the lips cannot be brought back with a chariot and six horses.—Chinese Proverb.

One of our Boston dallies has this to say of the Presbyterian and other plottings:

"It is somewhat remarkable that, if there is any good reason why the Deity should be recognized in the Constitution of the United States, the framers of that document omitted to put the name of the Almighty there. They were of the Christian faith, and believed in God, but they did not deem it wise to do what some good people now seem to consider necessary. It is a fair criticism that when these good people speak of 'honoring the Almighty' by putting his name in the federal Constitution they are sadly irrelevant."

It is reported that Great Britain in '94-'95 will make an outlay of £17,366,100 upon her navy, thus increasing by £3,125,000 the amount used last year. The number of men in the service will be increased by 6,700, including marines.

Money taketh town and wall,
 Fort and ramp without wall;
 Money moves the merchants all;
 While the tides shall ebb and flow;
 Money maketh Evil show
 Like the Good, and Truth like lies;
 This alone can ne'er bestow
 Youth, and health, and Paradise.

Milwaukee, Wis., had a fire April 9th by which the Davidson Theatre, etc., were destroyed (loss some \$225,000), nine firemen perished while on duty and a number were seriously injured.

Admiral Da Gama (of Brazil) continues to "escape."

As things now seem to be going in the churchial Zion, an amendment to one of King David's wise sayings, found in the text book of both church and Sabbath-school, would seem to be in point: "Put not your trust in creedal 'saints,' neither in Sunday-school 'princes' who wear diamond studs in their immaculate shirt fronts."

That Paper Trust "Organization" appears to exist largely upon paper. Carter, Rice & Co., paper mill agents, this city, say there is no foundation for the recent statements of a paper mill combination to fix a schedule of prices after Jan. 1st, 1895. They say that, owing to the great number of mills and the sharp competition, such an organization would not hold together for a week. There has never been any talk in the trade of a combination. "So mote it be."

We are glad to note that measures are being considered in some State legislatures, so that none but the flag of the United States shall fly from any public building in their several domains. This is as it should be; our nation has but one flag, no matter how many nationalities.

AND STILL SHE LIVES!
 (Answers.)

Queen Victoria employs four doctors.—Boston Globe.

"A Man and His Soul," by T. C. Crawford, and "The Dead Man's Message," by Florence Maryat, are soon to be issued by C. B. Reed, 614 Fulton street, New York. The latter book is a companion to "There is No Death," by the same author.

Col. R. G. Ingersoll's recent trip through the South is said to have been a kind of triumphal tour. The heartiest of receptions greeted him everywhere, and in Memphis and Chattanooga the hotel-keepers even refused payment of their bills. He and his party didn't owe them anything, they said!

"Peace hath her victories," and one of the greatest of them is won by people who overcome the desire to go to war.—Gaston News.

The New England coast was visited on Sunday and Monday last by one of the worst snow storms and gales of the season. Among the many marine disasters reported, the bark Belmont, sugar-laden from Cuba, was wrecked upon Cape Cod, with a loss of six men.

Good News for Asthmatics.

We observe that the Kola plant, found on the Congo river, West Africa, is now in use as a cure for asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free by addressing a postal card to the Kola Importing Co., 118 Broadway, New York, who are sending out large trial cases free by mail to sufferers.

Kindly Appreciation.

BRO. COLBY.—Dear Sir: Your report of the Anniversary at Berkeley Hall, Sunday, April 1st, is very fine, and I read it with much interest, inasmuch as I had the honor of conducting the senior editor of THE BANNER to the front, and I feel glad that I possessed persuasive eloquence enough to induce you to go.

THE BANNER throughout, which I received to-day, is highly interesting. "The Taxing of Church Property," the suggestive thoughts of William Foster, Jr., on Volume 75, "The Spiritual Facts of the Ages," by Dr. Willis, the Answers to Questions by the inspired teacher, W. J. Colville, and the views of Dr. J. M. Peebles, are all profuse in their eloquence, figures and facts. Yours very truly, Wm. F. NYE.

New Bedford, April 15th, 1894.

Massachusetts State Association of Spiritualists.

The By-Laws of this Association are ready for distribution; a copy will be mailed to any one who wishes to peruse it, or send application for same and one two-cent stamp by mail.

All Spiritualists interested in the promulgation of its truths, the protection of honest mediums and the general welfare of the Cause, are invited to become members. Membership fee, \$1.

F. B. WOODBURY, Sec'y.

189 Centre street, Woburn.

Read all the advertisements of spring medicines, and then take Ayer's Sarsaparilla.

MEETINGS IN MASSACHUSETTS.

Lynn.—A large and intelligent audience gathered both afternoon and evening at Exchange Hall last Sunday, to listen to the spirited and stirring lectures of Mrs. A. H. Colby-Luther of Indiana. Appropriate music was rendered by Mrs. G. D. Merrill. Mrs. Luther's subjects in the afternoon were, "Spirit and Earth-Life," "The World of Spirit, and its Influence on Human Life," both Physical and Spiritual. Evening Session, "Tramps, or the City that Made Them." Her utterances were to the point, and not one was lost on her attentive hearers, who gave her well-merited applause.

Mrs. Luther will lecture in Exchange Hall next Sunday at 2:30 and 7:30 p. m. She will also speak in the same hall April 22d; Prof. J. Cleary Wright, April 20th; and Mrs. R. L. Little the first two Sundays in May.

South Common street.

Lynn Spiritualists' Association.—Sunday, April 8th, at 2:30 and 7:30, Mrs. E. Clarke Kimball occupied our platform. Afternoon session opened with service of song, led by Bro. J. M. Kelly. Invocation, followed by reading of poem, entitled "Ministering Angels." Song by Mrs. Ella Libby, "Some Sweet Day." The subject for the address was, "We Shall Know Each Other There," a very inspiring and instructive lesson was given on life here and hereafter.

Evening session opened with service of song; invocation, followed by poem, entitled "Who Will Meet Us in the Beyond?" Then was given a short address, subject, "Drummers," which was well received. At close of address at each session a test case was held, at which many full names and descriptions were given, all readily recognized.

Sunday, April 15th, Dr. F. C. Drisko is to be our speaker.

Newburyport.—The Spiritualists of this city celebrated the Forty-Sixth Anniversary of the Advent of Modern Spiritualism in Fraternity Hall, Pleasant street, April 1st. Mrs. Colby-Luther was the speaker, and gave a most interesting history of the Advent of Modern Spiritualism. The largest audience of this season was present, and listened with marked attention to this brilliant lecturer. Our church-going friends particularly confessed they never heard such an able presentation of the subject before.

The Spiritualists of this city for that the Anniversary exercises were a perfect success.

The hall was handsomely decorated with potted plants and cut flowers, the stage being a bower of green foliage and flowers, with Lyceum flags tastefully arranged here and there, all of which was a credit to the committee of ladies in charge. The singing was finely rendered.

Mrs. Luther lectured on Tuesday evening, April 3d, in Church Hall, East Salisbury, Mass. The address of Spiritualism were forcibly put forth, and the address was well received by the audience, many of whom never heard our philosophy expounded before.

Mrs. Walter Merrill was the prime mover in holding this meeting, which was a great success.

May 27th we give a Memorial Service (to which the G. A. R., Women's Relief Corps and U. V. L. are invited) in Veteran Hall, C. Fannie Allen of Stoneham officiating.

The First Independent Club has elected the following officers for the ensuing year: Grand Master, S. R. Fox; Grand Matron, Mrs. C. Poor; Scribe, F. H. Fuller; Assistant Scribe, Mrs. H. F. Fuller; Treasurer, Wm. F. Holt.

Mrs. Colby-Luther will probably speak here for one month the coming season.

Benefit concert and ball by Boston Concert Company on Monday, April 23d.

F. H. F.

Malden.—Owing to the severe storm there was a slight attendance at the evening meeting. At 7:30 p. m. Mr. D. Evans Caswell of Melrose Highlands, under control, gave a very able and instructive address in Odd Fellows Hall.

Next Sunday evening Mrs. C. Fannie Allen of Stoneham, Mass., will lecture for this Society.

The Children's Progressive Lyceum met at Odd Fellows Hall at 2:30 p. m. W. E. N. Potter, Conductor. Owing to the small attendance on account of the weather, the special topic, "What is the Duty of Each Member Toward the Lyceum?" was omitted, but will be taken up next Sunday. Recitations, Florence Willard, Annie Goodwin, Gussie Potter; piano solo, Florence Willard; reading, Alice Fagan; remarks, Dr. Toothaker.

The Boston Children's Progressive Lyceum has kindly volunteered to give an entertainment on Thursday evening, April 12th, at Odd Fellows Hall, Malden, for the benefit of the Malden Lyceum.

J. R. SNOW, Sec'y.

New Bedford.—Sunday, April 8th, at 3 p. m., the First Spiritual Society held a memorial service commemorative of our arisen sister, Mrs. Elizabeth A. Owen, who passed to the higher life Tuesday, March 27th. When health permitted Mrs. Owen was, with her family of six children, a faithful attendant at our meetings; a medium herself, and one who was always ready when called upon to assist at our conferences. The Society thought it fitting to offer tribute to her memory. An eloquent and beautiful address was given by Mrs. Clara H. Hays on this subject, in her remarks there came the demonstration of two wonderful tests pertaining to the immortality of the soul.

The evening lecture on Mediumship was interesting and instructive. Next Sunday Mrs. M. B. Pepper of Providence, R. I., will occupy our platform.

Sec'y.

Melrose Highlands.—Services were held last Sunday in Rogers Block. Prof. J. W. Kenyon of Malden delivered a discourse upon "The Astronomy of the Bible." The speaker claimed the Bible to be an allegory.

Next Sunday Mrs. Wood of Stoneham will occupy the platform. Services at 10:30 a. m.

3 Appleton street, Boston. EDWARD P. FAXON.

Worcester.—Mrs. Sarah A. Byrnes gave highly instructive and able discourses Sunday, April 8th. She will speak again April 15th.

Friday, April 13th, the Woman's Auxiliary will meet at Union Veteran Legion Hall. Business meeting at 3, turkey supper at 6; lecture by Mrs. A. H. Colby-Luther at 8 o'clock.

GEORGIA D. FULLER, Cor. Sec'y.

7 Mason street.

Haverhill and Bradford.—Dr. C. H. Harding of Boston was the inspirational speaker for the Spiritual Union last Sunday, giving many psychometric readings afternoon and evening.

Next Sunday the speaker and test medium will be the well-known Joseph D. Stiles of Weymouth.

E. P. H.

Stoughton.—Mrs. Abbie N. Burnham gave, April 8th, two convincing and instructive lectures at the Spiritual Temple, also satisfactory tests.

Sunday, April 15th, Dr. F. H. Roscoe of Providence will speak, afternoon and evening. Services at 2:30 and 7:30.

FREDERICK BEALS, Conductor.

Chelsea.—At Pilgrim Hall, April 8th—Dr. L. F. Stone, Sec'y, writes—the Spiritual Endeavor Society met afternoon and evening; Dr. A. C. Davis (the President), Mrs. Josie Higgins, Mrs. Chase, et al., participating.

Fitchburg.—Mrs. Nettie Holt-Harding occupied our platform April 8th, giving two interesting lectures, followed by tests—all recognized. April 15th Mrs. Ida P. Whitlock will be with us.

MRS. E. O. FIERCE, Sec'y.

LOUISIANA.

New Orleans.—Sunday morning, April 1st, the annual meeting of the New Orleans Association of Spiritualists was held at its hall, No. 69 Camp street, Dr. Geo. P. Benson presiding. The routine business was quickly disposed of, the Secretary reporting thirty-four members in good standing, with receipts during the past six months of \$185.20; expenditures, \$716.20, leaving a balance of \$530.30. It was resolved to make application to become a part of the National Spiritualists' Association, all the members present paying their dues to the new organization.

The local association was incorporated on September 5th, 1882. The retiring President, Dr. Geo. P. Benson, was elected to the new position of Honorary President; the following officers were elected: President, M. J. Larkins; Vice-President, Dr. A. A. Robbins; Secretary, Wm. Brodie (re-elected); Treasurer, J. H. Massie; C. P. Edwards, Dr. P. Berge, Louis Grothe (re-elected), Mrs. A. M. Edwards, Dr. J. D. Goodenough, Directors.

Brother P. Calvin, formerly a Methodist minister and a native of this State, is the speaker for this month. He made a good impression on the large audience who had assembled to celebrate the Anniversary. Short addresses were made by Dr. Benson, Dr. Robbins and Bro. Edwards.

Monday night the Ladies' Auxiliary had charge of the program. The decorations, which were in excellent taste, were the work of Mrs. C. Trion, well-rehearsed entertainment was brought to a close with tableaux. Dancing in the hall upstairs followed, and refreshments were served.

Much of the success of the Forty-Sixth Anniversary here is due to the efforts of Miss Annie Benson, President of the Ladies' Auxiliary.

WM. BRODIE, Sec'y.

For Over Fifty Years.

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

CONNECTICUT.

Willimantic.—Spiritualists here observed the Anniversary April 1st by the usual conference in the afternoon, at which the speaker for the day, Dr. G. C. B. Ewell, was present, and spoke earnestly.

In the evening the lecture and tests by the Doctor gave great satisfaction, and the desire to hear him again was unanimously expressed.

H. H.

Bridgeport.—The Anniversary was observed April 6th by appropriate exercises, consisting of recitations and music by excellent talent, and lecture and tests by Dr. G. C. Beck with Ewell.

More than sixty names have been submitted for enrollment by the State Board. It is fervently hoped that out of the scattered remnants of a once prosperous society a vigorous young shoot will be grown by next autumn.

Dr. Ewell has been a resident here for a few weeks, in migration from his Southern winter engagement to his summer cottage on the Housatonic, and when not otherwise engaged, week day or Sunday, has improved opportunities for presenting the philosophy or phenomena by lecture, tests or magnetic healing. Quite a revival of interest has been manifested. He goes the present week to his summer cottage.

"TRUTH."

WASHINGTON.

Spokane.—Mr. and Mrs. Flora A. Brown held a meeting here April 1st in commemoration of the Forty-Sixth Anniversary of Modern Spiritualism. The hall was filled and decorated for the occasion, and a good time was had in general.

The program consisted of a song by the congregation; an invocation by Mrs. B.; a song by Miss Laura Mueller; a poem by Mrs. B.; cornet solo by M. P. Driscoll; a lecture by Mrs. B. A. Review of Modern Spiritualism; violin solo by Miss Frankie Driscoll; clairvoyant tests by Mrs. B., which were all recognized; recitation by Miss Laura Mueller, and independent state-writings by Mrs. B., giving three distinct, full names, recognized by those receiving as their dear departed friends.

Mrs. Brown's lecture, to say the least, was brilliant, and fully in accord with the views of every one in the audience.

Mr. and Mrs. Flora A. Brown will be in Minneapolis during April, bringing the glad news to those who have the courage to investigate, and know that there is another life more grand and beautiful than this.

122 Post street. GEORGE WOLF.

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, April 8th, at 2:30 and 7:30 p. m. (Progressive School at 1 p. m.). Mrs. Emma Miner of Clinton, Mass., gave the two instructive lectures, followed by tests that were well received.

Sunday, April 15th, Mrs. Kate R. Stiles will be with us.

SAARAH D. C. AMES, Sec'y.

Pawtucket.—Mrs. May S. Pepper of Providence occupied our platform Sunday, April 8th. Her lecture was full of good thoughts, and her tests were remarkable. The Society has secured her for May 27th.

F. G. H.

The Spiritualists were addressed in Clan Fraser Hall, April 8th, by the boy medium Potter of Providence. He was listened to with great interest. Mrs. Humes assisted, giving fine tests.

ESTHER D. SMITH, Cor. Sec'y.

INDIANA.

Fort Wayne.—The Forty-Sixth Anniversary of the Advent of Modern Spiritualism was appropriately celebrated on Sunday, April 1st, by the Occult Science Society. This organization has exerted, since its formation, an influence in the city and surrounding country out of all proportion to its youth.

The grand medium and inspirational lecturer, Mrs. Anna Orvis, of Chicago, Ill., was with us, and will remain until the first of June. The exercises were varied under the general superintendency of Mrs. Orvis, assisted by our worthy President, Mr. E. G. Pierce. The children participated. Miss Myrtle Haines read an inspirational poem, and Dr. H. V. Swearingen and Mr. L. C. Hull made remarks.

The occasion passed off pleasantly, and the large audience went away pleased.

Sec'y.

IMPURE WATER.

One foul germ conveyed into the body by impure water, tainted food, or polluted air, may generate a pestilential swarm. The germs which are responsible for typhoid and malarial fevers will not find lodgment in the system if the stomach, liver and bowels are kept in a condition of health by the use of Ayer's Sarsaparilla. Be sure to ask for Ayer's.

COLORADO.

Colorado Springs.—The Anniversary was observed here by a meeting held Sunday morning, April 1st, in G. A. R. Hall.

Mr. G. W. Kates gave a forcible address upon the "Spiritual Facts of the Ages."

Our associated work has been publicly suspended for some time, but efforts are being made to hold regular meetings, with promises of success. If all will unite in the work, we will have prosperity and public efficiency.

WHITT.

WISCONSIN.

Milwaukee.—The Milwaukee Spiritual Fraternity meets every Sunday at 2:45 and 7:45 p. m., also every Thursday at 7:45, at Knights of Honor Hall, No. 4 Grand Avenue. Admission free. Mrs. Emma M. Nutt will conduct the services during the months of April and May.

X.

For Weak Nerves.

Use **Hoford's Acid Phosphate.** It is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 8th and Calowhill streets. President, Ben. F. Benson. Treasurer, James Brown; Secretary, Frank H. Morrill. Services at 10:45 a. m. and 7:15 p. m. Lyceum at 7:45 p. m.

The Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2 p. m. S. Wheeler, President, 472 N. 3rd street.

MEETINGS IN WASHINGTON, D. C.

First Society, Metzgeroff Hall, 15th Street, between B and C. Every Sunday, 10:45 a. m., 7:15 p. m. M. C. Edson, Pres.

Second Society—"Seekers after Spiritual Truth"—meets every Sunday, 7:15 p. m., at the Temple, 125 G Street, N. W., opposite Fenton Palace. Rev. E. B. Karchhold, Pres.

SPECIAL NOTICES.

Eligible Rooms to Let.—At No. 83 Bworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 6.

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

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

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

ADVERTISEMENTS.

Mrs. H. Dean Chapman, 310 WEST 23rd STREET, NEW YORK. Vitas Mag. and Mental Health. Meetings Friday evenings, 8 o'clock. Apr. 14.

MRS. C. SCOTT of New York, France and Business Medium, removed to 340 N. 17th street, Philadelphia, Pa. Sittings \$1.00, except Saturdays and Sundays. Apr. 14.

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 Other Chemicals
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Breakfast Cocoa
 which is absolutely
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 with Sugar, Arrowroot or
 Sugar, and is far more economical,
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Rootbeer
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 great Temperance Drink gives pleasure
 and health to every member of the
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 Cure Bilious Complaints, Sick Headache, Constipation, Acid Stomach, Indigestion, Flatulence, Pain in the Stomach, and relieve the system of its waste and useless debris.
 Price, 25 cents a Box, Five Boxes for \$1.00.
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PRIVATE COUNSELLOR
 Those Afflicted with Early Depravation, Loss of Manhood, Weakness, Wasting Discharges, and all the ills which result from a weak and diseased system, and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an **Outward Application**—a positive cure—the only remedy of the kind in existence—with evidence of success. Address, **DR. R. P. FELLOWS, N. J.**
 Say where you saw this ad.—Vineland, N. J.
 I trust the friends of progress will give me their patronage.
DR. FELLOWS, Vineland, N. J.
 Feb. 24. 1894.
ASTROLOGY.—Would You Know the Future? Accurate descriptions, important changes and advice free. Send date and hour of birth, with stamp. No charge. P. TOMLINSON.
 Mar. 31. 67 Revere street, Boston.

Onset Cottage For Sale.

FOR Sale or to Let, my Cottage and Lot (50 by 75 feet) on Prospect Park. House in excellent condition; completely furnished; location one of the best on the Boulevard—next to "Robbins' Nest."

MRS. S. S. BUDINGTON,

Apr. 14. 3w 93 Sherman Street, Springfield, Mass.

CLAIRVOYANT DIAGNOSIS (free. Send lock patient's hair, sex, age, one leading symptom, and 3 stamps. DR. CARPENTER, 80 Berkeley St., Boston, Mass. Patients visited at residence. Apr. 14.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the **Banner of Light** for \$12.00.

Message Department.

SPECIAL NOTICE.

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

LUTHER COLBY, Chairman.

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

It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

COLBY & RICH.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Spirit held January 24th, 1894.

Spirit Invocation.

Our Father who art in heaven, we would ask for thy guidance at this hour, and we would ask for thy blessing upon all thy children everywhere. We know, our Father, that thou canst not err; we know that thou art willing to give freely from the fount of love and light to all that crave more spirituality and illumination of the interior nature. We ask thee to send forth thy ministering angels of mercy to every home, that those who sit in darkness may be brought into the light; that those who mourn may feel their hearts touched with the heavenly love that is thine; and that each one may realize more the visits of their loved ones who have passed from the mortal side of life.

We know, oh Father, that thou art all wisdom and all love, and may we learn more of thee and understand more of thy laws, that we may be able to teach those that are not aware of this influence; and unto thy name would we ascribe all praise, both now and forevermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Daisy Warren.

[To the Chairman:] Please, sir, may I speak? [Certainly.] I lived in Springfield, Ill., where my mamma lived.

How my mamma did cry for me, it hurt her so much. She did not know it was a lovely lady that came for me just then. She knows I am in the Summer-Land, but she did not see the lovely lady spirit.

I was twelve when I went away, but I think I shall be fifteen or sixteen next birthday; we do not reckon time just as you do, so I do not know exactly how old I am.

I want my people in Springfield to know I have come, and I want to say to them I was not a mite afraid. It was light, and I could hear the singing, so lovely, and could see the angels when I went away. I thought I would stay with them until after the Christmas holidays, but I went a little before that. But we have the Christmas times just the same as you do here, only we have holy anthems sung on Christmas morning, when the children gather in the Temple, and we all repeat poetry. Is not that lovely? Miss Alice Cary always has a class of children. I will repeat this one stanza to you:

Out of the silence and mystery
Of the unseen spirit-land,
We speak to you in voices
Your soul can understand.

There are a great many other verses, but I'll not repeat them. It is what Miss Cary says to the children. She has a class of children all the time. There is a lovely great bower of roses that leads to our school. The boys go in one side, and we go in another, and it is only a little way from where we dwell. We have only one session. First we have prayer; the teacher reads this paper, but the children all have to repeat it after her. Next we have our music, and then the teacher instructs us how to make progress, and how to do good to those upon the earth-plane when we come to visit them.

My name is Daisy Warren. I suppose I was named after the daisies. Oh! I am so happy because I can speak in this meeting.

Susan Haskell.

Grateful I am in my spirit that I could step aside with no selfish feeling for this sweet little one. I should judge she was a pet with all when upon the earth, for certainly she is very, very spiritual and intelligent, and she is always so sweet among the little ones. When she has flowers she will say, "Take them; I can go down more." I would rather have been denied the privilege of speaking to-day than to have crowded that sweet child out. We in turn say, Children compose their part of heaven. Thanks to the Father that they do. They are so sweet and unselfish, and a party of ten or twelve, with their laps filled with flowers, all clothed in pure white, is a beautiful sight. But oh! to think of the mourning ones who have not yet learned to know these children are but a step from them; I trust they may speedily be brought into the light and blessing of spirit communication.

When we go out of their presence, and when the tears flow so fast, so freely, mortals little know they cause us to be unhappy. It is so, for we come into sympathy with you here; then if you are happy, we are happy; if you are sad, we are sad. But we cannot take your joys or your sorrows away with us. There is wisdom in it, for we could not enjoy what is termed heaven if we should take with us into our spirit-homes these feelings that we find overshadowing mortals here.

I am very happy to report at your Circle to-day. In Gloucester, this State, I was known, and hope these words reach to my son, my son, was known as Susan Haskell, and on three different occasions have I been anxious to speak, but always I was a little too late. At the opening of this meeting I was present, with the full determination that I would not be late to-day. The children that have gathered here make more perfect harmony.

I am thankful that I have the privilege to speak to-day. I do not wish to return to stay, but I do desire to visit my friends often. While I am speaking to you this, Mrs. Sarah Lufkin desires me to say she has progressed since passing on. The privilege is given us to gain continually in knowledge over there, for,

as I would express it to-day, it is a great school of life we have entered.

I am very thankful, Mr. Chairman, for this Circle-Room that has been opened for us here, which seems like an open doorway, or an open avenue through which spirits may return and send messages to their loved ones on this side. Susan Haskell of Gloucester, Mass.

Mrs. John Adams.

I have been one of the visitors to your Circle-Room in years past, but I find now we have more than half the work to control the material organism that we had when the circles were held in public. Excuse me for making this assertion, but it will be voiced by many yet to come, and as I know it is true, I would be firm when I make this statement to-day: When in a promiscuous audience the magnetic forces are like so many wires going out, it is very hard for the medium, and very hard for each spirit, for if we lose a thought, why we may go on to another wire. Now we do not have to contend with that, so it is much easier for us to send these messages than it was in the public circle.

I want to add that you, as mortals, can't get any too much proof from the spirit-world, but please drop the one term "tests." Many people make too light of it, so we say give us all the proof possible from the spiritual world; that makes it seem more sacred, more spiritual. We are not here merely for a few idle words, we are not here wholly for the companionship of those we have left upon this earth-plane. We forget not what mortality was, we forget not what selfishness was; but, oh! thanks to the higher intelligences, our spirits have dropped that garment when the old material part was taken away.

We hold in memory many sweet words of comfort as we have gathered together with our friends; therefore the law of attraction is never broken, but the mother and child, the husband and wife, are united again by this law.

I cannot find even one advanced spirit that can tell me of the beginning of life. Therefore I must make the statement that, according to the instruction and the light that has been given me, I conclude we must always have existed in spirit-form, born into mortal, we make a longer or shorter journey, and then die? No! then begin to realize more what immortality is, which we cannot do while in mortal life.

I do feel the time is fast approaching when medicines and drugs will be unknown. Health and illness are all due to magnetism—some having too little, and others too much. I have been informed by Dr. J. R. Newton that when he has felt his system surcharged with too much magnetic force he has been restless, uncomfortable, while those who do not possess enough have to suffer also. Therefore we can aid mortals through these magnetic forces, but if the magnetic forces do not harmonize, you can get no good.

Mrs. John Adams of Springfield, Mass.

Jabez Fisher.

[To the Chairman:] I feel that I am welcome as I enter this room, which I have often frequented. I ask thee to bear with me for a moment if I am a little slow in attempting to manifest.

In Philadelphia I was well known. It is many years, as these dost count time, since it was said that I was dead—nay, I was not dead, only translated.

I did not know when in the mortal that thee had this Circle-Room which spirits could enter and be free to give forth the words that are in their hearts. I think it must be something that has been dreamed of since I became an inhabitant of the spirit-world.

My son stands beside me, Morton C., who passed to the higher life in London. The poor boy felt a sadness creep over his spirit, as he has told me since he came to join me, many times when he was here on the earth-plane, because of those who had gone on before him, and whom he missed so much. I asked him if he never realized our presence, and he said that often in New York, and even in London, he has felt that I was with him. Therefore, I know he must have had what these would term medial powers. We are happy together now.

I would ask thee to bear with me, for I am not a speaker in public; but as I have gained permission to speak here at this hour, I know thee will be patient, even if I fail to say all my spirit-world be glad to express.

In Philadelphia many will remember Jabez Fisher. I was a Quaker. The book of memory contains many pleasant pages, yet in every one's record of the past there are places where we would like to turn over two pages at once. Therefore, I say to mortals: Live wisely and well; do all the good you can, and seek to learn more of the spiritual and be less absorbed in the material.

My son, Morton C., passed away suddenly.

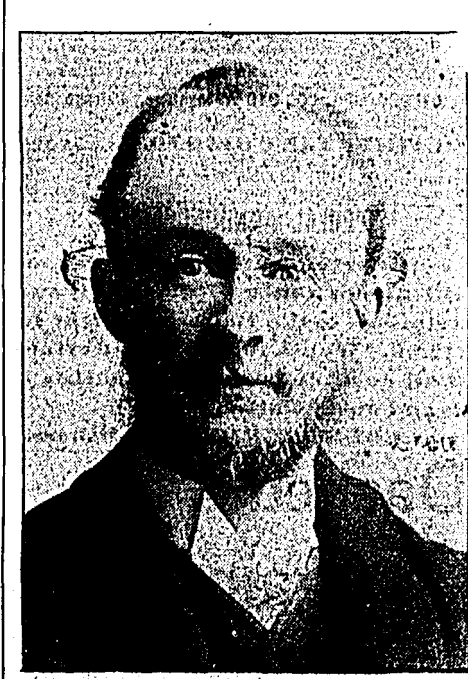
INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

George Morrison; Lucy Turner Phillips; Daniel Farrar; George H. Keith; Sarah A. Parker.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By M. A. B., Malden, Mass.] Do not the games provided for our children lay the foundation for the system of competition that is the cause of so much suffering in this life? Is there not on this planet some one wise enough to introduce a class of games for young and old whereby a system of cooperation might be as fascinating or more so than those we now have? In other words, is not the time fully come when we may safely begin to practice the "Golden Rule?"

Ans.—The writer of the above question has made a most excellent and thoroughly practical suggestion, with which we trust some gifted people whose specialty is the devising of new games will instantly comply. May we not even suggest that the questioner try his own skill in this direction, for it has long been our conviction that when people are taken possession of by a good idea they are the very ones to take the first step toward carrying it into complete effect? As the questions and answers published in the BANNER OF LIGHT circulate very widely, and are read in all parts of the world, we sincerely believe that the suggestion now ventilated will be taken up speedily in many places, and as a consequence, between now and next Christmas we shall witness the successful introduction of instructive, entertaining games fully illustrative of the principle of cooperation, which is human, competitive and benevolent.

To state the idea involved in an intelligent advocacy of cooperation vs. competition we must call earnest attention to the fact that

cooperative industry leaves no place for idlers, nor does it place efficient and non-efficient workers on the same level. The desire to excel is laudable, and those who excel not in anything cannot find themselves equal with those who have reached proficiency in some useful direction.

It is a mistake to assert that competition is necessary as a stimulus to endeavor, for it certainly is not, as any intelligent person who allows himself to reason can at once perceive. Say, for example, that the offer of a medal of honor is made as an award of merit to all who pass a given examination. The supply of medals is unlimited, but no one can get one unless he earns it. What advantage is it to any striver to learn of a neighbor's failure to secure a prize? He stands no better chance of winning because a companion failed, as only efficient work secures recognition, and utter impartiality crowns the result of faithful industry. The desire to get something instead of another's getting it is the basis of the love for gambling; all illicit games of chance are founded on that vicious principle.

Human society as a whole is a vast organism; the welfare of any part contributes to the welfare of every other part. In a reasonable state of society all workers will be so interdependent that they will rejoice in each other's success, and, indeed, mutual success will prove necessary to the welfare of all.

Games and amusements of all kinds do certainly have an immense influence over the moral and intellectual life of young and old, and the time has fully come when the Golden Rule must be practiced in business and family life, or there will come a revolution not unattended with horrors. It is not true that the teachings of the Sermon on the Mount are not practical. Why are there so many strikes, panics, riots, and other tumultuous upheavals? Simply because the truth embodied in those teachings has been treated as a dead letter. It only needs that the public conscience and intellect be aroused together for all present difficulties to be overcome by popular cooperative action.

Q.—[By D. D. G., Fremont, O.] Certain scientists hold the planets Saturn and Jupiter are yet in their infancy of development compared with this earth. What is your knowledge of the subject?

A.—We do not consider that physical science has yet satisfactorily demonstrated anything concerning the habitable condition of Jupiter, Saturn and other planets. It is distinctly declared by many spiritual orders that the planets beyond the orbit of Mars are more highly developed than Mars, and that that planet is far more advanced than the earth.

If we take the scale of seven notes into consideration, and apply it to the planets in a system, we may well state that no two planets in a system are in the same condition at the same time. If Mercury is A in this planetary scale, Venus is B, Earth C and Mars D. The Asteroids may be a broken E, as it is declared by many occult fraternities that at the time of a great cosmic catastrophe A was destroyed. Jupiter, according to that reckoning, is F. Saturn is G. There the octave note is struck, making Uranus A in the next descending scale.

Swedenborg and other seers have conversed with spirits from Jupiter, and have described them as highly unfolded spiritually. When further light is thrown on the actual condition of the different planets, modifying influences will be detected, and it will also be discovered by advanced astronomers that the dwellers upon the various orbs are well adapted to their special environments, but their bodies are not adapted to the conditions peculiar to the earth, as the bodies of earth's inhabitants would not be adapted to the conditions of other worlds for which they are not intended.

Q.—[By the same.] If we learn and perfectly comprehend anything in this life, and then forget it, and cannot call it to memory, is it lost, or will it come back again in the future state?

A.—There is no loss of memory except in seeming. Every one has a perfect memory, but by no means every one has a perfect or even considerable control over this profound, but seemingly erratic faculty. In cases where persons have been suddenly rescued when almost drowned, ample testimony has been furnished of the fact that memory never perishes, though for seventy years or more events may remain unrecalled.

Memory proper belongs to the sub-conscious or subliminal self, between which and the external or objective plane of consciousness there is a dividing factor, the perfect communion. In great crises of human experience, whenever something transpires to specially arouse the dormant information contained within the psyche, we experience sudden and most unexpected revivals of memory.

Those who undertake to give directions for improving the memory are surely not aware that that faculty needs no improvement, for it is always perfect. What is needed is control, and training as will give persons whose control over memory is defective more power, determination and confidence to make the memory divulge its contents at the command of the will.

We shall all have to face our memories some time, and that will be our judgment. If we have done a wrong, and thereby smirched our memorial tablet at any point, we must erase the disfiguring record by deeds of expiation, which are in no sense on a par with useless lamentations and selfish supplications for pardon or remission of penalty, but practical deeds of useful service. Right wipes out the stain of wrong; the remission of sin is conquest over its consequences; and as all man's acts are finite and temporal, it is within the power of every individual to erase the record of his past errors through practical atonement.

"Overcome evil with good," is a practical injunction, applicable to all planes of consciousness here and hereafter.

Memories, in so far as they are disagreeable, come up to trouble us until we have made restitution for our errors; such acts of restitution are not idle penances inflicted to make us suffer, but practical works of benevolence, whose positive effect makes for actual righteousness.

In a perfect state of existence memory is the obedient servant of will; therefore in angelic states where souls are raised above the temporary states which impinge upon the material, it is possible to look back upon all the way the soul has traveled and perfectly observe the purpose fulfilled in each experience.

The psychometric faculty is the power to tap the recesses of memory through the etheric circle which surrounds objects as well as individuals. Everything we think, say or do, is photographed upon our auric envelopes, and remains there till it is effectually erased, which it never can be except by direct effort and substitution of other images in place of old ones. The history of the whole world is written on the atmosphere of the globe, as the planet has its own record, and every human being. Impressions are made upon the universal ether by the action of what occultists term astral light. The new race of humanity, which is about commencing its career, will exhibit a psychical faculty which will not be so much an added sense as the extension of all the senses now known.

Q.—[By the same.] I understand by reading that the human organism is of a three-fold nature—body, spirit, soul; that the spirit animates the body, and the soul animates the spirit. If the body is never embodied, how does it control or manifest?

A.—According to the classification given in the above statement, we should say that the soul, being the framer and dominator of the organism, must pervade it with its outgoing life, and by such means vitalize it and keep its activities in constant motion. The soul controls the earth; sunlight permeates the soil and makes vegetation bloom; but the sun is over ninety-million miles away from the ground it fertilizes. There is a direct electro-magnetic communication between the spiritual ego and the frame it builds and pervades with its effluence. The soul need not be in the body to work through the body.

Thin or gray hair, and bald heads, so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

The Anniversary.

The Forty-Sixth Anniversary of the Advent of Modern Spiritualism; Commemorative Exercises held in New York City, N. Y., Worcester, Springfield, Lynn, Haverhill, Mass.; Philadelphia, Pa.; Portland, Me.; Providence, R. I., etc.

(Especially Contributed to the Banner of Light.)

Carnegie Hall, New York.

The Forty-Sixth Anniversary was observed by the First Society of Spiritualists on Sunday afternoon, April 1st. The hall was packed to the doors, and not more than half gained admittance who came to the hall; this was a decided overflow, and those who could not get in must have been sorely disappointed, for a very great treat was in store for all. The Society lost a fine opportunity to increase its revenue, as every five turned away represented a dollar lost to the treasury. The call has gone forth for a larger hall, at least on Anniversary or extraordinary occasions.

The satisfactory platform tests are attracting hundreds, and if we may judge from the wonderful tests given last Sunday, no hall in the city would be large enough to hold all who would naturally be attracted to receive them or hear them as they come to others.

Sunday, April 1st, Mrs. M. E. Williams gave eighty-nine names, and tests with each. Round after round of applause followed the remarks, "That's true," "I recognize that," "Correct," and like expressions of perfect satisfaction. Mrs. Florence White and Mrs. Riesenweber also gave satisfactory tests in rapid succession, until it seemed that one-fourth of the audience, at least, received evidence, while the less favored must have been as well pleased to witness this marvelous exhibition of spirit-communication.

Mr. Henry Newton was in his happiest mood, and opened the interesting exercises with an eloquent address, which is here subjoined. He showed how the very life had been crushed out of those who possessed the spiritual gift, until it was almost extinguished, when in our own land of liberty and progress the tiny raps were heard, and grew louder and more general until they are now heard all over the land.

Mrs. Cora L. V. Richmond and Mr. Walter Howell were the orators of the occasion, and most gloriously did they do justice to it. The musical program was excellent, and the Forty-Sixth Anniversary was in every way a success.

ADDRESS OF PRESIDENT NEWTON.

FRIENDS—We have convened to celebrate the Forty-Sixth Anniversary of the Advent of Modern Spiritualism. In my introductory remarks I necessarily repeat some of the things said on similar occasions in the years gone by. I make a marked distinction between Modern Spiritualism and manifestations supposed to be of spirit origin in ancient times. At the time when the phenomena occurred in the Fox family the general belief in the power of a spirit to manifest itself to us mortals had become almost, and practically I might say, extinct. Such notions had been relegated to the domain of "old wives' fables," and church members and materialists were agreed on this subject, if on no other. In the fifty years immediately preceding the raps at Hydesville, the aggressive attack of the scientific philosophy on works built on the doctrine of mythological philosophy and fabulous history had been fearfully effective and destructive. Search-lights were being turned on to the dark haunts of superstition, and the foul demons of oppression and those lustful for power retreated before this light; the shackles of mental bondage became loosened, and men and women turned away in disgust from the picture revealed by the Forest of Solomons.

The result was that the drift of the human intellect in all civilized and enlightened countries was toward materialism; and on the border of this wonderful scientific light a cloud of midnight darkness seemed gathering which threatened to envelop the human family in gloom. There seemed no friendly hand to point the way, no voice of hope to lead us toward the light.

This is the situation when those little raps first vibrated on the air at the home of the Fox family. Nothing since man became a conscious being and traveled his tedious journey from the savage to the civilized state, has anything come to him of equal importance, or anything which would for a moment compare with it in value.

Efforts to reconcile popular religious dogmas with science were made by a few enthusiasts, and persisted in with manifest desperation. The gravity of the situation was apparent, and had to be met. Science had in the first place disarmed its ancient enemy, and forced him to the conflict without weapons, and it said to the clergyman: "You say that a man has a soul, a spirit that survives the death of the body. I have put man into the crucible, and reduced him to his elementary conditions, and in the analysis we find no soul, no spirit, or about which you talk so much, and on which you build your religious structure. We therefore demand from you, before you go further, proof of this assertion. The Church has nothing worthy the name of evidence to present. With science, assertions must be sustained by facts, and without facts assertion has no value whatever. This is the ground on which science, and what is known as popular religious dogmas, meet. Here, on this very point is where Spiritualism orders a halt to the leaders of Materialism, and presents the proof in a great variety of forms.

Science at first refused to take the facts of Spiritualism, or give them even serious consideration, claiming that the phenomena presented by Spiritualism were outside of the realm of physical investigation, and that the legitimate domain for their investigation did not extend beyond the physical universe. Scientists are, however, learning something; they are not as egotistical as formerly; they are slowly discovering that the most learned have as yet scarcely entered the vestibule of knowledge. They realize that science may be called upon at no remote day to lay foundations upon which to rear scientific edifices on entirely new lines of thought. In Europe, especially, leading scientific investigators are acting on this idea, and psychic and occult phenomena are being investigated with much care, and I am happy to say, honestly also.

Fox Memorial Association.—A splendid banquet was given on the evening of the 31st of March to celebrate spirit-return forty-six years ago at Hydesville.

The idea was so novel, and appeared to be such an innovation, that it attracted the attention of the *Little Review* of the New York Spiritualists.

Mr. Wilson MacDonald, the President of the Association, sat at the head of the table, and when the cloth was removed, welcomed the guests in the name of the organization in a few well-chosen words; he then introduced the invited guest of the evening, Mrs. Cora L. V. Richmond, who spoke upon the subject of "Inspiration." The Mediums of Ancient and Modern Times. Mrs. Richmond's address was received with marked favor and genuine enthusiasm.

Mr. John W. Fletcher, the distinguished orator and well-known medium, was called upon to speak to the sentiment: "What Good Has Modern Spiritualism Accomplished for the Age in which We Live?" Mr. Fletcher treated the subject in his usual broad and liberal manner.

Prof. Theodore F. Price spoke on "The Scientific Aspects of Spiritualism," and delighted his audience with the subtlety of his reasoning and the clearness of his deductions.

Mr. John A. Lant of Tarrytown, the old-time reformer, gave some very interesting reminiscences of the Fox sisters, and exhibited a photograph of the Hydesville home—drawing a line, comparing the humble cottage where the modern manifestations first occurred and the birthplace and manger in which Christ's eyes first beheld the light of day.

Mrs. M. E. Williams was especially requested to speak on "The Trials and Triumphs of Full-Form Materialization." Mrs. Williams is a lady of commanding presence, vigorous intellect, and seventeen years of experience in this phase of mediumship. Her remarks were received with every demonstration of favor. Mrs. Florence White spoke briefly of "The Circle of Progress." Mrs. White is indeed an excellent medium.

Prof. Ames spoke of the wonderful and convincing phenomena he had witnessed at Chicago during the World's Fair, when the spirits moved the typewriter under circumstances which removed all doubts as to any human agency.

Mrs. M. E. Wallace was called upon, a lady whose refinement and intellect would be an honor to any cause; she spoke tenderly of the obligations that were due to each other among Spiritualists, and reminded all present that charity and forgiveness were virtues that all reformers should not fail to practice.

Frederick Jencken, eldest and only surviving son of the veritable Kate Fox Jencken, was present. It has been said that raps occur in his presence similar to those in that of his famous mother.

The banquet was a most enjoyable affair; nothing occurred to mar the good feeling of the guests; the dinner closed at a seasonable hour.

The President reminded those present that the next celebration would be one of the most notable in the history of modern manifestations.

A. P. R.
New York City, April 1st, 1894.

Worcester, Mass.

The Anniversary was most harmoniously and successfully celebrated by our Society and Lyceum on Sunday, April 1st.

At 2 p. m. the Society presented a varied program, in which the following individuals participated: Dr. S. N. Gould, W. C. Smith, John A. Lowe, Charles Wyatt, Dr. Geo. A. Fuller, Mrs. Helen E. Smith, Mrs. Della Lowe, Miss Ethelind Gould (recitations), Mrs. Amanda Brown, Mrs. Julia Spaulding, Mrs. Hattie L. Hildreth, Mr. Fred Hildreth, Mr. Seth Hale, Mrs. Lue Simmons (piano solo). The choir rendered pleasing selections during the services.

The evening exercises opened at 7 o'clock. Dr. Geo. A. Fuller presiding. After the selection by the choir the program was as follows: Miss Ethelind Gould, recitation; Dr. Fuller, invocation; music by choir; Miss Ethelind Gould, recitation; Dr. Fuller, Anniversary address; Miss Ethelind Gould, recitation; Dr. S. N. Gould, remarks; music, benediction.

Flowers and plants in abundance were kindly furnished by the Woman's Auxiliary. Miss Hattie Smith, the pianist, and the choir added largely to the harmonious features of the services. Miss Gould gained a host of new friends in this city, and we predict success for this charming and gifted young lady in her chosen profession.

GEORGIA D. FULLER, Cor. Sec'y.

7 Mason street.
Our Lyceum had, at the celebration of another anniversary of the glorious philosophy, a fine day, a fine program and a fine audience. All present were happy, and had a feast of reason.

Our platform and desks were beautifully adorned with cut flowers and potted plants; and the arched ones were not forgotten. Pictures were displayed of some of the saints and ones who have gone higher—among whom were our beloved Wm. Denton, Achas W. Sprague, Warren Chase, and others. The occupants of our platform beside our Conductors were: Dr. Geo. A. Fuller, and Dr. Gould of Vermont. The exercises of the Lyceum commenced at 10:30 a. m.

The following program was presented:
Song, "Happy Greeting to All"; Silver Chain, "Another Happy Year"; Calisthenics by Lyceum; Recitations, "Over the River," Allen Lowe, "Baby's Tiny Shoe," Fossie Isaacs, piano duet, "Waves of Ocean," Hattie Smith, Irving Prentice, recitation, "The Old, Old Lady," Miss Ethelind Gould; reading, Miss Lizzie Adams; piano and guitar duet, "La Madonna," Hattie Smith and Fred L. Hildreth; recitation, "Be Careful," Willie Barlow; recitations, "Daisies in Heaven," Lilly McOrmond, "Pictures on the Sea," Ida Yates; song, "Night Hymn at Sea," by Messrs. Clapp and Mathews, Mrs. Dr. Prentice and Miss Woodward; reading, "I Would not Live Again," by E. H. Hammond; essay, "Who Has the Care of Our Children in Spirit-Life," by Mrs. Hattie Hildreth; poem, "THE FORTY-SIXTH BIRTHDAY OF SPIRITUALISM," (Original), by FRED L. HILDRETH.

And so you wish my Muse to weave her thought
Into a garland on our natal day—
To tip with sunbeams the bright waves of light,
And sing for you a winsome song,
We have a faith that nestles 'midst the stars—
So high its aspirations, pure and true;
So deep, there is no hell it may not pierce
To lift the sad soul prisoned toward the blue!

Today, of all days in the glad new year,
Comes to us as a bird on wings of light,
'T is hardly noonday in our hearts,
And yet through all the world her sunbeams bright
Have pierced the night of dark despair, and twined
About grim Death a glow never seen before;
The river Styx is crossed by golden feet,
And Charon needs no longer boat or oar.

She comes attended by her handmaids twain—
Fair as the stars in yonder azure sky:
Sweet Charity and Love, their work on earth
To dry the mourner's tear, replace the sigh
With cheering knowledge: Hope hath winged her flight.

To other worlds not quite so old as ours,
Where she must toil till other famished souls
Supplant life's dark ones with her sunny hours.

'T is sad to think that those who clasped her hand
In the glad days, and met her frank and brave,
Should banish our fair guest at sunset hour,
And have a priest to mumble at their grave.
The bark that bears us safely in the night
Methinks might sure be trusted in the morn';
Perhaps when we've toiled farther up the hill
Our eyes can tell the darkness from dawn!

My Muse must hence, else she may weary those
She came to cheer— I weave a wreath for you
Of love buds, which beneath your watchful care
May blossom ere your soul speeds on from view.
Send forth a thought on each fair wave of light
That coming men with clearer view may see
You tried to guide the darkness; mind you found
To higher thought-realms 'yond Life's restless sea.

Address, Dr. Geo. A. Fuller; reading, "Face to Face," Mrs. Della A. Lowe; song, by quartet, "Only a Thin Veil Between Us"; address, by Dr. Gould; grand march by Lyceum; song, "Happy By-and-By."

So concluded one of the happiest days on record; may we all live to see many more of them.
E. H. HAMMOND, Sec'y.

Haverhill, Mass.

The Spiritual Union of Haverhill and Bradford united with the First Spiritualist Union of the same locality in celebrating the Forty-Sixth Anniversary of the Advent of Modern Spiritualism, on the 27th ult.; the demonstrations of commemoration were expressed by a social banquet, by music and song, by the delivery of a brief poem, and an address by Mr. F

occurred at Hydesville. The simplicity surrounding the appearance, he remarked, was similar to the appearance of other facts in nature, which have become of vast importance to science, and the proper understanding of the laws of nature. The law of gravitation was shown by the falling of an apple; electricity by the string of a kite. The appearance of this intelligence was a power, and the spirit-world that were the disclosed principles of gravitation and electricity to physical science. Said he, the scientific world has not been able to overthrow its power or put out of sight its pointings.

The exercises in mediumship were also a point of much interest, especially to the strangers in the audience. The entire Anniversary services were highly entertaining and satisfactory.

The Forty-Sixth Anniversary was celebrated April 22 in Red Men's Hall, under the auspices of the Ladies' Spiritualist Union of Haverhill and Bradford. The hall was beautifully decorated with flags, potted plants, etc.; an excellent supper was served from 6:30 to 8 p. m. Then Mrs. Dr. Cate called the meeting to order. "America" was sung by the congregation; appropriate remarks were made by the guides of Mrs. Cate, followed by an excellent program of musical and literary exercises; dancing from 9 to 12. The affair was a perfect success, both socially and financially.

Mrs. Dr. J. P. Cate, President.

Lynn, Mass.

The Forty-Sixth Anniversary of Modern Spiritualism was most appropriately observed and grandly celebrated in Lynn Sunday, April 1st, by the Lynn Spiritualists' Association, holding meetings regularly in Cadet Hall.

This Society is an organized body under the National Association, and is about to become incorporated legally by the State, the preparatory steps having been taken. The Spiritualist Ladies' Aid Society, hitherto independent, has united with and now is an auxiliary to this Association, whose membership is a very large one.

Last Sunday it was desirable that the Lyceum children who could should unite with the Boston Lyceum at the Casino, Boston, and so no exercises in Lynn were attempted; but many accompanying the children returned at noon. In the afternoon the exercises were delayed partly on this account, but at 2:30 began before an unusually large assembly.

Mr. J. Frank Baxter was the engaged speaker of the day, and after an introduction by Chairman Brown, opened with "Hall this Day," a song which enthused all. An Anniversary poem and another song followed by him, and then he gave a lecture on "The Persistence of Truth." He spoke particularly of the persistence of Spiritualism through the ages to establish itself, but through ignorance and prejudice, the people were not ready for it at its various revivals until 1848, when at its coming it was received with considerable fervor, and by its persistence, finally fixed itself as a permanent. The lecture was very apt, concise and clear, and merited the applause so freely given at its close.

It was now 3:30 o'clock, and an hour or so additional was devoted to local talent. Mrs. E. M. Libby, accompanying herself on the piano, sang to a new solo the words "When the mists have cleared away." Mrs. M. C. Chase of Swampscott, answered, gave utterance to fine thoughts, and her control, "Messenger Bird," voiced a communication for a spirit-world to a friend for her son; Mrs. M. A. Adams made remarks, followed by another song, "Charity," by Mrs. Libby; Mrs. F. M. Atherton of Saugus spoke briefly, and then an original Anniversary poem was finely recited by Miss Amy Adams; Mr. Atherton, under influence, gave impressions, with names of spirit-parasites, as he handled various articles passed up from the audience. He concluded by answering mental questions. Dr. Thomas Nichols, a member of the church, but under control, was made to speak in an unknown tongue, and afterward made remarks in his normal state, followed by Mr. Wm. Woundy, who spoke briefly; Secretary I. Warren Chase read Dr. Dean Clarke's poem, "The Day of Promise," written for the Anniversary, and recently published in the *Banner of Light*; then called attention to a fine supper to be given by the Ladies' Auxiliary Society in the lower banquet hall, which was served at 5:30, and of which a hundred and fifty or so partook.

At 7 o'clock the people began to rapidly fill up the commodious upper hall, and soon every available vantage spot was secured. Chairs were brought in, and ante-rooms opened, but the hall was crowded.

Never did Mr. Baxter, in all his efforts in Lynn, acquit himself in so masterly a manner and give such thorough satisfaction. After a song and poem by him, and a beautiful musical selection by Mrs. Libby, he gave an extremely befitting Anniversary address, holding wonderfully his crowded audience, and receiving their approbation through decidedly manifest expression.

A song was rendered by Mr. Baxter, and then from 8:45 till 10 o'clock he held spellbound the harmonious audience by giving a clear, marked and convincing science. It was not alone interesting, but marvelous to all. The audience would spontaneously applaud the accurate delineations presented in such convincing style of certain recognized spirits.

It was indeed a gala occasion, all in all, and as the large audience passed from the hall they gave unstinted praise to Mr. Baxter and the management.

Springfield, Mass.

The Anniversary was celebrated in this city Saturday afternoon and evening, March 31st, by meetings at the Spiritualists' hall, corner of Main and State streets.

At 2 p. m. Mrs. H. G. Holcomb, on behalf of the First Spiritualist Society and the Ladies' Aid Society, welcomed the large audience present in short address. Miss W. F. Peck, taken part in by Mr. Henry White and son, an Anniversary Poem, written by Prof. W. F. Peck, was recited by Miss Alida Kendall; very excellent tests were given by Dr. Arthur Hodges of Lynn; then followed a short entertainment by the children, consisting of songs, readings and recitations.

At the close of the afternoon exercises refreshments in abundance were served—which pleasing exercise was followed by a fact meeting, taken part in by Mr. Shaw of Chicopee, Mr. Buddington and others.

At 7:30 p. m., after music by the choir, Prof. W. F. Peck gave the Anniversary address, which was a very able statement of what Spiritualism has done during its short existence, with a prophecy of what may be expected in the future. Dr. Hodges then gave another address, which was very much enjoyed by all, as the tests were remarkable and convincing.

Philadelphia, Pa.

If the Forty-Sixth Anniversary of the Advent of our blessed Philosophy has been observed throughout our land as it has in the "City of Brotherly Love," then the angel-world must be gratified indeed. I will not enter into detail, but simply state that the halls, rostrums and conferences were all the most fastidious could demand.

Our fearless J. Willard Hull delivered two lectures most appropriate to the occasion. The evening discourse, "The Democracy of Death," was thrilling, and must have left a deep impression on his auditors. There were many who could not gain admission, but those fortunate ones who had the privilege of listening to him were amply repaid. The morning session, the conclusion of the morning lecture handed me his card, and said he would like to publish the lecture in his journal if he could procure the MS. This gentleman is the senior editor and proprietor of the *Bavre de Grace Republican*, and President of the First National Bank of his city. In his paper of the 23d ult. there is an article, entitled "God in the Constitution," that would, to credit to the most advanced reformers in this direction.

[Continued on eighth page.]

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MRS. A. B. SEVERANCE has always been noted for her powers in examining and ascertaining for diseases, and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of these intending marriage; business adaptation and business advice. But she has had a long and successful development, which enables her to give from writing or look of hair greater tests in these directions than ever before. Brief readings, \$2.00; full readings, \$4.00; and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Sept. 30.

WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.

14 Days or 3 weeks or 6 weeks or 12 weeks, or 18 weeks, or 24 weeks, or 30 weeks, or 36 weeks, or 42 weeks, or 48 weeks, or 54 weeks, or 60 weeks, or 66 weeks, or 72 weeks, or 78 weeks, or 84 weeks, or 90 weeks, or 96 weeks, or 102 weeks, or 108 weeks, or 114 weeks, or 120 weeks, or 126 weeks, or 132 weeks, or 138 weeks, or 144 weeks, or 150 weeks, or 156 weeks, or 162 weeks, or 168 weeks, or 174 weeks, or 180 weeks, or 186 weeks, or 192 weeks, or 198 weeks, or 204 weeks, or 210 weeks, or 216 weeks, or 222 weeks, or 228 weeks, or 234 weeks, or 240 weeks, or 246 weeks, or 252 weeks, or 258 weeks, or 264 weeks, or 270 weeks, or 276 weeks, or 282 weeks, or 288 weeks, or 294 weeks, or 300 weeks, or 306 weeks, or 312 weeks, or 318 weeks, or 324 weeks, or 330 weeks, or 336 weeks, or 342 weeks, or 348 weeks, or 354 weeks, or 360 weeks, or 366 weeks, or 372 weeks, or 378 weeks, or 384 weeks, or 390 weeks, or 396 weeks, or 402 weeks, or 408 weeks, or 414 weeks, or 420 weeks, or 426 weeks, or 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