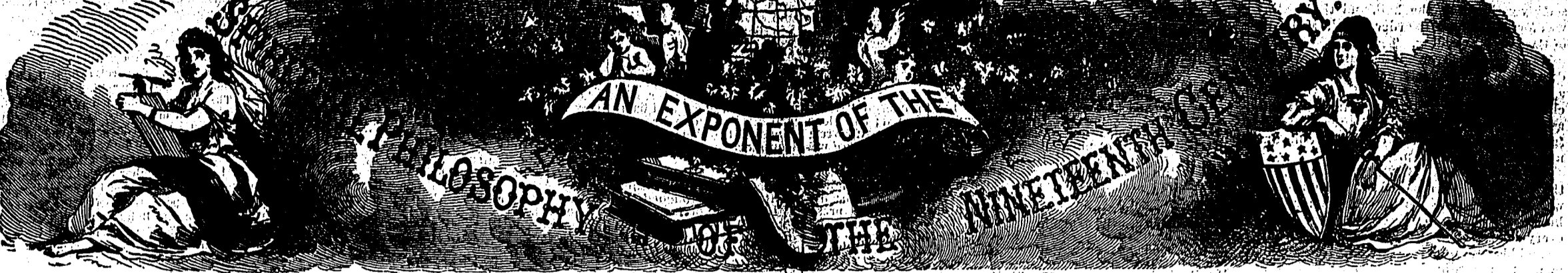


# BANNER OF LIGHT.



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NO. 7.

Written for the Banner of Light.  
SEEM NOT, BUT BE.

BY MATILDA CUSHING SMITH.

Thoughts can be grasped as easily  
As floating feathers in the air,  
That which thou wouldst not have made known,  
Think not, or, spite of all thy care,  
Some other one thy thought shall share.

What thou wouldst have thy neighbor think  
Of thee, that be; for lo! thy soul,  
Securely guarded though it be,  
Like to a tightly folded scroll,  
Some hand will loosen and unroll.

Then on the closely written page,  
Whose records thou wouldst never show,  
Thy inmost being is discerned;  
Thy every motive, joy or woe,  
Some clear-eyed one will surely know.

Dost dread the scrutiny, my child?  
Wouldst hide thyself from mortal eyes?  
From thine own eyes thou canst not hide  
That which forbids thy soul to rise  
Unto the heights, and grasp the prize.

Strive as ye may for secrecy,  
In all the universe no place  
Is found where God shall not, from out  
Some nook, gaze in thy hidden face,  
And, through all shams, the real trace.

Then let that real face the light,  
Shrink not, but open wide thy soul,  
Thy inmost thoughts make true and pure;  
Inscribed with gold, then thy bright scroll  
Thou'lt fear not to, thyself, unroll.

Seem not, but be what thou wouldst seem.  
With angel hands to strengthen thee  
No foes can make thy spirit quail;  
Unharm'd, thou'lt sail life's stormy sea,  
And anchor safe where thou wouldst be.  
Rockland, Me., March 1th, 1894.

## Spiritual Meetings at Washington, D. C.

To the Editors of the Banner of Light:

AMONG the notices of Easter Sunday sermons by the press of this city is the following report of Mrs. Richmond's discourse, from the *Washington Post* of March 20th. It does but the scantiest justice to one of the most pertinent spiritual sermons that found utterance on that memorable occasion in this or any other city throughout the land. All of its finer points, as well as their timely elaboration, seem to have been omitted, but enough is given here to suggest to the intuitive reader that it was a sermon of unusual merit: THE SOUL MUST LIVE.

*Spirits Survive When the Bodies Return to Dust.* "He is not here, but risen," began Mrs. Cora L. V. Richmond at Metzgeroff Hall yesterday morning, in her lecture on "The Resurrection of the Dead." Continuing, Mrs. Richmond in part said: "Whatever frees man from the fear of death and that which comes after death, is the resurrection. I quote from the words of an eminent Unitarian who said four years ago in his Easter sermon, 'Spiritualism is the only religion or philosophy in the world to-day that makes a celebration of Easter possible; that which reveals immortality without a creed or dogma is Spiritualism.'"

"One earnest minister in the assemblage of the Episcopal congregation said about fifteen years ago: 'The time is coming when the church will need the evidence that Spiritualism offers to prove the foundations of immortality.' That time is here. When Bishop Young strictly put aside theological sermons and went to preaching concerning the fraternity of man, he knew it. When Newton, in New York, laid aside pomp and formality and preached more of the spiritual fervor of love and immortality, he knew it. When Minot J. Savage, on the borders of materialism, saw skirting around the church over which he held charge the fear of annihilation, he straightway said, 'If Spiritualism does not prove a future existence, there is no proof of it in the world.' That is what we mean to-day, that in the light of a living testimony, the spiritual manifestation is the light of the resurrection. Nothing that dies can be resurrected again, and in Spiritualism there is no resurrection, because there is no death. The body which dies changes its essential conditions, and science declares that atoms reappear. In the change called death the resurrection is already accomplished."

"To-day you celebrate not that which has been built upon the rare spiritual manifestations at the sepulchre and tomb of Jesus, but that which has been demonstrated in your own lives and hearts; and from the door of every sepulchre, from the tomb of every buried casket, from the heart-pangs of every one who has mourned, Spiritualism rolls away the stone of sorrow and the shadow of death, and says: 'Never, for one instant of time, not for the slightest thousand-millionth part of a moment, has the spirit that you loved been dead; but when dust was shaken off and became dust, when the body, by slow degrees, tortured by pain, was cast aside, and before there was time to say, 'My beloved one is gone,' that loved one was away, alive, arisen, freed from the dust, the shackles shaken off, and trying to make you know it."

"Spiritualism has kindled the light of religion, and the sermons of to-day are all pervaded with somewhat of this light, which has given them a new tongue of eloquence, which has given them a greater certainty of immortality, and it makes more plain the victory over death. If there is a death, all that is meant in that word is the human state—dead in darkness, in striving, in passion, in corruption of earthliness. The glorious inheritance of life is not to be denied or taken away from any soul in the kingdom of God's creation."

Throughout its delivery the personality of Theodore Parker was fully manifested. At its close the speaker said: "As on every morning and evening the audiences have been privileged to choose the subject for the poem, no exception will be taken if that privilege is waived for this one." Then followed an extraordinary rendering in poetic measure on "The Resurrection," the conception and treatment of which gave every evidence of Poe in his best estate.

The morning and evening services of Easter Sunday were preceded by interesting and original exercises in connection with the consecra-

tion of Royal George, the infant son of Mr. and Mrs. George Warren, in the morning, and of the infant son of Mr. and Mrs. Emil Nobbe (Frank Herman) in the evening.

Mrs. Richmond's return to this city next October and November, is looked forward to with the deepest interest and enthusiasm. Her last informal reception for the season was held at 1708 19th street, on the 4th inst., and proved to the many friends there assembled to be an occasion which memory will not willingly let die.

Washington, D. C., April, 1894.

(From The Rostrum, New York City.)

## VACCINATION.

BY ALEXANDER WILDER, M. D.

On the 5th of December, 1893, Marjorie Woodruff, a child five years old, died at Bellport, L. I., from blood-poisoning after vaccination. She had undergone the operation early the previous week, and in a few hours exhibited the peculiar symptoms, her arm swelling and intense suffering accompanying.

Cases like this are by no means isolated. Some years ago, when the vaccine corps had been traversing the City of New York, vaccinating where the people desired it, or were afraid to refuse, there were accounts of eleven children dying in excruciating tortures from erysipelas as the result. We have abundant reason to believe that several times that number perished in like manner that very season, but that other causes for death were given in the physicians' certificates. There has been exhibited, more than once, a purpose to conceal the truth in such cases. A physician in New York, a personal friend, on one occasion certified to the death of a child from vaccination. An official of the Metropolitan Board of Health hastened to make inquiry, and actually changed the report, naming another disease.

Such a course appears to be as ancient as the practice. "I wish my professional brethren," said Edward Jenner, "to be slow to publish fatal results after vaccination." Again, writing to Mr. Dunning, he used this language: "The Medical Society of Portsmouth have reported smallpox after vaccination. What a set of blockheads!"

Suppresso veri, suggestio falsæ!

Two recent occurrences in New York are in point: A German in a tenement house, where smallpox had broken out, firmly refused to be vaccinated. He died of the disease a little while afterward. The occurrence was trumpeted far and wide, although every intelligent physician knows that if a person has received the infection, vaccination, if really of any service, would not prevent its development. Several others in the same house, who were vaccinated, did have smallpox, but that fact was not published.

A clinique was held at the College of Physicians and Surgeons, where a patient was declared to have chicken-pox. It was a mistake, and several of the physicians contracted smallpox, one of them dying. Yet the fact that they had all been vaccinated, some of them two or three times, was carefully not mentioned.

There is hardly an individual of mature age, certainly not a physician, who knows not of instances of smallpox after the patient had been vaccinated—sometimes within a very few weeks. A physician of Brooklyn, some years ago, related such an example to me. The *Pall Mall Gazette*, in April, 1874, chronicled "a severe outbreak of smallpox at Birmingham, England, showing that the disease lacked its wonted respect for vaccination. Out of one hundred and fourteen patients, one hundred had been vaccinated. Out of twelve who died, eleven had been vaccinated."

Herbert Spencer remarked of the visitation of that period, which, by the way, had been unusually fatal, as "the smallpox epidemic which, a while since, so unaccountably spread after twenty years of compulsory vaccination."

Dr. William B. Carpenter, the author of several medical text-books, declared the City of Montreal, a few years later, to be protected by thorough vaccination; yet not many years subsequent the smallpox broke out in epidemic form, creating a panic which extended over the Dominion of Canada and into the United States.

The frequent occurrence of the disease in vaccinated persons has been made the occasion for demanding that the operation be repeated every few years. Experience has shown this expedient to be equally ineffectual. Soldiers and sailors in the public service in various countries have been required to submit to the procedure. It was very rigidly carried out in the German army. Yet in 1870 there broke out an epidemic of smallpox more severe than ever, which was deadly alike on vaccinated and re-vaccinated. The death-rate from smallpox was sixty per cent. greater in the army than in the civil population of the same age.

Dr. Farr, the Registrar General of England, himself reluctantly confessed that vaccination afforded no immunity from smallpox, and only suggested the pretext that it served to render the attacks less severe. The real fact of all is that it affords no immunity whatever. Even to have smallpox itself, whether by infection or by inoculation, confers no exemption from liability to recurrence. Louis XV. of France had the disease at the age of sixteen, and died from a second attack at sixty-four. A sister of the late Dr. Carl Both, who had been vaccinated, contracted smallpox twice. There are cases on record of twice, thrice and even eight times. "Any tissue," says Dr. H. Maulesley, "which has been subject to a particular mor-

bid action is more likely to take on that action again."

It is truly the first step that costs. As in "Christabel," the demon must first be lifted over the threshold, and then he may ravage the whole house. When the integrity of the physical structure has been once impaired by a disease, it will never quite regain its former perfectness. There is danger of recurrence, as well as of contracting other complaints of analogous character, which otherwise would not have been. The breaking down of the physical integrity, by infecting the person with the vaccine disease, brings him into the same predicament. The *impfing*, as the Germans term such an individual, the one who has been vaccinated, is liable to diseases from which otherwise he would have been more or less exempt. In this way, pulmonary consumption has been increased several fold in England, and perhaps in Massachusetts and other of the States. Even when smallpox is epidemic, scarlet fever is manifold more so, and ten times more fatal. Measles and diphtheria are likewise at the same time more common and deadly. Yet, with a curious obliquity, these facts are blinked in the public journals and by health boards, and the attention is directed to smallpox alone.

If vaccination has any influence, it is that of changing the body from a natural and normal condition to an unnatural and diseased one; in which case, repeated vaccinating can be but an endeavor to make this unnatural and diseased condition permanent. The individual is thus rendered sickly, and placed in a state of chronic aptitude to contract other diseases.

If we attach any importance to the modern theories of bacteriology, we must perceive that the operation is nothing less than the transferring of an innumerable number of microbes, engendered by disease and engendering disease, into the blood of healthy persons. The morality of such an act is more than questionable. When, too, the instruments employed are often fouler even than the vaccine pus itself, the perils incurred, it will be seen, are terrible.

That so many submit to the infliction without murmur is marvelous, till we understand the reason. It is computed that within the last few months more than a quarter of a million in the City of New York have been required to undergo the operation. They consist of children who would otherwise be excluded from school, and persons employed in the public service, in shops, warehouses and factories, who have to accept the brutish alternative to undergo the operation or be discharged. It is simply a question for them to submit, or lose their means to earn a living.

Herbert Spencer, when last in this country, remarked that the American people were losing the instinct of liberty; that they yielded passively to the violations of their personal rights. He told a sad and lamentable truth, which in this very particular is forcibly illustrated.

"The hope," says Dr. George Gregory, "that vaccination might ultimately exterminate smallpox off from the face of the earth, appears vain and unfounded." It has its causes, telluric and climatic, and so long as they exist we shall have regular epidemics of the disease, as of Asiatic cholera, and other visitations.

Meanwhile, added to the utter uselessness of vaccination as a preventive, or even mitigator, of smallpox, are the fearful sequences to the practice. Every severe sickness which an infant or growing child undergoes leaves its marks permanently in the bodily constitution. The notion that children must have a variety of complaints, like measles, whooping-cough and the others, is without sense or reason. No sickness is normal, but the result of broken laws of health. The person will always be worse off for the diseases which he has had. An expert dentist will trace the various periods when a child has been sick by the defects in the teeth. The vaccinating of children, it will be perceived at a glance, is a prolific cause of the diseased teeth in the younger members of our community.

Dr. J. J. Garth Wilkinson of London, well known as an eminent writer, and likewise as an able and conscientious physician, estimated the deaths occasioned in England by vaccination at ninety thousand in twenty years. "Every medical man," he remarks, "knows of at least two or three."

Hufeland, St. Gervaise, and other medical writers of note, count up some thirty diseases as directly resulting from vaccination. Nit-tenger, of Stuttgart, testifying before a committee of the British House of Commons, bore the same testimony. So true are these words of the late Dr. Skelton: "Vaccine does not protect, but it also produces other diseases."

This assertion is perfectly logical and acceptable to our common sense. A disease inflicted upon a person upon the pretext of thereby affording immunity from other diseases, is irrational and unjustifiable, not to say criminal.

It is proper to make inquiry, also, into the nature and quality of the vaccine poison, and its source. Many suppose it to be a pus, or lymph, obtained from the diseased udders of cows. Edward Jenner also procured it from the foul ulcers on the horse with a disease akin to glanders. It is safe to say that modern "vaccine virus" has no such origin. There is a fashion of inoculating calves directly or mediately from smallpox patients, and peddling the product of the sores as the prophylactic. The modern fashion is to call it "lymph," as a hint that it is innocuous. But lymph from an ulcer is nothing less than tissue that has undergone retrograde metamorphosis or become partially decomposed—in other words, half putrid. Material that is half putrid, if infused into the blood, is very certain to poison it. Ex-

cept there be vital energy to eliminate it promptly, as is the case when it does not "take," there will be an ulcer produced for the purpose, which will be very likely to leave a scar. It matters little, however, if from any kind of a common sore the "lymph" is procured, whether furuncle or a common "fester," the effect will be similar. The patient is just as well off if he has been thus fooled. If, however, the virus be unusually putrid, or the patient too feeble to resist the noxious influence, then erysipelas, blood-poisoning and other terrible results are very certain to supervene. Hence are the deaths from vaccination, of which we have some, though generally not reported as such, every year.

The practice of using "humanized virus" has been more or less employed, as being safer and equally efficacious. It certainly has all the merit of difference between the filthy exudation from a sore upon a diseased animal and an ulcer upon a human being. Which is the more loathsome and disgusting is not easy to tell. If either the person or the animal has other disease, like cancer, or tuberculous consumption, the vaccinated person is likely to become infected with it likewise. Leprosy has been transmitted in this way in India, the West Indies and the Hawaiian Islands, and syphilis has in like manner been widely diffused, while cancer is more common now than ever before. These are facts sustained by evidence that cannot easily be controverted.

There is a sentiment forming in intelligent circles, and steadily deepening upon this subject. Dr. Charles Creighton of London, standing at the head of the profession, has recorded his convictions against vaccination in the *Encyclopedia Britannica*. Dr. Crookshank has exposed the fallacy and wholly unscientific character of the operation in two large volumes, which no one seems to dare attempt to refute. We have the statements of other eminent physicians, many of whom have been official vaccinators, but have dropped the practice from observation of its mischievousness and utter inutilty. *Savants* like Humboldt, Prof. Francis W. Newman of Oxford, and Herbert Spencer, have added their testimony with unanswerable arguments. Indeed, so general have the objections become among able practitioners that the expedient has been adopted of employing a subordinate body of young physicians, analogous in function to the slave-doctors of ancient Greece. These are attached to political boards, and are quite generally of like political sentiment with their superiors. They go hither and thither to ply their vocation, rather as policemen than as members of a learned profession. It is a reflection upon the regular medical practitioners to have it so, but they are supine. The whole thing is, as Prof. Hamnerick forcibly declared: "A disgrace to the practice of medicine."

It would seem, after a survey of the field, that those who can remain silent would fiddle like Nero at the burning of Rome, till the flames came rushing around their own seat. Until the same fountain sends forth sweet water and bitter alike, can we hope for Satan and Beelzebub to engage in the work of regenerating mankind, or a foul disease to be efficient in producing healthy bodies.

## THE LESSON OF LIFE.

That troubles—mental, social and physical—are necessarily part of the common experience of humanity cannot be successfully questioned. It is by no mere chance that trials come. Life here, in fact, is but a continuation of trials and tests from beginning to end; it would be wholly without the enrichment of strength giving experience if it were otherwise.

To crave only the enervating luxury of self-gratification and pleasure, of relaxing ease and freedom from care, would be the embodiment of selfishness itself, from which would go forth little or no benefit to others.

If men but knew what life implied, as they ought to strive continually to know, how deep would become the earnestness with which we should strive to perform even the least service recognizable in the realm of spirit! Why do we any of us falter? Why do we consent for a moment to weigh ourselves against the immeasurable treasure of the universal love that enfolds all things in its embrace, and waits, in the spirit in which love only can wait, for our individual cooperation? Even while we are tenants of these perishing houses of clay we are spirits, and spirits only. If, then, we hold back in our efforts for the extension and prevalence of spiritual truth in this life, what is to make us any more willing workers in the other? If we, indeed, recognize spirit as the only life, and the life eternal, by what form or force of reasoning do we oppose or put aside its ceaseless calls to us to enlist in its high and truly glorious service, to surrender self to its enrichment, and to do the work clearly required of us without questioning or delay?

Is it possible to conceive that there is a greater force in the universe of God than this of universal Love? Idle beyond human conception must the endeavor be forever regarded; there is nothing for us but to accept, appropriate and devoutly fall in; without this force we cannot have life in any degree; with it, we become more and more capable of achieving things not now possible to conceive of: For God is spirit, and is to be worshiped in spirit and in truth.

In this season of wrecks it may profitably be remembered that the first lifeboat was launched in 1802. The United States has now two hundred and forty-two life-saving stations, and since 1871 the lifeboats on our coast have saved over nine thousand lives.

## The Anniversary.

**The Forty-Sixth Anniversary of the Advent of Modern Spiritualism; Commemorative Exercises held in Boston, Lowell and New Bedford, Mass.; Cleveland, Ohio; Cassadaga Camp, Saratoga Springs and Rochester, N. Y.; Port Huron, Mich.; Rockfast, Me.; Topeka, Kan., etc.**

(Especially Contributed to the Banner of Light.)

## The First Spiritualist Ladies' Aid Society, Boston.

Celebrated the Anniversary at its parlors, 1031 Washington street, Friday, March 30th, and Saturday, March 31st.

The exercises opened Friday, at 10:30 A. M., with remarks of welcome by Mrs. A. E. Barnes, who conducted the services in her usual earnest and kindly manner, it being her eighth consecutive year as President of this Society. A song by Miss Amanda Bailey (accompanied by Miss Burnett) and a poem by Mrs. Jones followed.

Dr. A. H. Richardson spoke eloquently, and gave utterance to grand thoughts suggested by the hour; he was followed by a song from the choir. Mrs. A. S. Waterhouse, under spirit-control, endeavored to impress upon Spiritualists that eternal vigilance is the price that we must pay for our liberties, and to be wide awake to the issues of the hour and meet them boldly. Mrs. Shackley gave convincing and satisfactory tests to many present, and was followed by Mr. T. P. Beals of Portland, Me., whose appearance on the platform was marked by enthusiastic applause—he being a medium from early boyhood, and a standard-bearer in the ranks of Spiritualism.

*Afternoon Exercises.*—Opening address, Mrs. A. S. Waterhouse, who paid a tribute to members who have passed to the higher life: song by Mr. Cleveland. The President then asked the friends present to subscribe for the assistance of Annie Lord Chamberlain, an old and useful medium, who is ill and needy—the attention of the Society having been called to the case through the BANNER OF LIGHT; about six dollars were realized from the collection.

An original poem was read by Mrs. Emma Miner, followed by inspirational remarks by Mr. S. L. Beal of Brockton; Mrs. Sarah A. Byrnes spoke in her usual eloquent language, and paid high tribute to her fellow-workers in the Cause; tests were given by Dr. Huot, all of which were recognized.

*Evening Exercises.*—Opening address, Mr. Eben Cobb, who greeted the people convened in his usual pleasant way; remarks by Mrs. M. A. Chandler, Mrs. Carrie F. Loring, Mr. J. B. Hatch, Jr., and Mrs. Kate R. Stiles—each speaking with enthusiasm on the progress of Spiritualism. Mrs. Loring and Mrs. A. E. Cunningham gave some excellent tests.

The attendance of Mr. Chas. W. Sullivan—who has recently recovered from a severe illness—was a pleasant surprise to his many friends, and his remarks were listened to with great interest. A poem was read by Mrs. Lovering. The presence of Mr. and Mrs. Jenkins and Mrs. McClaren was gladly noted by the Society.

*Saturday Services* commenced at 10:30 A. M. by remarks from Dr. Richardson and tests by Mrs. Chandler, Mrs. Shackley, Dr. Huot; Mr. Spencer, the spirit-artist, gave several pictures, in pencil, of spirit-friends present. Music was furnished by Mrs. Lovering, Mr. Cleveland and the choir, accompanied by piano and cornet.

*Afternoon.*—At 2:30 introductory remarks by Mrs. Barnes; a very interesting address by Mrs. Willis. The late Dr. Ware, though absent in mortal form, was noted by many mediums as being present in spirit during the sessions. Mrs. M. A. Brown read a poem, after which she spoke and gave many tests; she was followed by tests by Mrs. Pepper of Providence, R. I., Dr. Huot and Mr. Tuttle.

After each session meals were served in the hall, and many who remained enjoyed pleasant reunions with friends from other States, whom they had not met since camp season.

(The BANNER OF LIGHT is always on sale at the meetings of the Society.)

ALBERT P. BLINN.

## Cassadaga Camp, N. Y.

On boarding the train at Fredonia the 30th ult., your correspondent was agreeably surprised at encountering Mr. T. J. Skidmore on his way from sunny Florida. He reports a good time generally, but is evidently glad to return to his native clime; and hosts of friends are ready to meet him with a hearty welcome home. Mrs. Skidmore accompanied him as far as Washington, D. C., where she stopped over, to attend the National Convention. Dr. E. C. Hyde and his gifted wife have also just returned from their Southern sojourn; they seem equally glad to be back again, and are being heartily congratulated on the improved condition of their health.

The annual meeting of the C. L. F. A. Board of Trustees was held the 31st, the following members being present: Mr. A. Gaston, President, Mr. H. W. Richardson, Mr. R. M. Rouse, Mr. D. B. Merit, Mrs. Abby A. Pettigill, and Mr. T. J. Skidmore. Much important business was transacted, of which more anon.

A dance at Library Hall on the evening of March 31st—which was largely attended and greatly enjoyed—was a fitting prelude to the Anniversary exercises of Sunday, April 1st. The floral decorations of the hall were very artistically arranged—many of them being contributed by our bountiful co-worker, Mrs. Pe-

Here's a parting thought to the ones we love!  
Here's a steadfast look on the waves below;  
Here's a humble prayer to God above;  
May He guard us well, for we need Him now!

When the night went by, and the morning dim  
With a wan smile peer'd from her misty hood,  
He had gather'd the souls that trusted Him,  
And His wild waves swept where the light-house stood.

## Original Essay.

## PSYCHIC GLEANINGS.

Facts and Philosophy.

BY ALBERT MORTON.

NO. III.

**AMONG** the early adherents of Spiritualism one of the most prominent and outspoken was John Worth Edmonds, Judge of the Court of Appeals, the highest court in the State of New York. Judge Edmonds's first experiences in the investigation of Spiritualism occurred in December, 1850, his wife—to whom he was devotedly attached—having passed to spirit-life early in the preceding month. His interest in spirit-communion was soon afterward aroused by hearing his wife speak to him, and his experiences with many mediums led him to become a deeply-interested, thorough and critical student of the subject. When convinced of the truth, which led him from the darkness of materialism into the bright light of a belief in continuous and progressive life beyond the veil, he became a fearless and zealous promulgator of the facts and philosophy of Spiritualism. Regardless of the contumely and risk of social and professional standing attached to such a course at that time, he became a prominent writer and speaker in advocacy of the, then, unpopular belief, and his letters, published in the *New York Tribune*, did a grand work in attracting attention to Spiritualism.

"Spiritualism, by John W. Edmonds and George T. Dexter, M. D.," was published in 1853, and therein are related many interesting experiences, from which the following excerpts are condensed. Judge E. said, Spiritualism, p. 25, et seq.:

"I was asked what would satisfy me? I said, Evidence that this was not the product of mortal agency, evidence of the identity of those who professed to be dealing with me, and evidence that it was for a good and not an evil purpose. . . . It was on an evening when the circle to which I belonged was to meet. As I was going toward the house I met the medium, his sister and two or three others on their way to Mr. Partridge's. We found there a party of at least twenty persons, among whom were five mediums. For three hours I there witnessed physical manifestations which demonstrated to me beyond all doubt that they were not produced by mortal hands, and were governed by an intelligence out of and beyond those present. It is vain for any one to say we were deceived. I know that I was not, and so did every one of that large party. . . .

"Then it was that the chair ran back and forth on the floor, the bell was rung over our heads, and one of the party was forcibly torn by an invisible power from my grasp, in spite alike of his strength and mine. As I stood in a corner where no one could reach my pocket, I felt a hand thrust into it, and found afterward that six knots had been tied in my handkerchief. A bass viol was put into my hand and rested on my foot, and then was played upon. A violin was placed in my other hand, and likewise played upon. I felt on one of my arms what seemed to be the grip of an iron hand. I felt distinctly the thumb and fingers, the palm of the hand and the ball of the thumb, and it held me fast by a power which I struggled to escape from in vain. With my other hand I felt all around the spot where the pressure was, and satisfied myself that it was no earthly hand that was thus holding me fast. No earthly hand could thus hold me, for I was in the grasp of a fly would be in the grasp of my hand. I tried every means I could devise to get rid of it, and not until I thoroughly felt how powerless I was did it leave me."

Judge Edmonds's experience while attending a circle at Mrs. Brown's residence (later Mrs. Leah Fox Underhill) afforded a remarkable illustration of the power of spirits to manifest immediately after their demise. Judge E. said: "During the illness of my revered old friend Isaac T. Hopper, I was a good deal with him, and on the day when he died I was with him from noon until about seven o'clock in the evening. I then supposed he would live yet for several days, and at that hour I left to attend my circle, proposing to call again on my way home. About ten o'clock in the evening, while attending the circle, I asked if I might put a mental question. I did so, and I know that no person present could know what it was, or to what subject even it referred. My question related to Mr. Hopper, and I received the answer through the rappings, as from himself, that he was dead."

Mrs. Underhill gives in "The Missing Link," p. 449, a statement of the manifestation taken from the minutes of the circle, more in detail, as follows:

"This singular sound signaled the alphabet, which I called, and the following message was given to us all:

"MY DEAR FRIENDS—I am free from all suffering and anxiety. I am reunited with the beloved partner of my youthful days."

ISAAC T. HOPPER.

"Judge Edmonds exclaimed: 'Gracious heavens! can this be true? I have been with him from noon until seven o'clock this evening, and when I left him he seemed likely to live a month!' . . . 'Judge, go yourself. We will await your return.' He went, and was gone about an hour. When the door-bell rang we sat in breathless silence. The Judge paused in the doorway a moment, then solemnly, and with trembling lips, said: 'When I got there he had been dead an hour!'"

Matthew, xvii. 18, says: "In the mouth of two or three witnesses every word may be established." This also holds good in courts of earthly justice, unless overthrown by greater positive evidence. The direct evidence of Judge Edmonds, over his own signature, is substantiated by the records. The theory of telepathy, between mortal minds, will not hold good in this case; nor is it reasonable to suppose that the subliminal consciousness of the Judge produced raps, at a distance from his person, giving information contrary to his mundane consciousness. Well might the Judge conclude his narrative by saying:

"That could not have been by any one present, for they did not know of his death, they did not know of my question, nor did they understand the answer I received. It could not have been the reflex of my own mind, for I had left him alive, and thought he would live several days. And what it was but what it purported to be, I cannot imagine."

Here is a brief and partial summary of the evidence of a man of culture, commanding intellect and trained in a pursuit requiring a keen conception of the reliability of human testimony, who brought all his powers to bear

in the investigation of spiritual phenomena; yet we are now told by those who plume themselves upon their remarkable qualifications for the weighing of evidence, in their finely-adjusted scientific scales, that such testimony bears little weight, because, forsooth, it has not been founded on the exact methods prescribed by themselves.

One of the leading chemists of the age, a scientist whose pursuits require the closest scrutiny and attention to all the minutiae, upon which the whole success of his investigations depends, turned his attention to the phenomena of Spiritualism for the purpose of exposing the fallacy. All that are familiar with our literature know that the strictly scientific methods pursued by Prof. Hare resulted contrary to his expectations, and convinced him of the grand truth demonstrated through spiritual phenomena, beyond the shadow of a doubt. Yet his evidence was denied even a hearing, and he was derided by his inferiors in scientific requirements, as being in his dotage and unworthy of notice.

The array of names of those noted in the annals of our own country, and of Europe, for their high standing in scientific, literary and governmental circles, who have given their endorsement of the facts presented through spiritual phenomena, and to the evidence of continuous life deduced therefrom, is far too long to present in the limits of this paper.

Now we are modestly requested to take the part of boys at play—"begin all over again"; to take a back seat and make room in front for those whose intellectual acquisitions entitle them to positions at the head of the army of progression. We demur; the tide is setting in our direction, we have landed and reached the heights, and those who have waited to see which way the current is setting cannot reasonably expect us to retrace our steps and wait the landing of their argosies of wisdom to point the way to treasures we have already found. Spiritualism is higher than earthly leaders, and is as firmly established as any natural law; its leaders are on high.

Weak people, who jump when the bell-wether leads, attach too much importance to the authority of great names. The investigations of scientists in the pursuit of their specialties are entitled to respect, according to the ability and accuracy displayed. Darwin is unsurpassed as an authority on the working of earth-worms, but his testimony as to the facts presented to his sight by spirit-phenomena would have been of no more value, to those not blinded by the glare of reputation, than would that of any honest, intelligent mechanic whose sight had been trained in the study of plane-surfaces and straight-edges.

The sunlight of Spiritualism is penetrating through the mists of material and scientific darkness, bringing peace to minds that have been fettered by theological dogmas, and no further scientific endorsement is needed to establish its truth. The stone has been rolled away from the mouth of the sphinx-like sepulchre, and we no longer dread the summons of the benignant angel beckoning us to COME UP HIGHER.

Summerland, Cal.

## Banner Correspondence.

## Vermont.

WATERBURY.—Mrs. Abbie W. Crossett, under date of April 1st, writes: "As this is the day made dear to the Forty-Sixth Anniversary of the Advent of Modern Spiritualism, my thoughts go out toward the many societies where fitting words, kind counsel and loving sentiments will be expressed. From my peaceful, quiet home my spirit sends out an earnest 'God bless you' to all faithful, sincere workers in this vineyard of love. I earnestly pray that such anniversaries may bind more closely together the ministers of the truths of Modern Spiritualism, mediums of every phase, and Spiritualists everywhere who have the best good and the welfare of humanity at heart; and that their united efforts, in harmony with the angels, may bring us poor, struggling mortals a little nearer the kingdom of heaven."

My thought wanders away from the workers here to those who have entered the Better-Land, to those who have given me words of instruction and consolation in times past, and I wonder if they join us in our Anniversary celebrations. A silent voice replies, 'Yes! ah, yes!'

Although Vermont has only a few organized societies, she has sent out into the world her share of noble souls with high and pure inspiration, of whom we feel justly proud. Many of them have climbed the golden stairway that leads to spirit-life. In less than six months two of her sweetest inspired lecturers have gone beyond the valley and shadow of tears: refer to our arisen sister, Fannie Davis Smith, for although her early ministrations were not in Vermont, her years of noble, ripening womanhood were spent here, and a firm bond of sympathy and love exists between the brother and sister lecturers of our State; and I also refer to Mrs. F. O. Hyster, whose early life was spent in Vermont, and whose writing this, look across the fields and see the place where she was born and lived in childhood. Her early mediumistic gifts were exercised among the people here, but her greater work was accomplished in other States. Through THE BANNER we are informed that she has gone on to join the family she loved so well, but the results of her life-work remain.

On this bright Anniversary Day I send my love and sympathy to all my friends, and earnestly pray that the greatest strength and purest inspiration be given them. To the editors of the BANNER OF LIGHT, whose efforts have carried comfort and instruction to so many hearts, I say God bless you, and may the angels their loving vigils keep while you journey and labor on this side of life."

## Pennsylvania.

ALLEGHENY.—Mr. R. L. Green writes: "After three years' absence from Allegheny I find Spiritualism has made wonderful progress here. A large society has been formed, and marked interest manifested."

Upon my arrival I was taken in hand by Dr. Bell and his wife, officers of the Society.

Wednesday, March 28th, Anniversary exercises were held at the hall. The ladies of the Society had prepared a very agreeable surprise in the shape of a supper and concert. After the large company had partaken of the good things provided, the genial President, Mr. Wm. Fleming, announced the program for the evening, which consisted of vocal and instrumental selections of a high order. Every artist received a good round of well-merited applause.

In the course of the evening a beautiful gold-headed cane was presented to the Vice President, Dr. Bell, Mr. Knight, on behalf of the ladies, making the presentation speech, which was feelingly responded to by the Doctor, who was much overcome by this mark of appreciation. The occasion was one to be long remembered by those who were so fortunate as to be present.

I learn that Mrs. Ida P. A. Whitlock has just closed a very successful season with the Pittsburgh Society.

PITTSBURGH.—J. H. Lohmeyer, Secretary, writes: "The members of 'The First Church of Spiritualists of Pittsburgh' appointed at their annual election the following Board of Trustees for the ensuing year: President, Dr. N. Schenkel; First Vice-President, John H.

Knight; Second Vice-President, John Grayburn; Secretary, J. H. Lohmeyer; Treasurer, Henry Metzger; Trustees, Dr. J. M. Jamar, Mark Kennerly, W. C. Kroeger, Philip Ziegler. The financial standing of the Church is in first-class condition."

ALLEGHENY.—Mrs. M. J. Crilly writes: "After a successful season at Pittsburgh during the month of February, Mrs. K. R. Stiles was engaged by the Allegheny Society for the first two Sundays in March. A severe attack of la grippe rendered it impossible for her to fill private engagements, and she was compelled to leave for Waterbury, N. Y., carrying with her the best wishes of all who heard her beautiful discourses, and witnessed the convincing evidences of immortality given through her mediumship. She has made many friends in Pittsburgh, and her remarkable tests have converted many to Spiritualism. She impresses those who meet her in public as a grand medium and a gifted lecturer, and in private as a true and noble woman."

## Rhode Island.

PROVIDENCE.—Mr. Wm. G. Wood writes: "On Sunday evening, March 18th, I attended a materializing séance held by Mrs. Wm. H. Allen, which proved very satisfactory. An old friend of mine came from the cabinet, as did also my spirit brother and sister, who conversed with me, giving me proofs of their identity."

PROVIDENCE.—Lucian Carpenter, under date of April 9th, writes: "Yesterday, as I was looking over some of my old diaries, I found a memorandum of the surrender of Gen. Lee's army of thirty thousand men to General Grant on the 9th day of April, 1865."

My brother and self had an invitation to hold a spiritual séance that day, which was Sunday, at a neighbor's house, in the town of Putnam, where we resided, my brother being the medium. We accepted, and between five and six o'clock in the afternoon arrived at our neighbor's. Several beside my brother and self were seated around a table, my brother on the opposite side to me. He was soon in the unconscious trance. He struck his hands together with great force three times, and each time said that Gen. Lee had surrendered to General Grant. No one present believed it could be possible, but you know telegrams the next day about eleven o'clock confirmed the statement.

Will the opponents of Spiritualism please note where the mind-reading came in? I have seen hundreds of as good evidences of spirit-power through my brother as the above. He passed to the other life fourteen years ago last June.

I find that the people are anxious for evidence that cannot be disputed."

## Canada.

THORNDALE, ONT.—Mrs. Wm. Houston, Secretary, writes, on renewing subscription: "I am an old Spiritualist, and have been taking THE BANNER well on to thirty years. I should feel lost without it. We are holding a developing circle here, and are progressing nicely. All we need is a good reliable medium to come this way and spread the Cause. We developed five or six good mediums in Toronto, among them the late Mrs. C. M. Morrison."

HAMILTON.—A correspondent says: "The Spiritualistic Cause throughout Canada is progressing and expanding in every direction through the efforts of Mr. George W. Walrand, who is located at 198 Locke street, Hamilton, Ont. He is a true Spiritualist, and he ministers to the wants of those inquiring into the science and philosophy of Spiritualism."

His correspondence alone is of a most voluminous kind, letters of inquiry coming to him from all quarters of the globe. Those desirous of information on the subject have only to write to him, enclosing stamped addressed envelope for reply. Though engaged in active commercial work, Mr. Walrand finds time to write to all inquirers after truth."

## Florida.

JACKSONVILLE.—Inez Briggs writes: "While lingering snows yet chill some parts of the country, I will give a glimpse of this land of flowers by a brief description of our Japan tea garden, or tea hedge. It is in full bloom now, and just one mass of pure white tea flowers, which are as fragrant as orange blossoms. The foliage is a beautiful glossy green, year around. The seed is quite large, fully the size of small marbles, and a pretty cinnamon brown color; the children often string and wear them as beads; while I was recently picking up a few to send to a friend in the North to grow as house plants, I thought that no doubt there were others who would like tea seed if they knew where to get it. I will send tea seed free to any one who will enclose a stamp for postage."

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### Death of Gen. John Edwards of Washington, D. C., a Brave Man, a Faithful Officer, and an Outspoken Spiritualist Gone to his Reward.

THE BANNER announced in its issue for April 14th that intelligence had been received, under date of the 10th inst., that Gen. Edwards, who had for several years been an invalid, was so much reduced by disease that his demise was regarded as but a matter of days. Even then the brave spirit which so long animated the stricken tenement of clay had achieved its freedom from materiality.

We have known General Edwards personally, and by reputation, with appreciative pleasure, for many years. As a friend and correspondent THE BANNER has ever received from him the fullest measure of support which lay in his power; and while our deep sympathy must naturally go out to the wife and friends who are now separated from him in the mortal, we can but rejoice for him that he has entered into the realm of higher existence where "none shall say 'I am sick,'" but all drink of the fountains of everlasting health and joy.

Mentally, General Edwards was a strong man. As a thinker he was practical, analytical and comprehensive. In debate he was logical, and his clear style and clean-cut sentences had a telling and favorable effect upon his listeners.

Born in the South and raised in the West, he possessed all the freedom of spirit which came from such surroundings. Inheriting slaves, he set them free from an innate sense of justice, establishing one or two of them in the business of blacksmithing. This trait, indeed, was ever a striking characteristic with him.

At the opening of the war he took command of a regiment of Iowa volunteers, and served with distinction throughout the rebellion, chiefly in the Southwest, as a Brigadier-General. He was a prominent member of the Constitutional Convention of Iowa, and afterward Speaker of its House of Representatives.

At the close of the war he settled in Arkansas, and for several years represented this State as a member of the National House of Representatives.

Always of a religious turn of mind, he in early life united himself with the Baptist church, and after his marriage, with the Methodists, because his first wife was of this persuasion. But the restrictions of creed were too narrow for his growing and expansive mind, and he soon became an independent.

Some twenty years ago he was led to investigate the claims of the Spiritual Philosophy through the mediumship of those whom he had personally known for many years, and from the nature of the evidence presented to his senses and to his reason he became a most pronounced believer, as well as a most worthy and consistent advocate of this Cause. Free to condemn whatever he felt assured was spurious, he was no less a grand champion of what through positive demonstration he was convinced was true. He continued to uphold the banner of Spiritualism as long as his strength remained. In another column will be found a biographical sketch by Geo. A. Bacon.

The funeral occurred on Tuesday, April 10th, at 2 o'clock, from his late residence, 1531 Klugman Place, Washington. Rev. Alex. Kent, pastor of the People's Church of Washington—and himself a Spiritualist—in his tribute to the character of the deceased, emphasized General Edwards's well-known liberal views, and the assurances which they brought to his mind.

The bier was handsomely draped by his G. A. R. Post with the American flag; and the Masonic Lodge to which he belonged performed the last sad rites, replete with simplicity, beauty and hope, over his remains at the National Cemetery, Arlington Heights.

The following extracts from a letter written some years since by Gen. Edwards to a friend—and which has been placed in our possession with permission of publication—will serve to show the clear style of expression of the deceased, and to indicate his immovable decision in times of trial—after his mind had once reached a conclusion as to the direction in which his duty lay:

WASHINGTON, D. C.  
You were kind enough to send me recently a copy of the *Chariton* (la.) *Patriot*, a paper I established in 1857 (and still presenting its familiar typography and heading), containing a notice of the death of our old friend, Thomas Matson. Mr. Matson is well remembered by me, a congenial spirit, a good neighbor—charitable in a large sense.

I have always held *Chariton*, and Lucas County and the citizens thereof, in high esteem and affection. How things have changed since we settled in *Chariton*, when it contained a population of about five or six hundred souls; some have moved away, and a larger number have died; but still I have a fond remembrance of the place, and what a glorious thought to myself at least—this statement is founded on actual knowledge, and not a blind faith!

Well do I remember the purchasing of the press on which *Chariton* was printed, and the fact that I converted it into *The Patriot*. I was somewhat perplexed about the name to be given the paper, but finally settled down upon the name *Patriot*, which I now claim as my inspiration. By reading the debates of the Constitutional Convention held in Iowa City in 1856, it will develop the fact; in one of my speeches before the convention I took occasion to dwell on the threatening aspect politically which then threatened the country (flying as I did in a civil war) growing out of the institution of human slavery. I gave the question over afterward my earnest consideration and deepest thought; as time passed on, and the signs in the political horizon assumed darker shades of trouble, I became so intensely interested that I avoided as much as possible talking on the subject, for I was born and raised in the South, my father being a large slaveholder. I loved the people of the South, my kindred all resided there; an older brother was constantly writing, urging me to espouse the cause of the South. Then again I would gaze with intense interest and veneration on the old flag consecrated by the hand of Washington, and I put the question to myself: "Can I array myself against the old stars and stripes?" I became totally confused over what was to be my duty in the premises; and for at least two months I rested in this disturbed state of mind, brooding over the deplorable condition of affairs. I finally saw the truth, and found my path of duty. During my four years of campaigning I often had clear and unmistakable evidence of being upheld by unseen forces guiding and protecting me in many dark periods.

JOHN EDWARDS.

### CURRENT THOUGHTS.

**Illuminating the Stomach.**—It appears that it is possible to illuminate the human stomach equally with the human mind. The process is by electric lighting. On a recent evening (as reported) a man named John Thomas, a patient at the Baltimore city hospital, was successfully experimented on in the College of Physicians and Surgeons, being directed to the verge of starvation beforehand. His stomach was first cleared by introducing into it a quart of water through a tube inserted in the mouth, the water aiding in the experiment. After the water was introduced, a diminutive incandescent electric lamp attached to a special battery by a long rubber tube was lowered into the water in the man's stomach, where it floated. Upon all the other lights in the room being turned out, the small incandescent light illuminated the interior of the stomach, so that every outline could be seen plainly through the abdominal wall, and the workings noted. The patient experienced no pain, and the lamp remained in his stomach for about ten minutes. It is reported to be the first successful experiment of the kind, and was witnessed by about four hundred medical students.

**Half-Masted Men and Women.**—Society is full of individuals, says Eleanor Kirk's idea, who not only at rare intervals but every day of their lives, appear to be living at mental half-mast. The drooping head, the clouded face, the compressed lips, the languid gait, cause their companions an instant depression of spirits, followed at once by the question, "What is the matter?" It cannot be readily answered, oftentimes not at all. We are only sure of one thing—that something has gone wrong. It is often an indication of the most trivial trial or annoyance, and even then the condition is maintained as a chronic one, lasting days and weeks, even months and years. There are enough men and women who have a hard struggle through life, and they need and are entitled to co-operation and encouragement. They can ill afford to be shadowed, saddened and discouraged by the half-masted manner of those who have lowered their flag at the first breath of disappointment or affliction. Each man is in one sense his brother's keeper, and it is his duty to look to it that he gives sunshine and not shadow, help and not hindrance, comfort and cheer rather than discouragement and despair. The place for every one's flag is at the head of the flagstaff. Even nail it there rather than let it fall to a point below.

**The Growth of Crime in this Country.**—Said Mrs. Dietrick to the New England Woman's Club in Boston, at its recent meeting, nothing found in social history is more encouraging than the rise in education, on the one hand, and the corresponding decrease of crime on the other, as is shown in Mull-hall's tables for the five decades since England began to educate her girls. While to-day there is a greater number of children in school than in any previous stage in our own history, the growth of crime is surprising. The cause of this increase of crime in America, while it is decreasing in England, is due to a lack of proper industrial training in this country and the cruel treatment of juvenile criminals. Within our forty-eight States and Territories of sixty-five million inhabitants we have only fifty-four reformatories, of which only thirteen report any technical or industrial training. For a similar class of children England has eleven times that number of industrial schools. Our national sin against children, said Mrs. Dietrick, is manifested in the yearly imprisonment of these helpless ones in our horrible county jails and penitentiaries. Twenty-eight States and Territories have no place of correction for juvenile delinquents save county and city jails. She spoke of the heterogeneous assembly of people—old and young, innocent and guilty, sane and insane—spending months together in the close companionship in these institutions, and regarded such contact as detrimental to the youth of the nation. Little boys are in closest contact with gamblers; little girls, scarce yet in their teens, are compelled to unite with the vicious tide that flows in and out of our prisons. Every year in Boston from five hundred to seven hundred minors are placed in our city institutions. Can it be wondered at, in view of facts like these, that crime steadily and rapidly increases, with the prolific seed-beds sown so thickly?

**Mrs. A. B. Severance**, of White Water, Wis., who is known to us personally as a gifted psychometrist and medium of thirty years' experience, writes the following appreciative words in the course of a business communication:

"I can fully testify to the truth of your assertion that the *Banner of Light* is sent to all parts of the world, for I have from time to time received letters from all foreign countries. No one appreciates the good work THE BANNER is doing in the Cause of Truth more than I, and I hope I shall be able to keep my 'ad' in your grand, noble paper for many years to come."

**Have we New Light?**—Marion Crawford in the April number of *The Century* indicates that in his opinion, at least, India is a much over-rated country. He declares that India has no history worth citing until the Mohammedans conquered the land: "It will surprise many well-informed people to learn that the gentle Gautama has no followers in India; that there are no Buddhists at all there. The land is given over to the grosser worship of Vishnu and Shiva."

**In a letter** written shortly before his demise, Gen. S. C. Armstrong, founder of the Hampton, Va., School for Indians and blacks, says: "I am most curious to get a glimpse of the next world. How will it all seem? Perfectly fair and perfectly natural, no doubt. We ought not to fear death. It is friendly."

**THE HYMNLESS.**  
Rhyme "window," "scarf" and "silver"—  
If a pretty poet can—  
And "rhomb" and "scarce" and "chimney,"  
And let modern critics scan—  
Rhyme "mouth" and "have" and "Orange,"  
Then "coit" and "crimson," Try it!  
Rhyme "cusp" and "gilt," "fugue" and "blige,"  
And make a fortune by it.

Sir William Frazier records that one of the saddest sights he ever saw was at Interlaken, where he was standing on the hotel steps, watching the arrival of travelers: "I noticed that whenever a carriage drove up in the evening a large dog trotted out to it, wagging his tail and looking at the travelers. I asked a servant what it meant. 'Oh,' said he, 'that dog belonged to Mr. Dutton, who was killed on the Jungfrau. He is always waiting for his master, and examines every carriage.'"

**[ACTUAL OCCURRENCE.]**—Teacher—"Give me a sentence with the word 'healed' in it." Scholar—"A lady." Teacher—"Stop right there. Begin again. What was the lady's name?" Scholar—"The lady I mean has no name." Teacher—"What? A lady with no name! Give her a name, then." Scholar—"Mrs. Smith touched Christ's garment and was healed." (Collapse of teacher.)—E.E.

The pain from slight burns is very great. An excellent application is a thick paste of common baking soda moistened with water, spread on a piece of linen or cotton, and bound on the part.

**YE GENTLE MAYDE.**  
The feathers of *delude* byrds she wore,  
Tayles of the slaughtered beastes,  
Their lytel hertes she was showing us—  
She wore a score at least—  
A score of deaths at least!

Oh gentle mayde! Oh lovely mayde!  
With mylde and tender eye,  
Why is it for your pleasuring  
These lytle ones must dye?  
These helpless ones must dye!

Another incontestable proof of the rapid advance of the Japanese in the civilization of the West is the following advertisement, which appeared in a Tokyo paper recently:

"A young lady wishes to get married. She is very beautiful, has a rosy face, which is surrounded by dark curly hair. Her eyebrows show the color of the helianthus, and the mouth is small and pretty. She is also very well read enough to admire the flowers in the daytime at the side of a lake companion, or at night to sing of the stars in heaven. The lady whom she will choose must also be young, handsome and well educated, and be ready to share the same grave with her."—*Presbyterian Messenger*.

It is recorded that at the legal hanging of Daniel Gilchrist at Rockingham, N. C., the officiating minister took for his text: "I have fought a good fight; I have finished my course; I have kept the faith." Following the sermon came this hymn: "Servant of God, well done." A singular selection, surely—both text and hymn—but just as reasonable as the Orthodox teaching that the two words "I believe" can change a man's whole spiritual nature in the twinkling of an eye.

**Dozeleph.**—"Why do you insist upon the new pastor being a fat man?" *Deacon Broadside*.—"Because fat men are generally short-winded."—*Washington News*.

It is stated that a young German workman living at Erfurt made himself a living monument of high treason. Such was his hatred for the laws of his country that he had tattooed his body with all sorts of phrases insulting to the German Emperor. In the middle of his chest were, for instance, the words, "Nieder mit den tyrannen" (Down with tyrants). This fact coming to the knowledge of the authorities, through physical examination made of his person as a conscript to the army, he was seized upon, ineffectually, and will now be dealt with as a "high-water-mark" traitor!

**ANCESTRY.**—Dude—"My ancestors came oval in the Mayflower, don't you know?" Bluff—"As balast!"—*Detroit Free Press*.

When the statue of Liberty Enlightening the World was sent to this country, says Mary Seymour Howell, Victor Hugo was asked to write a sentiment in the little book that was to accompany the statue. He was then lying at the point of death. He wrote, with difficulty: "The statue is nothing, but the idea it embodies is everything." The pen dropped from his fingers, and his family thought he had passed away, but he took the pen up again, and added, "For liberty is woman, and woman is liberty." These were the last words he wrote.

If there was no dust haze above us the sky would be black. That is, we would be looking into the blackness of a limitless space. When in fine, clear weather we have a deep, rich blue above us it is caused by a haze. The particles in the haze of the heavens correspond with those of the tube in the kiosk, and the blue color is caused by the light shining through a depth of fine haze.—E.E.

Loaded with impurities, your blood needs cleansing with Ayer's Sarsaparilla.

### MEETINGS IN MASSACHUSETTS.

**Lynn.**—[Just as we go to press reports of two societies are received, from which we condense the following.—Rns. B. or L.] At Exchange Hall Mrs. A. H. Colby-Luther spoke last Sunday afternoon on the "Power of Thought, Morality, Religion," "Politics" and "Society." Rev. E. F. Bates then made interesting remarks.

In the evening the hall was filled with an intelligent audience, who listened with manifest appreciation to Thomas Paine, Mrs. Luther's control, Dr. Arthur Hodges then gave one of his convincing sermons.

Next Sunday Mrs. Colby will lecture at 2:30 and 7:30 P. M.

**DR. CHAS. FAULKNER, Pres., 24 Shepard street.**  
**T. H. B. JAMES, Sec'y, 88 So. Common street.**  
**Lynn Spiritualists' Association.**—Last Sunday, at Cadet Hall, afternoon and evening, Dr. P. C. Drisko was our speaker. In the afternoon Mr. James M. Kelly, the newly-elected President, made a few well-chosen remarks, followed by a song by Mrs. E. M. Libby. The subject for the discourse was "Looking Backward," the subject of the evening discourse, "The Law of Life, and the Necessity of Individual Effort and Education." Mrs. A. J. Albright of Philadelphia gave several fine readings from articles, also many fine tests and descriptions, all recognized.

Next Sunday Mrs. M. S. Townsend-Wood will occupy our platform.

**The Ladies' Aid** met Wednesday afternoon in Lower Cadet Hall; supper at 6:30. In the evening a fine musical and literary entertainment will be furnished, also exercises in gymnastics.

**I. WARREN CHASE, Sec'y.**

**Malden.**—Mrs. C. Fannie Allen lectured to a good sized audience in Odd Fellows Hall last Sunday evening, on the subjects, "The Principles Involved in the Golden Rule, and its Origin," and "The Meaning and Significance of Coxe's Army of the Common Weal," and "The subject of the evening discourse, 'The Law of Life, and the Necessity of Individual Effort and Education.'"

Next Sunday evening Mrs. N. J. Willis will be with us, and on the Sunday evening following Mrs. C. Fannie Allen will minister to us.

**The Children's Progressive League** met at 2:30 on Sunday in Odd Fellows Hall, W. E. M. Potter, Conductor. Special topic and direction of Assistant-Conductor, "The Duty of Each One toward the League." Recitations, Ethel Dodge, Etta Palmer, Maude Willard, Harold Lord, Jennie Potter; piano solo, Florence Willard; reading, Alice Fagan; song, Bertha Willard; reading, Florence Willard; song, Jennie Potter; piano solo, Harold Lord; piano solo, Maude Willard. The benefit entertainment by Mrs. Butler and Boston Lyceum, owing to the storm, was postponed to May 23d.

**J. R. SNOW, Sec'y.**

**Haverhill and Bradford.**—Sunday, April 15th, the Spiritual Union welcomed to their presence Joseph D. Stiles of Weymouth, the clairvoyant and clair-audent medium, who has for full thirty-five years been known to the world. His addresses were in relation to the advent of Modern Spiritualism, and his own mediumship developed soon after that date.

He gave a large portion of his time and strength to giving the names of spirits purporting to be present. Fully one hundred and fifty names were thus given in rapid succession, most of which were recognized.

Next Sunday the speaker and test medium will be Mrs. Nettie Holt-Harding. Mr. J. P. Hayes is the leading vocalist for the remainder of the season.

**New Bedford.**—Last Sunday Mrs. Annie E. Cunningham addressed us; two large audiences were much interested with the many convincing proofs of the continuity of life demonstrated through her organism. Next Sunday Dr. C. H. Harding speaks.

**Chelsea.**—Dr. L. F. C. Stone, Secretary, informs us that the meetings in Pilgrim Hall, Sunday afternoon and evening, April 15th, were of interest, and were participated in by Dr. E. F. Bates (the President), Mrs. Hayden, Dr. W. W. Quincy, Mrs. Higgins, Mr. E. H. Littlefield and Dr. Wm. Franks.

**Waltham, Shepard Hall.**—Sunday evening, April 15th, invocation, Chairman; recognized tests and readings, Mrs. Chandler-Bailey, Mrs. Dr. C. E. Bell, Mrs. Cory; musical selections, Miss Hlandin.

Dr. W. A. Hale will be here next Sunday.

**A BIOGRAPHICAL SKETCH OF GEN. JOHN EDWARDS.**

BY GEORGE A. BACON.

GEN. John Edwards (so recently passed to spirit-life from Washington, D. C.) was born at Louisville, Ky., Oct. 24th, 1805, where he lived till he was eighteen, then removed to Lawrence County, and was subsequently married there. By this union he had three sons and one daughter. Having moved to Indiana, he was elected a member of the Legislature in 1845, and afterward to the State Senate, serving in both branches with distinction.

In 1849 he crossed the plains to California, where he remained three years. Here he was elected alcalde, a civil court judge. He afterward returned to the States, and settled in Iowa, where in 1855 he was chosen a member of the State Constitutional Convention, rendering most efficient service, and was afterward elected to the Iowa Legislature for several terms and finally as Speaker of the House. He was serving in this capacity when the war broke out, and ordered by the Governor, as an officer in the volunteer service, to raise troops to protect the border. In 1862 he was commissioned Colonel of the Eighteenth Iowa Regiment, promoted in 1864 to Brigadier-General, and served to the close of the war; after which he settled in Arkansas. He was appointed by President Johnson Assessor of Internal Revenue, serving in this capacity for two years, when he was elected to the Forty-Second Congress from the Third Arkansas District.

His interest in Spiritualism dates from 1868—his first experiences taking place at Jeffersonville, Ind., in the presence of Mrs. Kegwin and Mrs. Hollis. On these occasions he received evidences of a continued existence that could not be questioned or disputed. With a mind legally trained, accustomed to weigh human testimony, he brought all his mental discipline and logical acumen to bear upon these presentations, but the evidence of open communication between the living and the dead, so termed, was simply overwhelming; being a candid and an honest man he accepted the truth, appreciated its revelations, and was ever afterward a sturdy critic and an able defender of the Phenomena and Philosophy of Spiritualism.

Within the sacred precincts of his own home, through various reliable media, has he often enjoyed the blessing of an open communion with not only those who were physically related to him, but those with whom there existed a spiritual kinship.

For years he has been a liberal and valuable contributor to the spiritualistic press.

By using Hall's Hair Renewer, gray, faded or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody.

**Subscribers' Notice.**

The date of the expiration of every subscription to the *BANNER OF LIGHT* is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the *BANNER OF LIGHT* the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

**COLBY & RICH, Publishers.**

**WRITING FLANQUETTES** for sale by Colby & Rich. Price 60 cents.

### The Veteran Spiritualists' Union.

To the Editors of the *Banner of Light*.  
The regular public monthly meeting of the Union was held on the first Wednesday of this month, April 4th, at Gould Hall, Boston, Dr. H. B. Storer, presiding. After reading and approval of the record of the previous meeting, Dr. H. B. Storer was called upon to inform us as to the condition of Mr. Jacob Edson, who has been seriously ill. Dr. M. reported a considerable improvement, and attributed more or less of the gain to the powerful and united concentration of thought directed to our brother, as requested at our last meeting. Mrs. Kate R. Stiles, Recd. of Chicago, Dr. H. B. Storer, Richard, Mrs. H. W. Cushman, Mr. Henry Lemmon, Vice-President C. O. Shaw and Dr. H. B. Storer all followed in the same line of remarks, showing a belief that a positive and vigorous unity of thought may become of benefit to the recipient.

Mrs. John Wood reported progress in the sale of the new sewing machine, and asked for further contributions. Dr. U. A. May and Dr. Simon Snow subscribed. Treasurer M. T. Dolan reported \$98.00 paid out April 2d to fifteen monthly donors.

A short address was then given by Mrs. Kate R. Stiles, and remarks by Mr. E. H. Tuttle brought our meeting to a close.

Our next meeting will be held the first Wednesday in May, at Gould Hall, No. 3 Boylston Place, at 7:30 P. M., at which time a committee will be appointed to solicit contributions for our annual meeting in May—the third Monday of the ensuing year. A full attendance is requested. Wm. H. Banks, Clerk.

No. 77 State street, Boston.

### "Should Auld Acquaintance be Forgotten?"

To the Editors of the *Banner of Light*:  
The many friends of Mr. Charles W. Sullivan—who has partially recovered from his late sickness—wishing to show their appreciation of his former work, have requested him to accept a grand testimonial to be tendered him at Union Hall, 48 Boylston street, Boston, on Tuesday evening, May 15th.

A grand sketch by Dr. J. P. L. Dramatic Company will be presented, and a grand Old Folks' Concert, with a large chorus, assisted by Miss Louise Horner, Miss Mabel Waite, "Little Eddie," Winnie Ireland, Carl Leo Black, Charlie Hatch, Willie Sheldon and a host of others. Particulars will be given later.

Tickets, twenty-five cents; reserved seats, thirty-five cents. For sale at the *Banner of Light* Bookstore, and by members of the Ladies' Aid Society, the Industrial Association and the Children's Lyceum. All desired tickets in quantities can secure them by applying to

J. B. HATCH, Jr., Manager.  
38 Sydney street, Savin Hill, Boston, Mass.

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

**What Adamson's Balsam Does.**

It breaks up a cold and stops a cough more speedily, certainly and thoroughly than any other medicine. It cures all lung and throat diseases that can be reached by human aid. It alleviates even the most desperate cases of pulmonary diseases. Notice and queries with answers in all Departments of Literature. Monthly. Single copy, 10 cents.

**For Sale at this Office:**

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

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Price, 25 cents a box, five boxes for \$1.00.  
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Circulars and Testimonials will be sent on application to  
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Assist Digestion, cure Headache, Constipation, Biliousness, and tone up the Stomach, Liver, and Bowels. Try a box and be convinced.  
Price, 25 cents a box, five boxes for \$1.00.  
If you do not need these medicines yourself, please call the attention of your afflicted friends to them. "They stand alone."  
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Those Afflicted with Early Decay, Loss of Manhood, Wasting, Discharges, Varicocele, Mental and Physical Debility 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. Vinceland, N. J.  
Trust the friends of progress

## 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 Stance held February 2d, 1894.

#### Spirit Invocation.

Our Father who art in heaven, we would ask thy guidance at this hour, and that thou wilt send forth thy ministering angels unto every home, that thy mortal children may realize their duty and have strength and ability to perform it. May each one have more charity, more patience with his sisters and brothers, feeling that all are of one great family, of which thou art the Father. Lend thy listening ear unto the wants and needs of thy children as they are expressed, and give what seemeth good in thy sight.

We would ask for thy Divine blessing to rest upon all humanity to-day. We pray thee, our Father, that the spiritual doorways may be kept open for spiritual communion, that we may learn more and more of the inner life. May thine angel messengers be given power and strength to go forth and give consolation to those who are sorrowing and light to those who sit in the darkness of ignorance.

Father, forgive all that thy pure eyes have seen amiss. We know that thou art all love, all wisdom, and that thou needest not our praise. And at this hour would we ask that every word may be acceptable to thee, that each messenger may have some words of comfort that shall lift the shadows from some mourning heart to-day; and unto thy name, both now and forevermore, shall praise be given.

JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

#### Georgie Morrison.

[To the Chairman:] Please, sir, the Spirit-President said I could send a letter, or a message as it is called, to New York. I want this letter to go to New York, because I lived there once, and it seems as if I live there now part of the time.

I wish to say I am very happy now, and have formed the acquaintance of little boys and girls who are my schoolmates.

My mamma would not like to have me speak improperly, and grandpa says a great many eyes will fall upon this message in many other cities and even countries. Grandpa White says these messages are looked over even in London, Eng., and that seems a great way off to you who live here, but to us it does not seem so far because we travel so quickly.

I do not wish to return to stay, but my visits are frequent. For some time after I passed away my mamma would ask, in thought, when the storms came, "Where is my Georgie to-night?" Why, I was right beside her, and that caused her to think of me so strongly.

After going on with Lily, it was very pleasant. Grandfather, grandmother and the teachers all inform us that we must have companionship in spirit fully as much as we must here; and grandpa says that great-grandfather White—if you are going to reckon it close—says we should not be content if we did not have some one to converse with. I think he ought to know, because he has lived in the spirit-world a long time. It is a world, and we have houses and buildings there as real and tangible to us as yours are to you.

Since I went to the other life I have got acquainted with Eddy Holbrook, who lived in Somerville, Mass., when he was on earth, and I love him very much. We are in the same class at school, and our spirits harmonize, as our teacher, Miss Barton, says.

My name is Georgie Morrison, of New York City. The grandpa White I spoke of is not a blood relation, but we call him "grandpa."

#### Lucy Turner Phillips.

With the kindest feelings I am here to-day to speak not only to my kindred, but to all humanity. To them I would send forth loving words and inspiring thoughts. The garment of selfishness is left behind when we enter our spiritual homes; some, however, wear it a little while in the spirit.

[To the Chairman:] I have enjoyed very much to listen to what has been spoken in your Circle-Room, and I know we of the other life have gained a great deal of light from the ideas that have been expressed here.

Often when I have come upon the earth-plane I have heard mortals say of their loved ones who have passed on, "Oh, how much I miss them! How much I love them!" Let us miss them together for a moment. If they really love us and miss us as much as they say many times, why is it they will not seek the light instead of darkness relative to our condition and our life after the change called death, and seek knowledge instead of clinging to the old beliefs? I have learned through this—I might say sad—experience since I passed on, that it is not all expressed in the words, "I am a good Spiritualist." Names do not count for much alone. I believe firmly, and I think there are many present in spirit to-day who will coincide with me in the statement, that to be a good, true Spiritualist we must show it in our lives and acts.

I did not know what Spiritualism was when here, but hoped I should gain heaven, for certainly I do not think any one would have a desire for anything this side of heaven.

I am very happy to say I have made considerable progress, and there is plenty of time for me to learn a great deal more. It is not wholly for ourselves that we seek knowledge, but that we may be enabled to aid others, and in this way we leave our beautiful homes in the realms beyond and come on to the earth-plane where we so often find inharmonious existing between those to whom we desire to bring helpful influences. Where this inharmonious

overshadows all else we cannot linger; so I say to the friends of earth, learn to be charitable and forgiving; seek to benefit others, and thus will you create conditions by which we of the higher life can return to comfort, bliss and uplift you spiritually.

I am very much pleased with the order and system that prevail in these circles, to which I am no stranger, for I have visited your meetings often.

I am Lucy Turner Phillips of Waterbury, Vt.

#### Daniel Farrar.

[To the Chairman:] I have felt for a few weeks, as you reckon time, that I had better make myself known here. I have listened hour after hour to the spirits who have congregated here to communicate since your circles opened under the new arrangements.

I wish to state, before I go further, that I was a staunch Spiritualist. I think, as that lady stated, that there is a depth of meaning in the term "Spiritualism," and that it does not consist merely in a name but in works.

Dr. Grover, Dr. Brittan and Dr. Gardner, good faithful souls, who have stood by your side when storms have raged, still stand by you, and you are sowing every hour that good which you shall reap in days to come. I am very happy to say that to-day my interest in true Spiritualism is deeper than ever before, and that I greatly esteem the privilege of speaking here at the present moment.

George, my son, is with me. Yes, mother speaks and says: "Do not forget to announce me as here with you, Daniel." No, I will not forget that. We were closely bound on this mortal shore, and the tie has been made stronger since our transition.

I met and conversed with Brother Briggs only a short time ago.

I would like to clasp your hand, dear Brother Colby. I am Daniel Farrar, and I feel like saying you have gone through many a battle, and are still faithful to the Cause; therefore, as was said long ago in some such way as this, I think may be said of you: "He who has been faithful over a few things shall be made ruler over many." There is always a silver lining to every cloud that comes to mortals, and peace will follow all the trials of earth.

You may announce me as Daniel Farrar, of Boston.

#### George H. Keith.

It is very pleasant to realize, after we have passed through the change termed death, that we are living, active entities.

I understood a great deal of spirit-return before I passed on. How many hours have I whiled away in thought and meditation and in silent communion with pure spirits, not always those of my kindred, for I have come to know that good—dear wife, dear children, my sons and daughters, yes, and also dear ones that were loving and kind, although not kindred, for sometimes friends come closer than some others. I realized a great deal of spiritual visits from those who had passed on a little before me—only a little way, a step comparatively.

What I learned while here of spirit-communication was a great help to me after I dropped the garment of mortality, and I would proclaim to all earth's children these grand, noble truths. Doubts may arise, but the truth will prevail. It has been said many times of spirits, "If they do come on to the earth-plane and are around us, they must be very unhappy." When I first investigated the claims of Spiritualism the same feeling pervaded my spirit; I soon learned they could not take on joy or sorrow, for they were not here. Before I passed on, my belief became a knowledge, although the beauties and reality of spirit-life can never be expressed fully on this plane.

I am happy to announce myself here in answer to the question asked by my friends and neighbors, why, having had a knowledge of spirit-communication, I have not made myself known. There are various reasons why I have not come before, which I will not attempt to explain now, as it would take too much of your valuable time when we from beyond the veil are permitted to come and leave a few words of comfort and consolation for those yet struggling along the uneven journey of mortal life.

[To the Chairman:] I would like to tell my dear ones more of my spiritual home, which I know I shall sometime be permitted to do; but I would not intrude longer upon your time to describe it to them now. If, however, they will visit some true medium in New York, I will explain more in regard to how I have found the life beyond and the home that is mine.

I am George H. Keith of New York. I think my sons, my daughter, and her husband, Wilson, will soon see I have been permitted to speak from this platform.

#### Sarah A. Parker.

[To the Chairman:] As we who seek to communicate with our loved ones on earth come into your Circle-Room, we are all anxious to convince mortals that we not only live, but that we are active, earnest workers just across the way from you. If one spirit can return, all can, thus proving immortality to be a fact, removing doubts, and giving knowledge which will bring comfort and consolation where darkness sits withered and dead. We are of our loved ones. How sweet it is, and how much we appreciate this privilege to which so many mortals give no serious thought. Sometimes it seems to me that they forget they have to pass through the change, and become immortals. Some doubt everything—every word that is spoken in love and kindness—while others grasp at each word of comfort which tells them we are their dear departed ones.

I was educated to believe that God was a personality; now I have learned better. If he were a personality, it seems to me he would be a small God indeed.

There are many things I would like to touch upon, but I will not take more of your precious time.

My brother, John L., stands beside me.

I am Sarah A. Parker of Chattanooga, Tenn. I was not born there, but went there from Philadelphia.

### INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

John W. Lewis; Dr. Samuel Maxwell; Dr. Clendenning; Milly Thurston Gray; Arthur Foxwell; Ada Mealey; "Eva," to Fred Evans; Robert R. Crosby.

**CREMATION.**—All who have studied the facts of cremation know how idle are the objections on the score of propriety, decency, solemnity, or the concealment of crime. They know that cremation alone affords the absolutely safe means of bestowing the eighty thousand corpses which London each year casts upon our sorrowing hands. The ordinary objections which we hear are but melancholy remnants of childhood superstition. There are objections of weight which I recognize to the full: all that repugnance which springs out of the hallowed memory of the buried remains, the local sanctity of the grave, and all its religious and beautiful associations. No one can respect these more than I do; no one can more heartily wish to preserve them. But those who feel them have never had made real to their minds all the noble associations and resources of *urna* burial—one of the most ancient, beautiful and religious of all modes of disposing of the dead. Cremation, in its present form, absolutely pure, effective, simple and dignified as it is, destroys the remotest germs of deleterious power in the loved remains; but it does not annihilate the remains altogether. The solid ashes remain, far more pure and perfect than in any ancient cremation, the residuum of the body, purified seven times in the fire. *Frederic Harrison.*

Worth, the man-milliner and dressmaker, is an Englishman. He went to Paris early in life and soon engaged in the business which has made him famous. Every dress sent out from his establishment is photographed.

### For Dyspepsia and Exhaustion.

Use *Harford's Acid Phosphate.*

Dr. E. CONNELL ESTER, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous system, causing debility and exhaustion."

## ANSWERS TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

**Ques.**—[By H. G. W., Susquehanna, Penn.] Please state the difference between individuality and personality?

**A.**—Individuality stands for what we are as to our character and characteristics, and, therefore, the sum of our mortal and mental attributes. Personality is the means whereby we personify or express our characters. Without individuality we should not be, and without personality, though we should be, we should not exist or be expressed.

**Q.**—[By X., St. Johnsbury, Vt.] An old reader and friend of THE BANNER would ask the Guiding Intelligence if one's ideal visions and hopes of high things will ever, anywhere, be realized? The writer often has the most beautiful and inspiring ideal visions; they come to him almost daily—voluntarily and freely. Will the Intelligence please enlighten him upon the subject?

**A.**—We reply, unhesitatingly, that every one of our most glorious ideal visions will some day and somewhere be not only realized, but surpassed. The human imagination is only a sensitive plate, on which impressions are made by objects actually existing in the subjective state. No one can imagine more than is true, nor can one possibly hope for anything beyond realization. A child cries for the moon, and thinks he wants it literally as a plaything; but that cry is not fatalistic; it is an aspiration for knowledge of a portion of the universe, and some day when he traces out the root of his infantile prayers he will find that they were only feeble, imperfect attempts on the part of his real nature to gratify legitimate demands.

Many people confound the essence of a vision or hope with the external symbol of it, and in so doing they greatly lower its potency, and weaken its influence for good in their lives; but the reality is none the less back of the mask, and somewhere it will confront and satisfy them.

Ideality is a commodity of the spiritual brain, and has a physical counterpart in the human head. This organ is one of the most important discovered by phrenologists, for without it there would be no inventions and no real discoveries.

Those who have beautiful visions are sufficiently well-balanced to perceive that they do not necessarily promise material glory, though they assuredly foretell spiritual attainments, and encourage true idealism, through whose blissful inspiring agency men learn to live above all that is sordid, and also discover means for the actual betterment of terrestrial conditions.

**Q.**—[By A. J., Crescent City, Fla.] We are taught by exalted spirits that man receives his punishment for sin committed in what might be termed a natural way by his conscience. Will you please explain how it is with the insane, who we may suppose are not responsible? What would be the difference as to the taking of human life by a sane or an insane man?

**A.**—No one is absolutely insane from a spiritual point of view. Mrs. E. H. Britten and many other inspired teachers have publicly voiced exactly what we teach on this subject, viz., that very frequently some defect in the organism through which the entity operates is the cause of the aberration called insanity, or obsession. We are not denying that there are instances where mental confusion and disputed ownership of a body may produce violent mania, but we do know that a large percentage of persons denominated insane are susceptible to mental treatment, and are often immensely benefited by it. Now this would be impossible were there no intelligent entity to appeal to, for mental suggestion, for almost everything. No one suffers in conscience, except proportionately, with his intent to wrong his neighbor, and all suffering is reformatory rather than punitive.

Responsibility of course begins and ends with knowledge; and as to conscience, though it is always the same in essence, in degree it greatly differs through differing stages of our progressive development. Cannibals are murderers in fact, but they are not intentionally violating the rights of those they kill for food any more than animals are who lay and eat their prey. An act must be dealt with in an earthly law court with reference to its effect upon earthly society as at present organized; but in the spiritual world each individual reaps exactly what he has sown from the standpoint of his motives. The intent to kill is recognized as aggravating the offense in the eyes of earthly legislation, and in the spiritual realm intentions count for almost everything. No one suffers in conscience, except proportionately, with his intent to wrong his neighbor, and all suffering is reformatory rather than punitive.

**Q.**—[By C. S., Philadelphia, Pa.] I see that God, Spirit, is appealed to in the Spirit Invocation in the Message Department of THE BANNER as an outside force, at least so it appears to me. I would ask, therefore, whether such appeal ought not to be made to God, Spirit, dwelling within us (as in all things) as love, light, life, power and wisdom?

**A.**—The real point at issue seems to be the one-sided view taken of an infinite subject. It is just as true that God, the Infinite Spirit, is without as within, and within as without. Every human soul is dimensional, or there could not be souls in the plural. Every soul is distanced from its nearest companion as atoms are distanced from each other, inter-atoms either occupying interstices everywhere.

Every spiritual man or soul is a spiritual form which is perpetually sustained by divine influx as our external bodies are sustained by air. As we breathe constantly, and could not live if we ceased breathing, so we perpetually inspire the universal life which is the common sustenance of all living forms. The divine life flows directly into our interior selves, therefore we are most conscious of possessing a large share of life when our innermost interiors are most completely unfolded.

It seems to me incredible that any one should seek to limit Infinite Life at any point. God is without (transcendent) and within (immanent). We can just as reasonably think of reaching out to the life beyond us as of penetrating to the depths within us. There are two ideas in invocations, which are not in the least contradictory: One of these, the distinctly aspirational, is a going out of one's self entirely to become consciously one with what is beyond us; the other idea is that of retiring into the secret recesses of our souls, and finding God in the silent chamber of the hidden sanctuary. When we blend these two conceptions we arrive at something like the following conclusion: There is within us a means of contact

with universal God; this can be expanded by our own desire; we seek to open the door that God's life may flow unobstructed into and through all human avenues for its introduction and circulation.

As to prayer for angelic assistance or guidance, that is a good thing, and a very real consolation of the unity of all life, and to realize ourselves as so truly at one with those more advanced members of our spiritual family who have sealed heights we have not yet reached ourselves, that we pray to be in that relation with them which is most orderly, and conducive to the greatest harmony. As to forms of prayer, let every one be fully persuaded in his own mind.

**Q.**—[By William Foster, Jr., Providence, R. I.] Insanity and suicide are certainly in the world to-day, and it seems to be a settled fact that they are correlative in the progress of an expanding civilization and a broadening education. Medical science, vaunting itself of progress, fails to measure and reach disease of the brain. Says Dr. George M. Beard, in a Review, Sept., 1880: "We seem to do less for the chronic insane now than fifty years ago, and diseases of the mind seem more and more refractory; hidden, treacherous, lurking forms of disease are springing up everywhere, the confounding both of science and law." Prof. Morselli, of Milan, who has made a special study of suicide, presents statistics showing that for the current century the increase of suicides in Europe has been greater than the increase of population. The ratio of increase in the United States I have not at hand, but it is large. This fact stands out conspicuously, it prevails most in the highest civilized countries. Does this mean that the insane anomaly be explained, and how shall the insane and suicidal trend of the day be intercepted? Shall we tone down civilization and education?

**A.**—The facts cited in the above question are certainly beyond contradiction, but our advice is not to tone down, but tone up civilization and education, to the end that insanity and suicide may disappear forever.

The present planetary conditions are such as to produce all over the world rashness of all kinds. Nervous irritability and impatience are now almost universally characteristic of civilized races, but they will not continue to be; for though we are now seeking to adjust ourselves to a higher rate of pressure than ever before, and have not yet attuned our bodies to harmonize with the quicker and intenser vibrations consequent upon the present interplanetary awakening, we shall learn in the course of a few more years to adapt ourselves without friction to a new environment. Drugs and use in cases of purely mental disease, but spiritual or metaphysical methods of cure are not powerless in the face of threatened insanity.

It is the extremely material character of so much civilization and education which renders it dangerous. The stress laid upon externals, the fierce, unnatural struggle for mere baubles, is dehumanizing; but this can only be counteracted by turning thought and action to higher things, by the pursuit of the gratification of animal passions, from inordinate pursuit of worldly gain, attended, as this always is, with worry and anxiety sufficient to make any brain totter, and from grief at the loss of material treasures. A spiritual education supplies the necessary antidote to all three of these fruitful causes of mental derangement, of which suicide is frequently an effect.

Spiritual science turns the thought inward and upward, thereby distracting it from the outer and lower phantoms with which it was previously occupied. It causes interest to be taken in higher acquisitions than the accumulations which rend the brain by the fever for unreality their quest induces, and it also leads the mind to peacefully seek satisfaction in spiritual possessions, and in the consciousness of holding treasures in a deathless clasp, without the possibility of their ravages of time and earthly change bearing them away. Insanity and suicide proceed from hopelessness; but there can be no despair where there is inward illumination.

The interest now being taken in matters psychic or occult, even though sometimes but shallow at first, is a priceless boon to the age, as it is turning popular thought in a new and much-needed direction.

Spiritual treatment is often quite successful in conquering insanity and removing the ancient desire for suicide, and it will not be long before those belated physicians who prescribe only material remedies will be left stranded in hopelessness, unless they take upon themselves to administer mental treatments to those whose ailments they themselves declare are mental both in origin and character.

Instead of being in the least depressed by any of the signs of the times, we can see that they are all encouraging, for they unitedly point to the end of a material cycle and the dawn of one far more spiritual, and consequently far happier, wiser and healthier. The more thoroughly tired and desperately dissatisfied people become with their withering, demoralizing idols, the more readily will they forsake them and devote their best energies to the new civilization, which will be cooperative in all things.

**Q.**—[By A.] Early in the morning after the crucifixion, Mary, standing at the door of the sepulchre, saw within two angels clothed in white, who spoke to her; then, turning, she saw Jesus at her side; he gave her words of consolation and sent messages to his disciples. That same day, as two of the disciples were walking to the village of Emmaus, he appeared to them. As they did not recognize him, he talked with them of his crucifixion, and they, in turn, told him of the report of his death. He then appeared to Mary. Reaching the village, he sat at meat with them, after which they suddenly realized who he was, and that moment he "vanished out of their sight." On the evening of that day he appeared to his disciples, who were assembled in a room, the doors of which were closed, and said to them, "Peace, be still." He proved his identity by showing them the marks of his crucifixion in his hands and side. Eight days after he again appeared in like manner, the doors being closed, at which time Thomas, who was not present at his previous appearing, calling for a "test," was shown the same evidences given the others on the former occasion. Subsequently he appeared to his disciples on the shore of the Sea of Tiberias, where he kindled a fire, placed fish thereon, displayed bread, and said to them, "Come and dine, which they did." "Jesus taketh bread and giveth them, and fish likewise." These events appear in the most modern materializing phenomena, possible, and hence likely to have been the personal presence of Jesus a spiritless, inert form, manipulated to say and do what it is claimed was said and done by the will-power of a spirit standing near by, or was it really Jesus having his spirit-person or body rendered visible by being temporarily clothed in materiality? In either case, was there not the operation of the same law that is employed in materializing séances of our own day?

**A.**—The New Testament writers infer that Jesus appeared to his disciples after his crucifixion in various ways. It has always seemed to us that the more spiritual among them needed no external phenomena to convince them, but that they were so clairvoyant, clairaudient and otherwise psychically developed that they recognized him in his spiritual body, and therefore there was no need of the materialization of a form for their benefit. Thomas was a skeptic, an honest, hardheaded man, who believed devoutly in the testimony of his own five bodily senses, and had but little, if any, spiritual discernment. Jesus fully materialized for the benefit of this honest but doubting man, and the method in which he materialized was, as suggested by the questioner, not that of the spirit appearing in a physical form, but practically a lifeless machine, but the clothing of his spiritual body with a temporary material garb.

It seems to us that a little more reflection upon the most recent results of experiments in chemistry would serve to dissipate much bewildering fog yet hanging over the entire question of the objective side of spiritual apparitions.

According to the teaching of some mystic brotherhoods the body of Jesus was not stolen or disintegrated, but changed during the forty hours of its interment in the sepulchre, so that its atoms were differently polarized from what they were before, and all that is needed to completely change the apparent consistency of any organism is to so change the polarity of the atoms composing it that the rate of vibration of the structure is materially altered.

As to the reappearance of every atom in the human body by which the organism assumes position of a frame subject to incessant change during thirty-three years, this would be but idiosyncrasy. The truth in the resurrection story concerning the body is this: To the true master or sovereign deity who has subdued the three kingdoms and the four elements within himself, there is no creature of fire, air, water or earth that cannot be commanded by the triumphant, victorious hierarchy, through mystic death, has attained to glorious resurrection. The atmosphere, and all it contains, is subject to the supreme will of him who has entirely subjugated the desires of the flesh to the command of the spirit. To such an one material limitations do not exist; all the elements are his obedient servants, and he is deserving the proud title of victor over death.

That there are many angelic souls overshadowing the earth, who have gained complete dominion over all the elements of the earth, contains, we fully admit; and that these exalted plenipotentiaries can manifest themselves to those who are prepared to benefit by their ministrations we are sure; but though we accept and teach the complete subjugation of matter to spirit, we do not allow that ordinary "materializing séances," as at present conducted, afford conditions for such majestic exhibitions of spiritual power as were the post-crucifixion appearances of Jesus, which were confined at first to the eleven faithful apostles and those utterly devoted women, who were braver than the men, and still more eager to consecrate themselves entirely through love to the Master's work. In no place do we read that the appearances were made except among those "brethren" might witness what their own mental state brought to them. Their own spiritual eyes were opened, and it is also extremely reasonable to infer that in so united a company, where all were animated with a common affection and gathered in one name, the greatest phenomenal demonstrations should occur.

The most amazing manifestations are now taking place in sequestered haunts where only such congregations as even know the place have learned to harmonize their minds to afford an outward receptacle for the spiritual power, which never transgresses law or vouchsafes an evidence of its presence only where the conditions are prepared for the revelation. In the right atmosphere a spiritual body can be made visible to external sense, and irrefutable evidence of identity furnished.

## SPIRITUALIST MEETINGS.

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

**Albany, N. Y.**—Spiritualist meetings every Sunday from 3 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. (BANNER OF LIGHT on sale.)

**Allegany, Pa.**—The First Spiritualist Society meets every Sunday at 2 1/2 and 7 1/2 P. M., Wednesday at 7 1/2 P. M., at 58 Ohio street.

**Buffalo, N. Y.**—First Spiritualist Society meets Sun days in A. O. U. Hall, corner Court and Main streets, at 2 1/2 and 7 1/2 P. M. Henry Van Hook, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

**Baltimore, Md.**—The Religious-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hall, corner Baltimore and Calver streets. Mrs. Estelle Kapp, 1100 Clifton Place, Secretary.

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

**Chicago, Ill.**—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 6 P. M. Mrs. H. B. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

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

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

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

**Dubuque, Iowa.**—Services are held every Sunday at 7 1/2 P. M., and Thursdays at 7 1/2 P. M. Lyceum Sunday at 2 1/2 P. M. Dr. O. G. W. Adams, President.

**Evansville, Ind.**—Spiritual Association holds public meetings every Sunday at 2 P. M. and 7 1/2 P. M. on Wednesdays at 8 P. M. in Lockery Hall, 33 Fountain street. L. S. Sanborn, Secretary, 203 North Lafayette street.

**Grand Rapids, Mich.**—First Spiritualist Society, Eike's Hall, 1014 Iowa street. Meetings Sundays, 10 1/2 and 7 1/2 P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. E. M. J. Joseph, President.

**Lynn, Mass.**—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2 1/2 and 7 1/2 P. M. Mrs. E. J. Webster, President; Mrs. E. B. Merrill, 33 Lowell street, Secy.

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

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

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

**North Scituate, Mass.**—Children's Progressive Lyceum holds its sessions at Glastett Hall at 2 P. M. each Sunday. Elias Newcomb, Conductor.

**Nashville, Tenn.**—The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday or for spirit communion at 8 P. M., at 502 1/2 Church street. Mediums with remarkable gifts officiate. C. H. Stockell, President.

**New Orleans, La.**—Association of Spiritualists meets every Sunday, 7 1/2 P. M., at its hall, No. 58 Camp street. Geo. P. Benson, President.

**Oakland, Cal.**—Mission Spiritualists meet every Sunday at 2 and 7 1/2 P. M. at Native



