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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, ome 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 quall; Unharmed, thou 'lt sail life's stormy sea And anchor safe where thou wouldst be. Rockland, Me., March 7th, 1894.

Spiritual Meetings at Washington, D. C.

To the Editors of the Banner of Light:

COR MONG the notices of Easter Sunday ser-2 mons by the press of this city is the fol-Why mons by the pressor this one and a discourse, from the Washington Post of March 26th. It does but the scantiest justice to one of the most pertinently 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 Metzerott Hall yesterday morning, in her lecture on "The Resurrection Morn is the Light of Spiritualism." Continu-ing, 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 Unita-rian who said four years ago In his Easter serrian who said four years ago in his Easter ser-mon, 'Spiritualism is the only religion or phi-losophy in the world to-day that makes a cele-bration of Easter possible; that which reveals immortality without a creed or dogma is Spir-itualian'. ''One earnest minister in the assemblage of the Episcopal congregation said about it fifteen years ago: 'The time is coming when the church will need the evidence that Spiritual-ism offers to prove the foundations of immor-tality.' That time is here. When Bishop Young strictly put aside theological sermons and went to presching concerning the frater itualism. and went to preaching concerning the frater-nity 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.' 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 manifesta-tion is the light of the resurrection. Nothing that dies can be resurrected again, and in Spir-itualism there is no resurrection, because there is no death. The body which dies changes its essential conditions, and science declares that atoms reäppear. In the change called death the resurrection is already accom-plished. plished. "To-day you celebrate not that which has been built upon the rare spiritual manifesta-tions at the sepulchre and tomb of Jesus, but that which has been demonstrated in your own lives and hearts; and from the door of even sepulahre, from the tomb of every burled casket, from the heart pangs of every one who casket, from the heart pange 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 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 per-vaded with somewhat of this light, which has vaded with somewhat of this light, which has given them a new tongue of eloquence, which has given them a greater certainty of immor-tality, and it makes more plain the viotory over death. If there is a death, all that is meant in that word is the human state-dead in dark-ness, 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 waved for this once." 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.

tion of Royal George, the infant son of Mr. and | bid action is more likely to take on that action | cept there be vital energy to eliminate it Mrs. George Warren, in the morning, and of again." 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 PENN. 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 dis-6286.

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!"

Suppressio veri, suggestio false!

point: A German in a tenement house, where cluded from school, and persons employed in smallpox had broken out, firmly refused to be vaccinated. He died of the disease a little factories, who have to accept the brutish alterwhile afterward. The occurrence was trumpeted far and wide, although every intelligent charged. It is simply a question for them to physician knows that if a person has received the infection, vaccination, if really of any service, would not prevent its development. Sev-

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 impfling, 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 he operation is nothing less than the transferring of an innumerable number of microbes, engendered by disease and engendering dis ease, 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

errible. 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 con-Two recent occurrences in New York are in sist of children who would otherwise be exthe public service, in shops, warehouses and native to undergo the operation or be dissubmit, or lose their means to earn a living. Herbert Spencer, when last in this country,

eral others in the same house, who were vacci-nated, did have smallpox, but that fact was sively to the violations of their personal rights. It would seem, after a su He told a sad and lamentable truth, which in

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 leav? 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 pa tient 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 inutility. 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 abler 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. remarked that the American people were losing | Hammernick forcibly declared: "A disgrace

Annibersary. The

The Forty-Sixth Anniversary of the Advent of Modern Spiritualism 5 Commemorative Exercises held in Boston, Lowell and New Bedford, lass.; Cleveland, Ohio; Cassadaga amp, Saratoga Springs and Rochester, N. Y.; Port Huron, Michis Rolfast, 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. Waterbouse, under spiritcontrol, 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 standardbearer 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. Sullivanwho 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 morning and evening services of Easter Sunday were preceded by interesting and orignal exercises in connection with the consecra- | " which has been subject to'a particular mor- | into the blood, is very certain to polson it. Ex. | coast have saved over nine thousand lives,

minent Unita- nated, 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 protext 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. Maudesley,

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 vaccina. tion at ninety thousand in twenty years. "Every medical man," he remarks, "knows of at least two or three."

Hufeland, St. Gervaige, and other medical writers of note, count up some thirty diseases as directly resulting from vaccination. Nittenger, 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 oriminal. 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

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 physicalare necessarily part of the common experience of humanity cannot be successfully questioned. It is by no more 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 experiment if it were otherwise.

To crave only the enervating luxury of selfgratification 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 coöperation? 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. PALIMPBEST.

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 putrid. Material that is half putrid, if infused | life-saving stations, and since 1871 the lifeboats on our

(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. Pettingill, and Mr. T. J. Skidmore. Much important business

was transacted, of which more anon. A dance at Library Hall on the evening of March 81st-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. Pettingill; Mesdames Henderson, Page, Payne, Allen, Sage, Shaw, Reed, and others, did their part most admirably in rendering the hall beautiful and attractive.

At 10:30 o'clock Sunday morning a large as sembly gathered at the hall, and the meeting was formally called to order, Mr. R. M. Payne of Gassadaga presiding.

Mr. Payne made an appropriate opening address, in which he spoke of his experiences as a member of two branches of the Orthodox church, which, instead of settling his mind, and giving him satisfaction in regard to the future, drove him to the other extreme, and made an agnostic of him.

But thanks to the BANNER OF LIGHT, and the kind friend who loaned it to him, his eyes were opened to the truth, and as a result of his determination to investigate, after sitting every day for three years one hour each day. he and his wife were rewarded by the unfoldment of rare mediumistic powers. "And now," said Mr. Payne, "so thoroughly are we con vinced of the truth of spirit communion, that if every other medium in the world should deny it our convictions would still be as firm as the rock of ages."

Mrs. Myra F. Payne, who is now a resident of the Camp, read the following original paper, which was well received :

ADDRESS OF MRS. MYRA F. PAYNE.

Forty-six years have sped along the path of time since the world was startled from its dreaming by the tiny rap-very light and gen-tle, and yet its peculiar vibrations were such that it shock to the very foundations the vari-ous reliaious structures which past ages had ous religious structures which past ages had reared, and which had sheltered and soothed the human family with sweet lullabies attuned the human family with sweet fullables attined to the music of crackling embers from the fire that never is quenched, and the fumes of roast-ing flesh mingled with brimstone, until its slumbers had become so profound that it was expected nothing short of (fabriel's trump would ever call forth a response! From the humble home in the little hamlet of Brdewille wort forth the tiny messenger

of Hydesville went forth the tiny messenger, bearing tidings of great joy: Behold a new star has arisen—a clearer light dawns on the atar has arisen -a clearer light dawns on the earth; indeed, a new heaven and a new earth open to the perception of the children of men! The bowed and sorrow-stricken lifted up their weeping eyes, and strained their ears to catch the welcome sound that brought them news from that bourne from which they had been taught "no traveler returns." Smiles took the place of tears. Hearts were made glad. Vacant chairs in the household were filled with those once called dead, and the clergy who saw their loved flocks following after strange gods, or be-ingled astray by the devil, (?) warned and threat-ened—but to little purpose. A strange fascina-tion surrounded these new demonstrations, and even the fear of the torments of hell could not prevent now and then one in different cor-ners of the globe from stealing out, Nicodemuslike, at night to hear and to see these strange things. Almost simultaneously with the Hydes-

ville phenomena came reports from different quarters of similar manifestations. The gates of the tomb, hitherto so silent, seemed all at once to be swinging wide open, and loved ones came flocking wherever a way was open to those earnestly seeking to know what these things meant. Those whom the churches had condemned to everlasting tor-ment reported themselves as enjoying a very comfortable climate, and opportunities for improvement far beyond anybody's expectations. Those whom the churches had sent to heaven to play on harps and sing psalms of praise to God through all eternity, reported themselves unable to find the great white throne occupied unable to find the great while throne occupied by the personal God who was so uncertain of his own worth as to make it necessary that a portion of his children, whom he had ordained from the beginning of the world for that pur-pose, should sing without ceasing such words of adulation as would weary in a very short time even an egotistical mortal.

Those whom the churches had assured of a Those whom the churches had assured of a cordial welcome and protection in Abraham's bosom reported themselves unable to find any such resting place; either Abraham had "moved on," or else had gone into other busi-ness—for he certainly had held no reception for them. Those whom the churches had sent straight to the arms of Jesus reported themsolves as obliged to be content with the arms of the mother who bore them in earth-life, or the wife or the child whom they had mourned as lost but whom death had restored to them.

As a natural consequence these reports, which seemed to conflict so sharply with the religious ideas of the day in regard to the hereafter, set thinking minds to studying the book called God's Word, and considered intallible, to discover if within its sacred lids could be found any sanction for seeking knowledge in this manner, or to see what the book did really say in regard to the life beyond. Much to the surprise of many, they found God's Book full of similar manifestations to those occurring in their midst, so they began to think better of the book and to balieve in studying these occurring in their mat, so they began the possibility of things which before they doubted. Many others who had considered these biblical stories to be myths, and had re-pudiated the entire book and reasoned thempresent, became convinced of their error, and gladly welcomed the demonstrations of life continued. Thus many hearts were made glad, and the tiny rap became a most welcome harbinger of love and wisdom. Its echoes have reverber ated through thousands of homes in both hemi spheres-indeed, every civilized nation on the lobe has become cognizant, to a greater or spiritualism, in its scientific and philosophi-cal as well as religious aspect, counts its mil-lions of followers. Its literature proves a great surprise to the uninitiated; dealing as it does with the most subtle laws of the universe dem-onstrated by the scientific minds of the age, it has reached a popularity in these few years never equaled by any religion the world has ever known. We have, even in our public ling on "liberal" subjects would be allowed, ing on for fear of contaminating the minds of the young, to day good assortments of such, and they are the most eagerly sought after. In the li-brary of one of our Western colleges eighty volbrary of one of our western colleges eighty vol-umes of Victor Hugo's works adorn theshelves, as well as a number of Voltaire's and Thomas Paine's, and no restrictions are placed upon the young men, who greedily devour the thoughts and reasonings of those grand leaders out of darkness into light. Libraries and places of amusement of various kinds are open on Sunday in all of our large cities, that the paople who work during the week may have people who work during the week may have the opportunity for recreation and rest which the day implies. Invention after invention has been brought earthward since telegraphic lines were laid between the minds disrobed of fleah and those still enveloped in mortal garb. We often hear the question asked, "What good has Spiritualism done?" good has Spiritualism done?" Without touching upon the various lines of reform work which have sprung up, and many of them grown to wondrous dimensions under the immediate guidance and supervision of those in spirit-life who in the form were en-gaged in works of philanthropy; and still con-tinue the same, constantly originating and sonding earthward new methods for benefiting humanity-we may say that the grandest work sending earthward new methods for benefiting humanity—we may say that the grandest work and the most good it has done has been to lib-erate human souls from the bondage of super-stition and priestly reverence. Forty-six years constitute but a short time, and when we see what has been accomplished already, we know the work is but just begun.

alism, and dwelling largely upon the responsi-bilities resting upon Spiritualisis in conse-colved and the greater light which they have re-colved and the greater incentive to good deeds and exalted aspirations. "Our hope," said she, "is not in Spiritualism as an ism, but as a power to uplift and emancipate the race from bondage to ignorance. When we consider what Spiritualism has accomplished in the forty-six years just passed, what may we not hope for in the future? It is a power to-day more potent than even Spiritualists recognize or are aware of." Mr. H. W. Richardson spoke briefly of what Spiritualism had accomplished in the last for-ty-six years. He believed it to be the saving power of the world, and the greatest of all in-centives to purity of purpose. The guides of

or are aware of." Mr. H. W. Richardson spoke briefly of what Spiritualism had accomplished in the last for-ty six years. He believed it to be the saving power of the world, and the greatest of all in-centives to purity of purpose. The guides of Mrs. Carpenter of Portland, N. Y., in spite of her disinclination, brought her forward in reher disinclination, brought her forward in re-sponse to an invitation from the Chairman, and through her organism a forcible and en-tertaining speech was made. Mrs. Carpenter has been constantly traveling through the winter. She has improved greatly in her me-diumship, and has been well received as a speaker in many localities.

Mr. R. M. Payne read a poem, which was au-tomatically written through the mediumship

tomatically written through the mediumship of Mrs. Payne. Mr. A. Gaston made pertinent criticisms upon the inconsistent lives of some Spirit-ualists, who, inasmuch as they claim greater light and a purer religion than the rest of the world, should lead lives superior to others. The interesting session of the morning was closed with a selection by the choir, "My Home in Spirit Land."

At 2 o'clock P. M. the hall was filled to overflowing with eager and appreciative listeners. Upon the platform were Mr. T. J. Skidmore, Mr. A. Gaston, Mr. D. B. Merit, Mr. H. W. Richardson, Mrs. Abby A. Pettingill, Mrs. Myra F. Payne.

Myra F. Payne. The meeting being called to order by the Chairman, Mrs. Shaw of Lily Dale read an in-teresting address upon "The Success of Life." Mrs. Agnew, the speaker of the afternoon, was then introduced; a poem, entitled "The Present Crisis," was read by her, and used as a text for the discourse, from which the follow-ium merger outwats were taken. ng meagre extracts were taken:

"We are standing in the midst of a human crisis "-said the speaker-" a crisis in which every human soul is being weighed in the bal-ance. There are wrongs on every side of us. crisis ance. ance. There are wrongs on every side of us. Our religion must enter into our politics, and we as Spiritualists must save the Ship of State, else she must suffer wreck. It must be done by men and women who exemplify him who went before us teaching the religion of love. We are not to begin at the polls or in legisla-tive halls, but right at home. Each life is to tive halls, but right at home. Each life is to preach its own sermon-write its own creed. How is this to be done? Are we to sit with folded hands expecting the spirit world to do our work for us, and to shower blessings upon us? They have made communion between the two worlds possible. But it does not help us unless we make practical use of their high-est and best teachings-unless we utilize the truths which light up the chambers of the soul and make us truer more loving and just soul, and make us truer, more loving and just "The question is not whether the angels em-

brace us here, but whether we are making our-selves fit for their companionship." "Spiritualism means that every human soul be free to think, to act, to be the highest." "The greatest need of the bour is the Christ-

principle, and until we have it we cannot call ourselves a Christian nation."

ourselves a Christian nation." We were abjured to so live that the Divine will descend upon us in such measure and so imbue us that it will be impossible for the un-developed to come back and impress us. "It is time at this Anniversary," said the speaker, "that we search out what we have gotten from Spiritualism in its most highly practical sense." practical sense

"Let our hearts reach out anew in supplica-tion that we may have more of the utility and less of the theoretical philosophy of life." Miss Amanda Laverne gave a fine recitation on "Thomas Paine," and last, but not least,

on "Thomas Paine," and last, but not least, our venerable sister and co-worker, Mrs. II. T. Stearns, was called upon for remarks. The weight of years and her recent illness had made their mark upon her tenement of clay, and she came forward pale and with trem-bling footsteps; but the spirit was strong, she soon warmed to her subject and burst forth in earnest and rapid speech. It was mostly an exhortation to faithfulness on the part of Spir-itualists. She said she had but little to say, and that was a benediction upon the day.

and that was a benediction upon the day. The exercises were enlivened by choice se-lections of music. The audience dispersed with the unanimous feeling that the Forty Sixth

Anniversary had been fittingly celebrated. *The Lyceum Exhibition* in the evening, with Mrs. Myra F. Payne as Conductor, was largely attended, and none of the exercises of the day were more highly appreciated, or a greater in-terest manifested therein. Mrs. Payne has labored against many discouragements, and has accomplished a good work in the interests of the Lyceum; we most heartily wish her a God-speed. The Lyceum exercises comprised a charming and exceedingly restful variety of great credit upon teacher and scholars.

out the full wretchedness of the situation, and being encored was even more successful in her rendition of "The Dead Doll." Master Walter Kritch, the boy soprano, sang a simple "Lullaby," composed by his brother, Will Kritch; his beautiful voice touched the souls of all present. Last but not least (by a very considerable quantity) Miss Lillie Root, the favorite of the East and West Side Lyce-ums, gave an original "stump speech" on "Woman's Rights" that came near bringing down the house (roof and all). Miss Lillie has talent to become a professional, and no ordi-nary one at that.

talent to become a professional, and no oru-nary one at that. Prof. Bahr and his pupils, and the Diadem Mandolin Club, interspersed several choice se-lections of instrumental music throughout the program, and the beautiful tableau of "The Past, Present and Future of Spiritualism"— arranged by Mrs. Carrie L. Hopkins, and rep-resented by Miss Eva Davies, Nellie Thayer and Mabel McCaslin, with innumerable pretty little children at the base of the elevated and well-posed group of three, the whole lit up by brilliant colored fires—closed the very success-ful entertainment celebrating the Forty-Sixth Anniversary. T. L.

Topeka, Kan.

The Anniversary services of the Independ ent Society of Spiritualists were of great interest. The hall was crowded with an appreciative audience. Lillian L. Wood, who has been our regular speaker for the past two or three years, delivered the address. There was a recitation; two solos, and a number of excellent pieces were rendered by the choir. Mrs. Wood, in a rapid manner, told us of the old-time workers, speaking of a large number of them individually. I quote what she said about THE BANNER :

"But I must speak of our BANNER OF LIGHT, whose light has never ceased burning since it was kindled at the altar fire of this our new —old truth. Unfluchingly and unfailingly has it ever been held aloft, and no matter how dark and distressful the tide and storm of opposition arose, he who cared to look might see its radiance burning serene and calm: A veri-table beacon-light built upon the rock of truth; a banner which indeed was a transparency of the light whose bearer, Luther Colby, was de-

the light whose bearer, Luther Colby, was de-termined should never fall as long as his spirit remained in the body." She closed her address, as she does all of her addresses, with an improvised poem. Mrs. Wood speaks inspirationally now, hav-ing outgrown the phase of speaking entranced. While she could probably make fifty dollars a week by giving private sittings, she entirely re-fuses to give any for pay. She always refuses while in Topeka to take any pay for her ser-vices except the collections that are taken up each night. We hope to be able to hold her here, at any rate, while her mother stays on earth, to whom she is entirely devoted, and who occupies much of her time in taking care who occupies much of her time in taking care

of her. She edits the Woman's Department of a She can the woman's Department of a weekly paper of large circulation, and gives satisfaction in that line to the publisher and the public. F. P. BAKER.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs celebrated the Anniversary with appropriate exercises on the evening of April 6th, at the Court of Appeals Room, Town Hall.

The platform was artistically decorated with palms, cut flowers and potted plants—the whole presenting a most tasteful appearance. A large audience was in attendance-every seat being

audience was in attendance-every seat being taken, and many standing. The exercises opened with an instrumental selection by the Saratoga Mandolin, Guitar and Banjo Club, which was well rendered.

ognized. On Monday evening we had the social part of the celebration, consisting of dancing, a ban-quet and toasts. President J. H. White was toast-master. and gave the following: "The quet and toasts. President J. H. White was toast-master, and gave the following: "The Day we Celebrate," response by Mr. H. J. Ol-ney; "Twentleth Century Spiritualism," re-sponse by Mr. Harvey Sparling; "Our Medi-ums," response by Dr. S. D. Pace; "The Sci-ence of Spiritualism," response by Dr. E. R. Seely; "Our Unseen Friends," response by Spirit Alice then che percend contradius Seely; "Our Unseen Friends," response of Spirit Alice-then she proposed a standing toast to "Our President," to which he briefly

Dancing continued till a late hour. C. H. HUBBARD, Sec'y.

Belfast, Me.

The Anniversary was celebrated here on April 1st, in the large and commodious parlors of Mr. and Mrs. Staples.

The services were opened by singing, "Again We've Met," from the "Spiritual Songster."

We've Met," from the "Spiritual Songster." Mrs. A. E. Clark, President of the "Progress-ive Society," (local) made very timely and in-teresting remarks on the Advent of Modern Spiritualism; invocation by Mrs. M. J. Went-worth of Knox Centre; singing by the choir, "Angel Care"; a very beautiful inspirational poem by Mrs. Mira W. Emerson, entitled "Not Yet," vas read by Miss A. A. Hicks. Mrs. M. J. Wentworth, one of the best inspi-rational speakers in the State, gave the ad-dress. She made reference to the Easter ser-vices so recently observed, and the grand truth thus emphasized of life and immortality beyond the grave, and said that Spiritualists could intelligently join in commemoration of Easter; that the Easter of the old ought to be followed by the Easter of the new, in which we not only rejoice at the evident triumph of we not only rejoice at the evident triumph of life over death and the grave, but in the knowl-edge that each and all who had said "good by" to loved ones here had risen in newness of life to be rejuited "sourche aluge"

to be reunited "over the river." Interesting and comforting remarks were made by Mrs. Gray. A carefully prepared es-say by Mr. A. Stevens followed, giving a mi-nute description of the origin of Moderu Spiritualism for the instruction of those who were not familiar with its rise in the town of Hydes not familiar with its rise in the town of Hydes-ville, N. Y., forty six years ago-he remarking that no other religion the world has ever known has made such rapid progress, espe-cially in the minds and hearts of our best thinkers and scientists. There have been large additions to the ranks, even in Belfast, indi-cating that the spirit of inquiry is prompting many to avail themselves of the opportunities afforded to hearn if "these things are so."

many to avail themselves of the opportunities afforded to learn if "these things are so." Remarks by Mrs. F. Durham (President of the Ladies' Aid Society, Temple Heights), Mrs. Hatch, Mrs. Shorer, Mr. A. E. Clark, Mrs. Curtis and many others, made the Anniversary occasion one of the best we have ever enjoyed. The singing by the lately formed choir was re-markably good. Thanks ware tendered the markably good. Thanks were tendered the friends who had so kindly prepared the way for a most successful celebration.

MRS. A. A. HICKS, Sec'y.

Lowell, Mass.

Our Spiritualist Lyceum observed the Anniversary at noon on April 1st with appropriate services. The following original paper, having for its theme "March Thirty-First," was read by Ed. S. Varney:

"There are various dates in the calendar "There are various dates in the calendar year which have a significance all their own: But to us who are Spiritualists there is one date—March 31st—which has a joy and a mean-ing too sweet and deep to be expressed by mere words. March 31st, 1848, will stand for all time as a momentous date in human his-tory. On that day the question of the ages: 'If a man die, shall he live again?' was settled, and with a formation with the heart's fond and settled in harmony with the heart's fond-est yearnings. On that day the dark river of death was illuminated by electric lights and spanned by the mediumistic bridge of facts. On that day humanity clasped hands with the angels in a grasp that grows firmer and more loving with each revolving year. On that day

 Guide, which is well adapted to the work-especially for the older children.
 Fair, the whole world is represented, affording the products and methods of foreign lands with those of the United States. The illustrations which accompany the descriptions of spirits through the mediumship of Mrs. Robinson, the most of whom were recognized.
 Fair, the whole world is represented, affording the products and methods of foreign lands with those of the United States. The illustrations which accompany the descriptions of spirits through the mediumship of Mrs. Robinson, the most of whom were recognized.

 On Monday evening we had the social part of
 Part Twelve opens with a continuation of the bertion

Part Twelve opens with a continuation of the horti-cultural department. The fruit exhibit of California is most complete, and other States are well represented. The German collection of seeds, models of vegetables, garden ornaments, lawn-mowers, etc., is interesting, as is also the Japanese exhibit. The de-partment of forestry will prove fully as attractive to many readers as any department that has yet been reviewed by the able author of this invaluable work. Thirty States are represented in the tree-trunk colonnade which supports the roof of the spacious veranda of the Forestry Building, which is, more than any other edifice, symbolical of the purposes for which it was designed. Sections of immense California trees, polished foreign woods and all kinds of woodenware manufactured at home and abroad, are here represented.

Chapter Sixteen contains a most comprehensive description of the department devoted to mines, mining and metallurgy. Among the most curious exhibits may be mentioned lead from Missouri, zinc from the Southwest, and a mass of copper, weighing eighty-five hundred pounds, from Michigan.

Profitable work can be obtained, we are informed, by canvassing for this superb book. For particulars write to E. B. Hall, 15 State street, Boston, Mass.

A Sea-Coast Tragedy

The Destruction of the First Lighthouse Built on Minot's Ledge.

The date of last week's BANNER will forcibly recall to our older readers in New England the memory of the great April storm in 1851, whereby so much general damage was done, both on land and sea-in Boston a ship being taken up bodily by the waves and the high tide, and stranded on Long Wharf, and Dock Square being navigated in row-boats.

Gustav Kobbé in The Century magazine a few months since had an article called "Life in a Lighthouse," wherein the following graphic description is given of the tragedy occurring during that storm, in the destruction of the first tower on Minot's Ledge-which is subioined:

joined: "The lighthouse on Minot's Ledge stands within the shadow of a tragedy. It is the sec-ond structure erected upon the ledge. The first lighthouse and the lives it held were claimed by the sea. Begun in 1847, and com-pleted in November, 1848, it was overwhelmed in April, 1851. Its destruction was the most tragic event in the history of our lighthouse tragic event in the history of our lighthouse establishment.

The structure was an octagonal tower sup-ported upon wrought-iron piles strengthened by braces. The piles penetrated five feet into the rock. On the braces, thirty four and a half feet above the rock, the keeper had constructed a platform for the storage of bulky articles, and had fastened to the lantern deck, sixty-three feet above the rock, a five and a half inch three feet above the rock, a five and a half inch hawser which he had anchored to a seven ton granite block. Along this hawser articles were holsted up to the platform, and there landed. These 'improvements' were convenient—and falal, not, however, to the keeper who made them, for he was on shore when the storm which has become historic for its fury burst over the const.

which has become historic for its fury burst over the coast. On Monday, April 14th, 1851, there was a strong easterly gale blowing. At that time there were on the tower two assistant keepers and a friend of the principal keeper. The visi-tor became frightened at the first indication of a storm, and, in response to a signal from the tower, a boat put off from Cohasset and took him ashore. On Tuesday the wind swung around to the northeast, the most dangerous quarter from which the elements can hurl around to the northeast, the most dangerous quarter from which the elements can hurl themselves upon Minot's, as they then rejoice in the accumulated fury of miles of wind torn sea. By the 16th it had increased to a hurri-cane, and the tower was so completely buried in the heavy seas that nothing of it could be seen by the group of maximum release to a

Taken, and many well The exercises opened with an inner-selection by the Saratoga Mandolin, Guitar and Banjo Club, which was well rendered. After introductory remarks by the President, Dr. W. B. Mills, and a fine vocal selection by Madam Randall, accompanied by Mrs. J. A. Fish on the organ, we listened to the Anniver-spirits for the blessedness of that date. We spirits for the blessedness of the value spirits. The spirits spirits is the spirits for the blessedness of the discourse are with us to day, your eyes radiant with the term of the club Dr. W. B. Mills gave clairvoyant de-spirits for the blessedness or spirits, whether parents the ble was heard. After that no sound spirits for the spirits accord hour. We welcome you. This spirits for the spirits have well ever keep lits the shore saw a chair washed up a little di bissived at fillar intervals until ten o'clock that night, when it was finelly lost to sight. At one o'clock on the morning of Thursday, April 17th, just at the turn of the flood, when the outstreaming tide and the inrushing hurri-cane met at Minot's, a violent tolling of the lighthouse bell was heard. After that no sound rose above the din of the storm. About six o'clock in the morning a man walking along the shore saw a chair washed up a little dis-tance ahead of him. Examining it, he recog-nized it as having been in the watch-room of the tower. After this discovery no one had any doubts of the tragedy which had been en-acted behind the curtain of the storm. When it lifted, naught was seen over Minot's Ledge but the sea, its white crests streaming tri-umphantly in the gale. It is believed by those competent to judge of such matters that the destruction of the tower was due to the surface which the platform con-structed by the keener offened to the surface was due to the surface which the platform con-structed by the keeper offered to the waves, and to the strain of the hawser upon the structure. Every time this bawser upon the struc-ture. Every time this bawser was struck by a sea it actually tugged at the tower. There seems also little doubt that the sum appro-priated by Congress for the building of the lighthouse was insufficient by about two thirds for such a structure as the perilous situation called for." Great feeling was aroused in New England concerning the men who died at their posts of danger, and sketches and poetic memorials were thickly strewn over the field of periodical literature. THE BANNER recalls that the Boston Journal at that time contained a poem on the disaster, which is here reproduced from memory-the name of the author of these thrilling lines is not, however, recalled :

the work is but just begun. Gladly do we hall each Anniversary day; and we welcome you here to-day, friends, that you may help us count our jewels which the years have brought, and rejoice with us that in so great a collection there are so few blurred and seless ones.

Mrs. Laura Davis of Cassadaga being on the program for a speech, gave a humorous vein to the exercises.

Mrs. Agnew of Waterford, Pa., made remarks presenting the hopeful significance of Spiritu.

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ORPHA E. TOUSEY.

Cleveland, O.

A celebration in honor of the Forty-Sixth Anniversary of the "Rochester rappings," was held in Army and Navy Hall April 1st. It was under the auspices of the People's Spiritual Alliance and the Children's Lyceum. In the morning a general conference of the leading Spiritualists of the city was to have been held. but owing to the lateness of the hour when the Jewish services that are held in the same hall were concluded by Rev. Dr. Habn, brief addresses only were made by the Chairman. Mr. Thomas A. Black, and Mr. D. M. King of Mantua, and the meeting adjourned until the afternoon.

At 2 o'clock there was another meeting, at which Mrs. H. S. Lake delivered the Anniversary address. She grew eloquent at times, and presented the views of Spiritualism in a plain manner. She then gave a number of tests, which appeared to be satisfactory to those who were directly interested.

In the evening the Children's Lyceum entertainment closed the Anniversary celebration, and as usual was the crowning event of the school, both in the size of the audience and enthusiasm manifested. Age has invariably to succumb to youth. It is Longfellow, I think, who says:

"Children, ye are better than all the ballads That were ever sung or said; For ye are the living poems,

While all the rest are dead."

An excellent program was presented, and

An excellent program was presented, and every number was well rendered. The Lyceum orchestra (sixteen pieces), under the director-ship of Prof. Wm. Bahr, opened with the sparkling overture of "Flitterwoche," or The Honeymoon, which was admirably performed. A short address followed by Conductor A. I. King, after which a dialogue representing the twelve groups of the Lyceum: Each scholar stood by the Target, ranging from "Fountain" to "Liberty," in a semi circle. The libretto was written by Mrs. M. McCas. lin, and was strong and appropriate in senti-ment, with several witty hits that were heartily applauded.

applauded. Miss Eva Davies, leader of "Stream" group,

Miss Eva Davies, leader of "Stream" group, made her *débât* as a vocalist in that touching ballad, "Dear Heart"; it was well rendered; Mrs. E. W. Pfuntner, in a few brief remarks, made a very earnest plea for the Lyceum, and the duty of Spiritualists to sustain it. Mrs. P. is a great acquisition to our Cause. Miss Ma-bel McCaslin, a very promising young lady, re-garded as the most talented elocutionist in the Cleveland Lyceum, distinguished herself in the rendition of a Temperance plece. One of the most pleasing numbers was the Kindergarten sketch of "Little Boy Blue" and "Little Bo-Peep," arranged by Miss Nellie O. Thayer, a Lyceum leader, and principal of the Putnam-street, Kindergarten; we are glad to

with Ewell will be with us.) OBSERVER.

Rochester, N. Y.

The Spiritualist Society of this city assembled at its regular place of meeting on Sunday, April 1st, to commemorate the birthday of Modern Spiritualism.

The hall was well filled, and the exercises were interesting and instructive. Mrs. Mary B. Bingham, the regular speaker for the Soci-ety, delivered an able address—the control pur-porting to be one of the most noted intellectual an address by R. D. Jones, who reviewed the progress of events since the 31st of March, 1848. Several recitations were presented by young ladies, and fine singing was contributed by the Bright Star" Quartet. The Anniversary Poem, written by Dean Clarke (and published In THE BANNER), was gracefully rendered by Miss Beatrice Holt; Miss Lillian Sommers recited an appropriate poem, as also did Angie

Schaeffer. The exercises were closed by Mr. A. S. Clack-ner, who exhibited atercopticon views of per-sons and scenes connected with the early spir-itual movement. As the members of the Fox family were shown, and portraits of some of the defenders of the early mediums, Mr. Clackner gave a brief history of each one. He had known them all, as he was one of the earliest investigators in Rochester, and listened to the Hystigators in Roundstor, the noted Corinthian Hall investigation. A delighted audience heard and saw on this

occasion what will long be remembered. REPORTER.

Port Huron, Mich.

The first Spiritualist Society celebrated the Anniversary April 1st. Hon. L. V. Moulton of Grand Rapids, Mich., the noted lecturer, was engaged to assist Mrs. Anna L. Robinson (our regular speaker) in doing justice to the grand

The hall was tastefully decorated with flags and pictures. The front of the rostrum was filled with potted plants, many of which were the beautiful Easter lilles. The morning ser-vices opened with a voluntary by Mr. Paidi, after which Mrs. Robinson read an introduc-tory poem, followed by a soul-stirring invoca-tion by "Alice." Then, after shaling by the choir, President James H. White introduced Mr. Moulton, who gave us a lecture from the subject of "Modern Spiritualism in its Relation to Science." For me to attempt to give even a summary of the grand discourse would only do the speaker an injustice-to be appreciated he should be heard. At 12:80 o'clock the Children's Progressive

At 12:80 o'clock the Children's Progressive Lyceum had its regular exercises. The school is now using Mrs. Emma Rood Tuttle's Lyceum

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satisfaction.

New Bedford, Mass.

The Anniversary was celebrated by the Spiritualists of this place and vicinity Sunday, April 1st, at 2:30 and 7 P. M.

Mrs. Clara H. Banks gave the regular ad

drees at the afternoon service. Mrs. Carrie F. Loring read an Anniversary poem and gave a lengthy test scance, correct in every detail. At the evening meeting Mrs. Banks delivered an eloquent and powerful inspirational dis-course on the Spiritual Philosophy, and Mrs. Loring conducted a remarkable test-scance. Never in the history of Spiritualism here have we had such meetings as on that day-the evening audience, limited by the capacity of the hall, was the largest, "old-timers" say, that ever attended a spiritual meeting in this city. Certainly the Forty-Sixth Anniversary will be one not soon to be forgotten by all in-terested in Modern Spiritualism. SEC'Y. dress at the afternoon service. Mrs. Carrie F.

Meriden, Conn.

The Psychical and Liberal Association of this place celebrated the Forty-Sixth Anniversary of the Advent of Modern Spiritualism Sunday morning and evening, March 25th, with appropriate exercises.

priate exercises. The hall was prettily decorated with palms, Easter lilies, and a profusion of potted plants and cut flowers. Hon. A. H. Dailey of Brook-lyn, N. Y. (President of Lake Pleasant Camp), was the principal speaker of the day, assisted by Mrs, Tillie U. Reynolds of Troy, who had served the Society through the month of March. Mr. Dalley gave two very powerful discourses, which made a deen impression upon his listen. which made a deep impression upon his listen-ers. Excellent music was rendered, both vocal and instrumental. An audience of three hundred greeted the speaker in the evening. MRS. W. W. WHEELER, Sec'y.

New Publication.

THE BOOK OF THE FAIR. By Hubert Howe Bancroft. The Bancroft Company, Publish-ers, Auditorium Building, Chicago, Ill.

Part Eleven opens with a charming description of the Fair by night, after which the reader's attention is directed to the exhibits in the department of electricity. The Hall of Electricity, with the most interesting of its contents, is graphically described and finely illustrated. Full page engravings of the Franklin statue, the north front of Electricity Building, and the Edison electric tower, are, like all the illustrations of this superb publication, marvelously clear and delicate in finish.

A' full page engraving of the beautiful east entrance to Horticultural Hall is a most fitting introduction to Chapter Fifteen, which is devoted to hortloulture and forestry. In this, as in all other departments at the

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'T is a perilous home, but 't is anohored fast! 'T is auchored fast in the sea below! We are sale in this nock of the iron bound mast, Though the strong waves beat, and the tempests blow!

We may mock at the waves-the white-hair'd waves-They have beat on the grisly rocks ere now-They would sweep us away to our ocean graves, But fear them not -let the tempest blow!

Come, my cold mate, gaze on the light above— How it *laughs* in the face of the blinding storm! 'T is the beacon'd trust of a seaman's love: Keep thy dull fears close, and thy heart as warm!

Oh! my brother, it is not an idle fear, For we are alone on this rock — alone! Can the pale lamp laugh where it shines so clear, When the grinding base gives that hollow moan !

We are shut in a tomb! we are cofin'd close; 'T is the third long day, and the night comes ou, And hark how the raging tempest blows--How the shaking rock gives that hollow groan!

Let me gaze in peace o'er the ghastly sea-Let me look beyond to the blue lined shore Where there's many a heart that is warm for me: Full many a heart I shall meet no more!

They will write fair tales, they will sing brave songs They will cherish us well if we perish so: Keep a true man's heart where his faith belongs, Though the rock groan on, and the tempest blow.

I've a wile and babe on the blue-lined shore-A wife and a babe, my joy and pride i wife the light burn on, that my boy may boast, When the years are flown, how his father died !

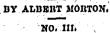
Here's a parting thought to the ones we love! Here's a steadfast look on the waves below; Here's an humble prayer to God above; May He guard us well, for we need Hun now!

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

APRIL 21, 1894.

BANNER OF LIGHT.

Original Essay. PSYCHIC GLEANINGS. Facts and Philosophy.



CONMONG the early adherents of Spiritualspoken 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 vail, 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 cirole 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.

in the investigation of spiritual phonomona; 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 presoribed by themselves.

One of the leading chemists of the age, a soientist whose pursuits require the closest sorutiny and attention to all the minutize, 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 acquirements 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 na t-

ural law; its leaders are on high. Weak people, who jump when the bellwether leads, attach too much importance to the authority of great names. The investigations of scientists in the pursuit of their spe cialties 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 befogged 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 as the Forty-Sixth Anniversary of the Advent of Modern Spiritualism, my no earthly hand that was thus holding me fast. No earthly hand could thus hold me, for I was as powerless in that grip as a fly would be in the grasp of my hand. I tried every means 1 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

the angels, may bring us poor, struggling mor-tals 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 wonder if they join us in our Anniversary cel-ebrations. A silent voice replies, 'Yes! ah, Although Vermont has only a few organized Although vermont has only a few organized 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 is a societies, she has sent out into the world her share of noble souls with high and pure inspi-ration, of whom we feel justly proud. Many of them have climbed the golden stairway that two of her sweetest inspired lecturers have gone beyond the valley and shadow of tears: a refer to our arisen eiter Fannie Davis I refer to our arisen sister, Fannie Davis Smith, for although her early ministrations were not in Vermont, her years of noble, ripenwere not in Vermont, her years of noble, ripen-ing 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. Hyzer, whose early life was spent in Vermont. I can, while writ-ing 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 THE BANNER we are informed that she has gone on to join the family she loved so well, 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 earn-estly 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 lowing yucits keep while you journey and their loving vigils keep while you journey and labor on this side of life."

Knight: Second Vice-President, John Gray-burn; Secretary, J. H. Loyhmoyor; Treasurer, Henry Metzger; Trustees, Dr. J. M. James, Mark Kenney, W. O. Kroegher, Philip Zieg. The financial standing of the Church is in first-class condition."

ALLEGHENY .- Mrs. M. J. Orilly writes 'After a successful season at Pittsburgh during the month of February, Mrs. K. R. Stiles ing 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 Waterlown, N. Y., carrying with her the best wishes of all who heard her beau-tiful discourses, and witnessed the convincing evidences of immortality given through her mediumship. She has made many friends in Pittsburgh, and her remarkable tests have con-verted many to Spiritualism. She impresses those who meet her in public as a grand medi-um and a gifted lecturer, and in private as a true and noble woman."

Bhode Island.

PROVIDENCE .- Mr. Wm. G. Wood writes On Sunday evening, March 18th, I attended materializing seance 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 con-versed with me, giving me proofs of their identity.

PROVIDENCE .-- Lucian Carpenter, under date of April 9th, writes: "Yesterday, as] 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, 1863. My brother and self had an invitation to hold a spiritual scance that day, which was Sun-day, at a neighbor's house, in the town of Putnam, where we resided, my brother being the medium. We accepted, and between five and nam, 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 to-gether with great force three times, and each time said that Gen. Lee had surrendered to Gen. Grant. No one present believed it could be possible, but you know telegrams the next day about eleven o'clock confirmed the state-ment. ment

Will the opponents of Spiritualism please note where the mind-reading came in? I have 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 evi-dence that cannot be disputed."

Canada.

THORNDALE, ONT .- Mrs. Wm. Heuston, 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. Walrond. who is located at 198 Locke street, Hamilton, Ontario, in which city he ministers to the wants of those inquiring into the science and philosophy of Spiritualism. His correspondence alone is of a most volu-minous kind, letters of inquiry coming to him from all quarters of the globe. Those desirous of information on the spheret have only to

of information on the subject have only to write to him, enclosing stamped addressed envelope for reply. Though engaged in active commercial work, Mr. Walrond finds time to write to all inquirers after truth."

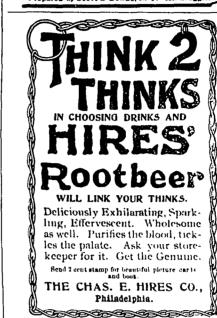
Florida.

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 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 waxy white tea flow-ers, which are as fragrant as orange flowers, The foliage is a beautiful glossy green the year around. The seed is quite large, fully the size of small marbles, and a pretty oinnamon 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



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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 what subject even it referred. My question related to Mr. Hopper, and I received the apswer 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.: 15, 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 Bdmonds, 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 1 received. It could not have been the reflex of my own mind, for I had left him alive, and though 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 in-tellect and trained, in a pursuit, requiring a keen conception of the reliability of human testimony, who brought all his powers to bear ent, for they did not know of his death, they

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 exer-oises were held at the hall. The ladies of the Socloses were held at the hall. The ladies of the So-clety 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. Flem-ing, announced the program for the evening, which consisted of vocal and instrumental se-lections of a high order. Every artist received a good round of well merited applause. In the course of the evening a beautiful gold-hended cane was presented to the Vice Presi-dent, Dr. Bell, Mr. Kight, 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 apprecia-tion. The occasion was one to be long remem-bered by those who were so fortunate as to be

were others who would like tea seed if they knew where to get it. 1 will send that seed freely to any one who will enclose a stamp for postage.

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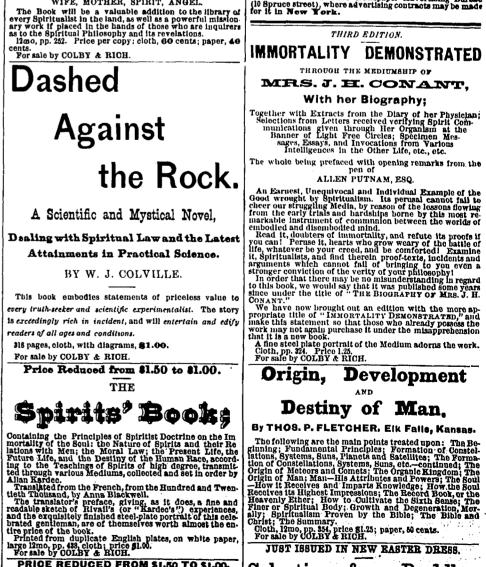
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BY DR. F. L. H. WILLIS.

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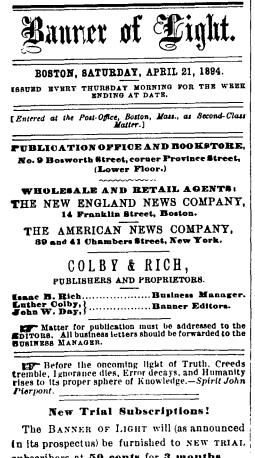
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In quoting from THE BANNEH care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied thades of opialon to which correspondents give utterance. Name and address of writer in all cases indisponsable as a runanty of good faith. We cannot undertake to preserve or return canceled articles.



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those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER's publishers desire that this-the veteran journal of the spiritual movement-shall receive its share offer is made.

Peter Released by a Spirit.

Eleven years ago the late Henry Ward Beecher, in one of his Plymouth lecture room talks, laid down as one of its points the fact of angelic ministry. "It is," said Mr. Beecher, "one of the most profound, one of the most delightful revelations of the New Testament, that there are beings higher than man; that they

hands," Concerning which phenomenon Mr. insight into the hidden springs of life and ac-Beecher remarked that angels generally bring tion than all the learning of science and phitheir messages with a burst or beam of light. | losophy. The minds and hearts of the simple, Whether it is the atmosphere around them, or | of the children of , nature, are often attuned in whether it emanates from them, he did not harmony with the softest whisperings of nacare to investigate. Self-illumination, we ex- ture's voice. It is the part of wisdom to recplain, is a phenomenon frequently accompany- ognize the fact that certain views are not neing materialized forms, as all Spiritualists well | cessarily faise simply because we do not underknow. These forms emit a light from them-| stand them. That they do not have their root selves which renders them fully visible. There- | and life in nature and truth it is not for us to fore, if we read that a spirit came to Peter in attempt to deny. May they not rather be the prison, and a light shone in the prison, forerunners of the grander knowledge whose instead of an "angel," we see that the same | light is to-day breaking upon the world of plainly that the circumstances and conditions attending spirit-manifestation are pre- gling ever toward the light, of the reality of cisely of the same character as in the time recorded in Scripture.

In explanation of this phenomenon of the taking of Peter out of prison, without arousing his keepers, Spiritualists well know that mediums who are levitated, or lifted and carried from place to place, are generally unconscious, or else it appears all like a dream to them. The cases of Daniel D. Home and Mrs. Guppy in London are instances in illustration. Even so was Peter levitated by spirit-power, and was in a dreamy or confused state. He was bidden by the spirit, or angel, to prepare himself to go forth as in the daytime. "He went out"-continues the account-"and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision." It seemed to him like a dream.

But he obeyed and followed the angel. The own accord, apparently. And they went out-Peter and the angel-and passed on through from him. No word, no question, on the part of Peter. It was his habit to preserve silence, is naturally and necessarily impossible. especially in a wonderful experience like this. He was as one in a dream.

pounded by Mr. Beecher, it is to be said that which the ordinary church "belief" is vital ualists. Help yourself, and God will help you, doubt that which he must confess is not proved. Every prayer is not answered, he said, but and also that it is equally wicked to try to prove those that are best to be answered. To earnestly solicit help from above is to place ourselves in the true position to obtain relief of the best kind at the hands of God, who ever works through agents. True prayer is a state | transcendently practical importance. If we that leaves a man where the divine soul meets him and answers him.

The Meaning of Superstitions.

The San Francisco Chronicle makes an open understand them. THE BANNER not long since published the letter of Lord Wolseley to the "Thirteen Club" in England on the subject of

current superstitions, and the remark of London Light that behind all popular superstitions to the solution of the great social and indus- cannot overcome "-is an excellent motio for there lies a spirit-a substratum of a human trial problems that so menace the modern conception of invisible influence! The "Thirteen Club" is a London institution. "Thirteen | litical economy, is an answer to the great ques-Clubs" have likewise sprung up in different | tion as to the life eternal. of support from the new comers into our house- parts of the United States in imitation of this hold of knowledge. With this hope the above prototype. They simply mean a visible organized protest against the common superstition j that it is unlucky to sit down to dine with thirto be traced from the "Last Supper" down told him much.

have relations with human life, that they are disappeared, remarks The Chronicle, yet there does not make much difference whether, for appointed by God to take charge of men. It is is more of religious mysticism, of spiritualistic the little time here, we are poor or rich, un-

up quickly," And his chains fell off from his | which we are now using the term, hold a deeper | fore is of slight importance. thing holds true to-day, showing but too man? Are we not warranted in interpreting them as previsions of the human race, strugthe spirit mystery and the truth of what it would know?

The Problem of Continuous Life.

The address of Mr. Savage at the Unitarian Congress in Chicago, last September, was on The Life Eternal-the present status of the problem as to man's continued, conscious, personal existence after death. The question raised was-whether our conscious personality endures. Men took it for granted that they knew, so long as the authority of the church was generally accepted. In the creeds the other world was mapped out with all the particularity of geography. But modern science was born, the very soul of which is a search after real knowledge, which implies a testing of supposed knowledge and a rejection of that which will iron gate leading unto the city opened of its not bear the test. The natural result was the greater or less invalidation of the popular 'titles clear to mansions in the skies." As a the street. And forthwith the angel departed natural reaction from credulity came agnosticism, declaring that anything like knowledge

There is plainly visible a growth within the limits of the church itself of a feeling of reality As to the efficacy of prayer, as taught and concerning this whole question of another life. impressed in this Scripture narrative and ex. The cases are rare, even if they exist at all, in the idea of prayer conveyed by his remarks on enough to bring real comfort and peace. Yet the subject is the one generally held by Spirit- the average clergyman holds it to be wicked to

Instead of our being content with a mystically elusive hope or an agnostic perhaps, there is no subject on which knowledge is of such may know that death is but an incident in our uninterrupted career, that life goes right on, that we are now determining the nature, conditions, and so the sorrow or the joy of the next great stage of our career, that every deed defense of superstition, as having its root in and word, thought and feeling are helping to reality rather than in fear, and of superstitions | create the future, that no magic of priestcraft generally as not being false because we do not | can change these tremendous facts, then we shall possess a motive power strong enough to lift the level and re-create the face of the world. It is doubt here that says. "Let us eat and The first line of Ella Wheeler Wilcox's poem drink, for to morrow we die." More important entitled "Heredity".-"There is no thing we

God's children, and so heirs of a divine des- ful things, and, by a new inheritance, will intiny : if all our earthly experiences are only incidents in the culture of a soul; then, indeed, teen at the table. The history of the idea is the conditions of this life do not much matter. A young prince can well afford to laugh at through the centuries of the Christian era, hardship, lack of means, lack of bread, sick-Lord Wolseley confessed that he believed in ness and wounds-all in the way of training superstitions, because they linked him, "if not | into fitness for his high station. But if there with a spiritual world at least with a glorious be no end to justify the process, he might artistic, picturesque past, of which history has well grow impatient, and rebel. So if, indeed. we are in training for a soul-development into It may be that particular superstitions have fitness for a grand spiritual career-then it abundantly taught in the New Testament. belief, of faith in the unseen, of intellectual known or famous, frail or robust, or whether doubt of the all-sufficiency of science to solve the skies drip rainy tears or are brilliant with the problems of life than at any time within a shadowless sunshine. If society can become century. In order to confirm this belief, it certain of spiritual values, then the other obwould have one examine the remarkable growth | jects of desire and ambition will fall into their of Modern Spiritualism. The word supersti- relatively inferior positions, and take their tion, says The Chronicle, has several shades of places as only tributary to the higher. But it is asked. Is proof of the life eternal a reasona inally signified simply an excessive fear of the | ble object of search? In the nature of things, is it possible either to disprove or to prove it? came to be used to define any unreasonable ap- | Many wise men both think and say, No. But the history of human progress has little to encourage those who assume to set limits to investigation. If death is not the end of conscious, personal existence, then those we speak of as dead are not living in some mystical and far-away future; they are alive and active now. in this same present that is now to us. If they are real beings, then it is possible that they are accessible to us or we to them. We are too apt to fancy that our senses, in their ordinary condition, are adequate measures of the universe. Yet the very tyro in science knows well enough that it is but a fraction of the material world about us which we come into contact with consciously by the use of our ordinary senses. Consequently, inferred Mr. Savage, there is nothing inherently absurd or impossible in this seeking after the invisible and spiritual world. There is no conceivable reason why such happenings as are recorded in the gospels of the New Testament should have occurred for a while and then suddenly have ceased. And, curiously enough, it is found that the alleged occurrences-visions, apparitions, voices, dreams, foretellings, cures-are precisely such as are asserted to be happening in the midst of us to day. If one will not in vestigate and accept to day, why accept a similar tale of something said to have occurred nineteen hundred years ago, on the supposed testimony of witnesses whose character for ac curacy or truth is entirely unknown? A dream, a fancy, a hope, is a fact as much needing to be accounted for as the existence of a bowlder. Can a universal hope be less than the whisper and assurance of the uni verse itself? The universal and permanent in childish superstitions. Yet experience should us must answer to some reality in the nature of things. We stand related to the universe like the coin to the die. And can the die be false in the impression it makes? Through muscle, brute-force to intellect from intellect to a higher development of the moral sense; from the moral to the fuller development of spirit-this has actually been the order, and it seems the natural one. Mr. Savage concluded with saving that the result at which he had arrived in his own mind was this; if he might suppose that he had been in communication with invisible intelligences. that would easily explain his facts. Though merely gathering pebbles on the shores of the he was ready for any theory that would exocean of knowledge, as Newton impressively | plain, and while desiring above all things to expressed it? It was Sir William Hamilton | find the simple truth, whatever it might be,

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the angel of the Lord came upon him, and a | man wisdom is the scientific recognition of hu- seemed to him at all adequate. He therefore light shined in the prison; and he smote Poter | man ignorance. Sometimes, it well adds, the thought the world was on the eve of a discovon the side and raised him up, saying, 'Arise very superstitions of humanity, in the sense in ery compared with which all that has gone be-

Hereditary Tendencies.

One of the replies of Mr. Colville to a question, in THE BANNER Message Department of a recent issue, related to the cultivation of the mind with a view to overcoming abnormal hereditary conditions while in the body. He preferred to use the term "tendencies" rather than "conditions," for hereditary tendencies are such and only such; children are not born with certain disorders developed, but they are born with tendencies to various forms of affiletion, in many instances; but all tendencies can be cultivated, repressed or eradicated, as occasion demands, by positive mental activity. In any cultivation of the mind, the decided exercise of will power seems implied, if it is not stated. The two things necessary to accomplish a radical change in the physique area determination to bring such a change about and perfect confidence in the success of the method employed to effect the needed transformation. The Bible assertion that "with God all things are possible" evidently means that when man works intelligently and in harmony with divine law, he can, by means of the law, accomplish the removal of obstacles so

great that, figuratively, they are mountains. The human body, as a molecular aggregation, has no stability, for not an hour passes without the working of some decided changes in its composition. And these changes can be scientifically regulated when we understand the law of attraction, which is universal, and how to become effectual magnets to draw whatever we desire. All hereditary tendencies to every sort of mental and physical disorder can be vanquished by the process of substitution, which is the work of mental suggestion. No one desires disease; therefore it is never necessary to go against the will of a patient who applies to a healer for relief; and so, too, in self-treatment, as one never wishes to be ill himself, one must not antagonize one's own root-desire. The most effectual antidote to all undesirable conditions is to associate directly with their opposites.

The easiest method is to come into direct contact, mentally at least, with some one to whom we are attracted who manifests the particular virtue or phase of power which we painfully lack. By means of such association the dormant centres in the brain are quickened into activity by the electro-magnetic radiation from the brain of the teacher and healer.

The same process is equally successful in cases of bodily weakness; the vital current passing from a truly vigorous frame, when there is vibratory sympathy between healer and patient, will cause the natural, inevitable vital outflow from the former to invigorate the latter: and this is accomplished through an appeal made by the vital current to a latent centre of energy which can be awakened.

all who are depressed with fears that are the world than charity, education, and a new po- outgrowth of hereditary afflictions. It is a true statement; and whoever confidently persists in affirming that he can conquer and will If we be not have souls; if we are truly conquer, will overcome all disagreeable, baneherit all delightful and harmonious things. The spiritual body is the thing built; the physical body is only a corresponding counterpart. Every talent seeks expression, and all external existence is therefore comparable to works of outward art and invention, the promptings to which proceed entirely from within.

Anniversary Reports.

THE BANNER has given in its issues since the Forty-Sixth Anniversary of the Advent of the Modern Revelation, columns of reports of freely sent in their names as future subscrib-the services held in many places in grateful ers, I hereby return my warm and loving remembrance of what the 31st of March means to Spiritualists and the world in general. We have published these accounts as fast as space would permit of their appearance-not always following the regular heading given such reports, but scattering them in other parts of the paper-as they arrived.

APRIL 21, 1894.

The Massachusetts Medical Bill, Or rather any one of the numerous brood already proposed, originally and by substitution, had not, at time of our going to press, (16th inst.) reached a definite conclusion in the Sonato. THE BANNEN'S position-first, last and ALWAYSI as we have repeatedly stated-is that no more medical legislation is necessary in the direction of the protection of the people of this State, inasmuch as if the present laws on the statute-books against malpraotice are rigidly enforced, the end will be gained without depriving our citizens of the constitutional right of choice of person or mode of treatment when slok. We have never and shall never admit that the arrogant, fossilized Allopaths and their allies are to be the (patronizing) judges (?) of who are competent and who not, among the practitioners of the healing art, in this or any State.

THE BANNER believes that any "medical regulative" bill presented which is of a milder nature than the first offered "has a mouse in the meal," since should the latter become a law, next year the stringent bill would be again brought forward practically, in the shape of amendments!

If the liberties of our citizens are to be crushed out by sumptuary legislation-direct or indirect- it is high time the people protested with all the energy they are capable of-and the sooner they do it the better.

We are fully in accord with the views expressed in the following editorial, which we find in the Boston Post of April 16th:

A BILL WITH A TRICK.

A BILL WITH A TRICK. Having failed in the direct attempt to place the citizens of Massachusetts under the guard-ianship of a commission in the matter of call-ing the doctor, the benevolent persons having that affair in hand propose to accomplish their purpose by indirection. The Harvey substitute for the original bald proposition has a more innocent appearance. It assumes to be less offensive. But it is noth-ing better than a trick to accomplish the same

ing better than a trick to accomplish the same end. It is not a bill of honest intentions. It is

end. It is not a bill of honest intentions. It is calculated to deceive; and the Legislature should not allow itself to be deceived. The purpose of this movement for so-called registration of physicians and surgeons is wrong and offensive. It is plainly enough an invasion of the rights of the individual. As for the doctors, they can speak for them-selves, as many of the most distinguished in that profession have spoken. But The Post speaks for the people. It is the people who are most closely concerned with this attempt to put them under guardianship, as if they were not competent to choose their own physicians: not competent to choose their own physicians; as if, indeed, they did not have an inalienable right to choose whom they please. The interference with personal liberty which this bill proposes is intolerable.

The Spiritualists' Encyclopedia.

THE BANNER has published commendatory notices, several times, intended to convey to its readers in America, especially, the importance to future generations, at least, of the EN-CYCLOPEDIA regarding the early workers, and others in the spiritual movement, which MRS. EMMA HARDINGE BRITTEN has been preparing for some years past. As a recorder of current events it now becomes our duty to state thatas set forth in London Light for April 7th, just received-Mrs. Britten feels called upon to make a public and final statement, the gist of which is contained in the concluding paragraphs thereof:

... "Nothing now remains for me except to close up my fruitless and expensive efforts to awaken interest in what the spirit-world and its noblest earthly missionaries have done for a generation too indifferent to preserve the record of their stupendous labors. In making this sorrowful and final announce-

In making this sorrowful and final announce-ment, I am cheered by the hope that when my own mortal career is ended this same record (left behind me) will find acceptance from a future and more spiritual age, and yet prove what incalculable blessings the spirit-world has conferred on humanity. In closing, I now kindly request those good friends who have sent money for the engraving of their portraits to furnish me with such correct addresses as will enable me at once to return their money safely, by post-office orders. To the noble few, but true ones, who have

The thing is so beautiful that I would not throw it away for all the world.... The coming and going of angels are spoken of over and over again, in the Old and New Testaments. These angels of light, these messengers of God, adorned with all beauty, with goodness, who minister to the wants of men, I believe in. Therefore it is not discord to me that the angels ministered to Peter, and gave him rescue."

Speaking of Herod and his treatment of the early Christians, he characterized the king as "a thorough going politician," seeking to make himself very popular among the Jews; abso-Intely unscrupulous as to his methods, though not necessarily cruel. Yet he never hesitated where cruelty was required. To make himself popular was to make it easy to collect taxes, as well as to secure other good results. So he vexed and persecuted the churches, subjecting them to annoyance and suffering in property and person, and in all the elements of enjoyable life. He brought his power down upon them simply because he hated them. If, said Mr. Beecher, we do not see such a thing to the same extent now, it is nevertheless taking place all around us.

A great many newspapers are conducted on that principle, of running with the crowd; they inveigh against things, not because it is right, but because it is popular: It is precisely the treatment accorded to Spiritualists in these later times, not only by the newspaper press, always subservient and hungry for popularity, but by the churches themselves professing to be based upon Christ-who himself wrought the most convincing proof of the very angelic ministration which the same churches now regard as abhorrent, wicked, and even blasphemous.

If what Mr. Beecher said of "angel ministry" were said of "spirit-ministry" instead, which has an identical meaning, he would place himself exactly on the Spiritualists' platform. Indeed, the Scripture account of Peter's angelic release itself uses the word "angel" in the same sense exactly that Spiritualists attach to the disembodied intelligence of men: "Then said they, It is his angel." The whole account of Peter's release from prison by spirit-agency has for its important elements-the efficiency of prayer, and the reality of the ministry of angels, or spirits. But prayer is not to be substituted for activity; for a man to sit on his fence and ask God to plow for him would be absurd; prayer is not a premium on laziness. Men may pray against pestilence, and the phi-losopher says: "Clean your streets."

Peter was kept in prison, but prayer was made without ceasing of the church unto God for him. He was "sleeping between two sol-diers, bound with two chains, and the keepers before the door kept the prison." The tranquility of his mind is shown by the fact that he was sleeping soundly; although his fate was to be sealed in the morning. "And behold.

meaning. Its etymology indicates that it origgods, or of supermundane existence. Then it. prehension of the unknown or mysterious. Pagan religions and practices were considered by the Christians as mere superstitions. But the religionists were not allowed to have the word to themselves; the political writers adopted it, and we hear next of popular superstitions, which usually means any belief generally held which does not comport with that entertained by the writer or speaker who is criticising.

In this age, science and philosophy are accustomed to denounce as superstitious all those who believe it possible for anything "supernatural" to happen. The term "supernatural" in this connection comprehends every possible departure from what the user of the word at the time considers to be the order of nature's laws.

If, a hundred years ago, a man had predicted the possibilities of modern science and mechanics, of electricity as applied to telegraphy and telephonic service, or if he had described the phonograph as a mechanical contrivance. he would have been pronounced a crazy dreamer. He might not have been called superstitious in the sense now considered, for the reason that the word did not then bear that significance. But if, to-day, a man were to announce his belief in the possibility of constructing devices not more apparently in violation of known physical laws, modern science would so characterize him. If, for instance, says The Chronicle, any one were to predict that the phonograph will yet be perfected so as to record seemingly breathless communications from the unseen world, science and philosophy would simply class him with the believers in astrology, special providences, and other similar teach us that the superstitions of to day may be the science of to-morrow.

The man who denounces another's belief as superstitious simply because it does not comport with his own conception of the necessary operations and limitations of natural law, impliedly assumes that he is fully informed as to the scope and possibilities of such natural law. Herein, adds The Chronicle, lies the folly of assuming to pass scientific judgment upon the mysteries of life, out of which the so-called superstitions arise. What do we know, anyway, about nature and natural laws? Are we not who wrote that the highest attainment of hu- he had as yet heard of no other theory that nomena) on our third page.

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We again thank those who have done us the kindness of forwarding these numerous accounts, and assure them we do not intend to 'miss any," but that all shall be accommodated by publication in due time.

Dr. Dumont C. Dake,

Of 231 West 42d street, New York City, whom we have favorably alluded to in a previous BANNER, we recently learn is still having wonderful success in the healing line; as, besides being a competent physician and chemist, he possesses magnetic healing powers in a remarkable degree. We know whereof we speak, as we have had personal evidence of this fact.

10 In the course of Mrs. Lillie's remarks rom the platform on Sunday morning, April 8th, at Berkeley Hall, she is reported to have said: "We are very much what the circumstances surrounding have made us." There is much truth in the statement in a great many particulars. There is a good deal more to be said upon this very point when people become more spirituelle than they are to-day. One thing Mrs. Lillie stated in the evening is worth recording as a prime fact, namely: "At times soul has been able to draw around itself matter to such a degree as to make materialization (of spirit forms] possible. There may be deceptions, but they do not destroy the fact." All which we have repeated in THE BANNER many imes as true, and it should be repeated as often as possible from the rostrum.

Newspaporial.-After ten and a half years of unremitting labor as editor of The Carrier Dove, and Pacific Coast Spiritualist, Mrs. Julia Schlesinger informs the public that she finds herself broken in health to such an extent that she has been obliged to retire from the editorial field, and has accordingly transferred her list of subscribers to Mr. William Burgess, who has just issued the first number of a weekly paper in San Francisco entitled The Searchlight, to be devoted to Social and Spiritual Progress; Justice, Freedom of Thought and Humanity, etc. Its price is \$1.50 per year.

105 Present-day "subliminally "-inclined inguirers into Spiritualism can read with great profit to themselves the calmly expressed views slil, so Trumbuil street. of Albert Morton, Summerland, Cal., as set forth in his admirable essay (the third in a sterling series regarding spirit facts and phe-

thanks, and conclude with the fervent wish that there were one thousand such, when the spirits would no longer have to say (as they have too often done of late): 'WE HAVE FOUNDED SPIRITUALISM, AND ALL THAT WE NEED TO MAKE IT THE WORLD'S RELIGION IS-SPIRITU-ALISTS."

Dr. F. L. H. Willis in St. Louis.

It gives us great pleasure to be able to announce that our esteemed friend and active co-laborer in the spiritual vineward has been secured to lecture for the St. Louis Society of Spiritualists-his engagement to commence the first Sunday of May next. We hope reports of his lectures will be forwarded to THE BAN-NER for publication at an early day.

Just as we were putting THE BANNER forms to press last Monday-too late for this issue-we received from the pen of Mr. George A. Bacon of Washington an interesting sketch of the life of Major Chorpenning, who passed on April 3d, at the New York Hospital. Mr. C. was a firm Spiritualist, and was a well-known business man throughout the country. The sketch will appear in our next number.

A public meeting of the New England Cremation Society, (John Storer Cobb, President,) was to be held at the Wells Memorial Building, No. 987 Washington street, Boston, on the evening of Tuesday, April 17th, 1894.

Gov. Sheakley of Alaska, in his Annual Report, commends Dr. Sheldon Jackson's plan for saving the native population from starving, and giving them a permanent food supply through the introduction of domesticated reindeer from Siberia. This transfer of the animals began several years ago, and has been carried on every summer under the supervision of Dr. Jackson, seconded by Capt. Healy, of the United States Revenue Steamer Bear, until now, considerable herds have been gathered at different points on the Alaskan coast, and their increase in their new surroundings is so great as to justify the expectation that soon the natives may have a full supply of this userul animal.

Truly said Ralph Waldo Emerson: "Great men are they who see that the spiritual is stronger than any material force: that thoughts rule the world."

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

Dr. A. H. Richardson, the veteran magnetic healer -who attained to the age of seventy years, in Novem-ber, '93-has now (after a pleasant winter, socially and professionally, in Boston) returned to his summer home in Henniker, N. H.

Dr. C. H. Harding spoke in Haverhill April 8th; 15th, Brookton; speaks 22d in New Bedford. Has the 29th open, also dates in May and June. For engage-ments address him 9 Bosworth street, Boston.

Marcenus R. K. Wright has taken up his residence, permanently, in Grand Rapids, Mich. He can be ad-dressed for engagements Look Box 29, that city.

Prof. Theodore F. Price can be secured for the com-ing camp meetings. Address him Rooms 301 East 19th street, New York City.

Mrs. Abbie N. Burnham spoke in Stoughton, Mass., April 8th; Boston, April 16th; will speak in Chelsea April 22d. Address Station A, Boston, Mass.

APRIL 21, 1894.

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BANNER OF LIGHT.

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 6th 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 over 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-out 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 the nation. Little boys are in closest contact with 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 distin. guished honors 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 Repre sentatives. 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 champlon of what through positive demonstration he was convinced was true. He con tinued 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 Kingman 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:

ble 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 (1a.) 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. Bro. Matson is well re-membered 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 sluce we settled in Chari-ton, when it contained a population of about five or six hundred soulls; some have moved away, and a larger number have not died, but only passed on to a higher life of activities; and what a glorious thought to myself at least—this statement is founded on act-ual knowledge, and not a blind falth! Well do I remember the purchasing of the press on which Brother Wade issued the "Little Giant," and converted it into The Patriot. I was somewhat per-plexed about the name to be given the paper, but finally settled down upon the name Patriot, which L now claim was by inspiration. By reading the de-bates of the Constitutional Convention heid in Iowa City in 1856, it will develop the fact; in one of my speeches before the couvertion I took occasion to dwell on the threatening aspect politically which then threatened the country (involving us finally in a cruel civil way; growing out of the institution of human slavery. I gave the question ever afterward my earn-est consideration and deepest thought; a stime passed on, and the signs in the political horizon assumed darker shades of trouble, I became so intensely inter-ested 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 slave-holder. I loved the people of the Bouth; my Kindred all resided there; an older brother was constantly writing, urging me to esponse the cause

Decease of Gon. John Edwards of despair. The place for every one's flag is at the head of the flagetaff. Even nall it there rather than let it fall to a point below.

The Growth of Orime 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 Mulhall'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 closest companionship in these institutions, and regarded such contact as detrimental to the youth of 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 psychome-

trist and medium of thirty years' experience, writes the following appreciative words in the course of a

usiness 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 Vishuu and Siva."

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."

NEWSY NOTES AND PITHY POINTS.

THE RHYMELESS.

THE RHYMELESS. Rhyme "window," "scarf" and "sliver "— If a pretty poet can— And "rhomb" and "scarce" and "chimney," And let modern critics scan. Rhyme "mouth" and "baye" and "Orange," Then "coil" and "crimson." Try it. Rhyme "cusp" and "guit," "fugue" and "bilge," 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 tall 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 ex amines 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)—Ex. (Collapse of teacher.)-Ex.

The pain from slight burns is very great. An excellent application is a thick paste of common baking

MEETINGS IN MASSACHUSETTS.

Lynn.-[Just as we go to press reports of two ocleties are received, from which we condense the societies are received, from which we condense the following, -- EDS. B. oF I.] At Exchange Hall Mrs.
A. H. Colby-Luther spoke last Sunday afternoon on "The Power of Thought, "Mornlity," "Religion," "Politics" and "Bociety," Rev. E. Failes then made interesting remarks.
In the evening the hall was filled with an intelligent audience, who listened with manifest appreciation to Thomas Patte, Mrs. Luther's control. Dr. Arthur Hodges then gave one of his convincing scances.

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

DR. UHAS. FAULKNER. Pres. 24 Shepard street. T. H. B. JAMES, Scovy, 88 So. Common street. Lynn Spiritualists' Association.-Last Sunday, at

Cadet Hail, alternoon and evening, Dr. P. C. Drisko was our speaker. In the alternoon Mr. James M. Kelty, 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 Phila-delphia gave several fine readings from articles, also many fine tests and descriptions, all recognized. Next Sunday Mrs. M. S. Townsend-Wood will oc-cupy our platform. *The Ladies' Aid* meet Wednesday afternoon in Lower Cadet Hail; supper at 6:30. In the evening a fine musical and literary entertainment will be fur-nished, also exercises in mediumship. I. WARREN CHASE, Sec'y. Cadet Hall, alternoon and evening, Dr. P. C. Drisko

I. WARREN CHASE, Sec'y.

Malden. -- Mrs. C. Fannie Allyn lectured to a good sized audience in Odd Fellows Hall last Sunday evening, on the subjects, "The Principles Involved in the Reg. on the subjects, "The Principles Involved in the Golden Rule, and its Origin," and "The Meaning and Significance of Coxey's Army of the Common Weal." closing with a very beautiful poem on the "Children's Progressive Lyceum," and the "Cross and Crown," these subjects being presented by the audience. Next Sunday evening Mrs. N.J. Wills will be with us, and on the Sunday evening following Mrs. C. Fan-nie Allyn will minister to us again. J. R. S.

The Children's Progressive Lyceum met at 2:30 on Sunday in Odd Fellows Hall, W. E. N. Potter, Conductor. Special topic under direction of Assistantductor. Special topic under direction of Assistant-Conductor, "The Duty of Each Oue toward the Ly-ceum." Recitations, Ethel Dodge, Etta Palmer, Maude Willard, Harold Lord, Jennie Potter; plano solo, Florence Willard; reading, Altee Fagan; song, Bertha Willard; reading, Florence Willard; song, Jennie Potter; plano solo, May Carter; remarks, Mrs. Kenyon. The Benefit Entertalnment by Mrs. Butler and Bos-ton Lyceum, owing to the storm, was postponed to May 23d. J. R. SNOW, See'y.

Haverhill and Bradford.-Sunday, April 15th, the Spiritual Union welcomed to their presence Jo, seph D. Stiles of Weymouth, the clairvoyant and clairseph D. Stiles of Weymouth, the clairvoyant and clair-audient medium, who has for full thirty-five years been known to the world. His addresses were in re-lation to the advent of Modern Spiritualism, and his own mediumship developed soon after that date. He devoted a large portion of his time and strength to giving the names of spirits purporting to be present. Fully one bundred and fity names were thus given in rapid succession, most of which were recognized. Next Sunday the speaker and test medium will be Mrs. Nettle Holt Harding. Mr. J. P. Hayes is the leading vocalist for the remainder of the season. E. P. H.

Melrose Highlands .- Services were held last Sunday in Rogers Block. Mrs. Wood of Stoneham delivered an interesting discourse before a large and appreciative audience. The speaker referred to dif-ferent phases of mediumship, and explained very clearly the method by which the different phenomena

D. Evans Caswell lectured in STONEHAM in the

vening. Services every Sunday at 10:30. EDWARD P. FAXON. 3 Appleton Street, Boston.

Stoughton.-Dr. F. H. Roscoe of Providence, R. I., gave, April 15th, two very eloquent and instructive lectures, which were listened to with interest by good audiences. His tests were remarkable, and very highly appreciated. Sunday, April 22d, Mrs. Ida P. A. Whitlock will speak, afternoon and evening. FREDERIC BEALS, Conductor.

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 or-ganism. Next Sunday Dr. C. H. Harding speaks. SECY.

Chelsen.-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. A. E. Davis (the President), Mrs. Boyden, Dr. C. W. Quimby, 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 Blandin. Dr. W. A. Hale will be here next Sunday. DR. O. F. STILES, Conductor.

The Voteran Spiritualists' Union. to the Editors of the Banner of Lights

The regular public monthly meeting of the Union was held on the first Wednesday of this month, April After reading and approval of this mouth, april 4th, at Gould Hall, Boston, Dr. H. B. Storer, presiding. After reading and approval of the record of the pre-vious meeting, Dr. Magoon was called upon to inform us as to the condition of Mr. Jacob Edson, who has been seriously ill. Dr. M. reported a considerable im-provement, and attributed more or less of the gain to the powerful and united concentration of thought di-rect d to our brother, as requested at our last meeting. Mrs. Kate B. Stiles, Mrs. Reed of Ohioago, Dr. A. H. Richardson, Mrs. H. W. Cushman, Mr. Houry Lemon, Vice-President C. O. Shaw and Dr. H. B. Storer all continued in the same line of remarks, showing a be-lief that a positive and vicorous unity of thought may become of benefit to the recipient. Mrs. Jobn Wood reported progress in the sale of the new sewing machine, and asked for further contribu-tions; Dr. U. K. Mayo and Simeon Snow subsorbed. Treasurer M. T. Dole reported \$98.00 paid out April 2d to fifteen monthly donees. 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 Hell No. 3 Boyleton Place 4th, at Gould Hall, Boston, Dr. H. B. Storer, presiding.

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 nominate officers to be elected at our annual meeting in May-the third Monday-for the ensuing year. A full attendance is requested. WM. H. BANKS, Clerk. No. 77 State street, Boston.

"Should Auld Acquaintance be Forgot?"

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,

Ing 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 one-act sketch by the C. 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 Eddle," Winnie Ireland, Carl Leo Root, Charlie Hatch, Willie Sheldon and a host of others. Further particulars will be given later on. Tickets, twenty-five cents; reserved seats, thirty-five cents. For sale at the Banner of Light Bookstore, and by members of the Ladles' Ald Society, the In-dustrial Association and the Children's Lyceum. All desiring tickets in quantities can secure them by ap-plving to ______. B. HATCH, JE., Manager. 38 Sydney street, Savin Hall, Boston, Mass.

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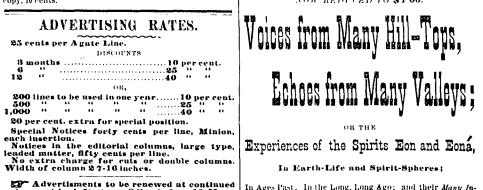
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CURRENT THOUGHTS.

Hiluminating 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 Physiciaus and Surgeons, being dieted to the verge of starvation beforehand. His stomach was first cleaned 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 cooperation 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

soda moistened with water, spread on a piece of linen or cotton, and bound on the part.

> YE GENTIL MAYDE. The feathers of dedde byrds she wore, Tayles of the slaughtered beastes, Their lyttel heddes her buttons were—

A score of deaths at leaste! Ob gentil mayde! Oh lovely mayde! With mylde and tender eye, Why is it for your pleasuring These lyttle ones must dye? These helpless ones must dye

She wore a score at leaste

Another incontestable proof of the rapid advance of the Japanese in the civilization of the West is the fol-lowing advertisement, which appeared in a Tokio paper recently:

per recently: "A young lady wishes to get married. She is very beau-tiful, has a rosy face, which is surrounded by dark curly hair. Her cycbrows show the form of the half-moon, and the mouth is small and preity. Ble is also very rich, well read enough to admire the flowers in the daytime at the side of a life companion, or at night to sing of the stars in heaven. The man whom she will choose must also be young, handsome and well oducated, 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 fluished 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."

Dozeleigh-"Why do you insist upon the new pas-tor being a fat man?" Deacon Broadside-"Because fat men are generally short wunded."-Washington News.

It is stated that a young Gorman 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, incontinently, and will now be dealt with as a "high-watermark " traitor!

ANCESTRY.—Dude—"My ancestaws came ovah in the Maylower, do b't you know?" Bluff—"As bal-last?"—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 em-bodies 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 koniscope, and the blue color is caused by the light shining through a depth of fine haze.—Ex.

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

A BIOGRAPHICAL SKETCH OF GEN. JOHN EDWARDS.

BY GEORGE A. BACON.

C EN. John Edwards (so recently passed to spirit-G life from Washington, D. C.,) was born at Louis-ville, 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 h 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 ca pacity 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. Or these occasions he received evidences of a continued existence that could not be questioned or disputed, With a mind legally trained, accustomed to weigh hu man 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 bless ing 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 con-tributor to the spiritualistic press.

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Mar. 31. 67 Revere street, Boston. MRS. C. SCOTT of New York, Trance and Business Medium, romoved to 2440 N. 17th street, Phil-adolphia, Pa. Sittings 9 to 4, except Saturdays and Sundays. Apr. 14. 5wis*

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LIGHT. OF BANNER

Message Department.

6

SPHOIAL NOTICH.

The Spirit Messages published from week to week under the above heading are reported verbalim by MISSIDA L. SFALDING, 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 charac teristics of their earthly lives-whether of good or evil that those who pass from the mundane sphere in an unde veloped 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 compor with his or her reason. All express as much of Truth as they perceive-no more.

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

COLBY & RICH.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held February 2d, 1894. Spirit Invocation.

Our Father who art in heaven, we would ask thy guidance at this hour, and that thou will send forth thy ministering angels unto every home, that thy mortal children may real ize their duty and have strength and ability to perform it May each one have more charity, more patience with hi sisters and brothers, feeling that all are of one great family, of which thou art the Father. Lend thy listening car unto the wants and needs of thy children as they are expressed We would ask for thy Divine blessing to rest upon all hu-

manity 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 mes-sage 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

girls who are my schoolmates.

My mamma would n t like to have me speal

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 ereate conditions by which we of the

higher life can return to comfort, bless and up-lift you splritually. 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 meet-ings often.

I am Lucy Turner Phillips of Waterbury,

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

make myself known here. I have listoned hour infter 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 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 to you that to-day my inter-est in true Spiritualism is deeper than ever be-fore, 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 strong-er 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 say-ing 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. 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

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 be-fore I passed on. How many hours have I whiled away in thought and meditation and in silent communion with pure spirits, not al-ways those of my kindred, for all were wel-come who came for good—dear wife, dear chil-dren, 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 com-paratively. paratively

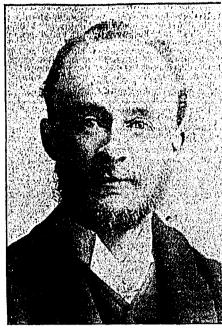
What I learned while here of spirit-commun-What I learned while here of spirit-commun-ion was a great help to me after I dropped the garment of mortality, and I would proclaim to all earth's children these grand, noble truths. Doubts may arise, but the truth will prevail. It has been said many times of spirits, "If they do come on to the earth-plane and are around us, they must be very unhapp." When I first investigated the claims of Spirit-ualism the same feeling pervaded my spirit; but I soon learned they could not take our joys or our sorrows away with them. Before

but I soon learned they could not take our joys or our sorrows away with them. Before I passed on, my belief became a knowledge, al-though the beauties and reality of spirit-life can never be expressed fully on this plane. I am happy to announce myself here in an-swer to the question asked by my friends and neighbors, Why, having had a knowledge of spirit-communion, 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 well are permitted to come and leave a few words of comfort and consolation for those yet struggling along the uneven journey of mortal

[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, how-ever, 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.

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.

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. With-out individuality we should not be, and with-out 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 Guid-ing Intelligence if one's ideal visions and hopes of high things will ever, anywhere, be realized \tilde{r} The writer often has the most beautiful and en-trancing ideal visions; they come to him almost daily--voluntarily and freely. Will the Intelli-gence please enlighten him upon the subject \tilde{r} A.--We reply, unhesitatingly, that every one of your most glorious ideal visions will some day and somewhere be not only realized, but surpassed. The human imagination is only a

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 foundationlass: It is an espirathat cry is not foundationless; it is an aspira-tion for knowledge of a portion of the universe, and some day when he traces out 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 de-mands mands.

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 sat isfy 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 import-ant discovered by phrenologists, for without it there would be no inventious and no real discoveries.

Those who have beautiful visions are suffithose will 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 batterment of torretrial condifor the actual betterment of terrestrial conditions

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

A.-No one is absolutely insane from a spiritmrs. E. H. Brit 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. of the aberration called insanity, or obsession. We are not denying that there are instances where mental confusion and disputed owner-ship 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 to be of any avail, necessitates two suggestion, to be of any avail, necessitates two parties, one to make the suggestion and the ther to accept and act upon it. Responsibility of course begins and ends with 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 progress-ive 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 slay 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 inten-tions 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. nowledge; and as to conscience, though it is suffering is reformatory rather than punitive.

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

tion and circulation. As to prayer for angelic assistance or guid-ance, that is properly a desire to be more fully conscious of the unity of all life, and to realize ourselves as so truly at one with those more ad-vanced members of our spiritual family who have scaled heights we have not yet reached ourselves, that we pray to be in that relation with them which is most orderly, and condu-cive 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. J.] Insanity and suicide are increasing in the world to-day, and it seems to be a settled fact that they Institly and suicide are increasing in the world to-day, and it seems to be a settled fact that they are correlatives in the progress of an expanding civilization and a broadening education. Medi-cal 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 relapsable; hidden, treach-erous, recurring forms of disease are springing up everywhere, to the confounding both of science and law." Prof. Morselli of Milan, who has made a special study of suicide, presents statis-tics showing that for the current century the in-crease of suicides in Europe has been greater than the increase of population. The ratio of in-crease in the United States I have not at hand, but it is large. This fact stands out conspicu-ous; it prevais most in the highest civilized countries, as does insanity. How shall the anomaly be explained, and how shall the insane and suicidal trend of the day be intercepted f Shall we tone down civilization and education f A.--The facts cited in the above question are cortainly he word controliciton but out are

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 su-

and education, to the end that insanity and su-icide 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 before, and have not yet attuned our bodies to harmonize with the quicker and intenser vi-brations consequent upon the present inter-planetary awakening, we shall learn in the course of a few more years to adapt ourselves without friction to a new environment. Drugs are useless in cases of purely mental diseases; but spiritual or metaphysical methods of cure are not powerless in the face of threatened in-

sanity. 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, the fierce, unnatural struggle for mere baubles, is dehumanizing; but this can only be coun-teracted by turning thought and action to higher things. Insanity proceeds from undue gratification of animal passions, from inordi-nate 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 accumu-tations which send the brain but the forum for lations 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 the ravages of time and earthly changes bearing them away. Insanity and suicide proceed from hopelessness; but here can be no despair where there is inward llumination.

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 fan-cied desire for suicide; and it will not be long before those belated physicians who prescribe

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

to administer mental treatments to those whose aliments 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 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 happler, wiser and healthier. The more thor-ourdby tired and desperted the set is for a pool

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 vibra-tion of the structure is materially altered. As to the relippearance of every atom in the position of a frame subject to incessant change during thirty-three years, this would be but idlest speculation. The truth in the resurce-tion story concerning the body is this: To the true master or sovereign adept who has sub-dued the three kingdoms and the four ele-ments within himself, there is no creature of sire, air, water or earth that cannot be com-manded by the triumphant, victorious hiero-phant who, 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 de-sires of the fiesh to the command of the spirit. To such an one material limitations do not ex-ist; all the elements are his obedient servants, and he is deserving the proud title of victor over death. That there are many angelie souls overshad-

ist; all the elements are his obedient servants, and he is deserving the proud title of victor over death. That there are many angelic souls overshad-owing the earth, who have gained complete dominion over all the elements the earth con-tains, we fully admit; and that these exalted plenipotentiaries can manifest themselves to those who are prepared to benefit by their min-istration we are sure; but though we accept and teach the complete subserviency of matter to spirit, we do not allow that ordinary "ma-terializing scances," as at present conducted, afford conditions for such majestic exhibitions of spiritual power as were the post-orucifixion 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 Mas-ter's work. In no place do we read that the appearances were made except among those who were united in spirit. Five hundred "brethren" might witness what their own mental state brought to them. Their own spir-itual eyes were opened, and it is also extremely reasonable to infer that in so united a comitual eyes were opened, and it is also extremely reasonable to infer that in so united a company, where all were animated with a com-mon 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 congregate or even know the place as have learned to harmonize so as to afford an have learned to harmonize so as to afford an outward receptacle for the spiritual power, which never transgresses law or vouchsafes an evidence of its presence only where the condi-tions are prepared for the revelation. In the right atmosphere a spiritual body can be made visible to external sense, and irrefutable evi-dence of identity furnished.

SPIRITUALIST MEETINGS.

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

Albany, N. Y. - Spiritual meetings every Sunday from 3 to 5, and 7 to 9 r. M., at G. A. R. Hall, 31 Green street, con-ducted by Miss G. Reynolds. (BANNER OF LIGHT on sale.) Allegheny, Pa. - The First Spiritual Church meets every Sunday at 2½ and 7½ P. M., Wednesday at 7½ P. M., at 68 Ohio street.

Baffalo, N. Y. - First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% F. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Backing, Societary, etc Prospect Avenue. Battimore, Md. – The Religio-Philosophical Society meets every Sunday at 11 a. M. and 8 P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Es-tella Kapp, 1100 Olifton Place, Secretary. *The First Spiritual Church* holds sorvices every Sunday at 8 P. M. at Benson's Hall, opposite Academy of Music. Mrs. Rachel Walcott, speaker.

Rachel Walcott, sponkor.
 Chiengo, Il.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speak-er, Mrs. Cora L. V. Richmond.
 The Progressive Spiritual Society holds meetings in the Masonic Home Temple, 3120 Forest Avenue, every Sunday, afternoon and evening.
 Oleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

Cleveland, O.-The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 1% o'clock. Mrs. H.S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

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

Dayton, O. — The Spiritualists' Library Association holds meetings every Sunday at 1½ P. M. at its hall in Central Block, second floor, corner 5th and Jefferson streets. J. O. Cox, Cor. Secretary.

Cox, Cor. Secretary. Detroit, Mich.-Fraternity Hall: Mrs. Minnie Carpen-ter gives lectures and tests Sundays at 2½ r. M. Dubuque, Iowa.-Services are held every Sunday at 7½ r.M., and Thursdays at 7½ r.M. Lyceum Sunday, at 2% p.M. Dr. O. G. W. Adams, President.

Grand Hapide, Mich.-Spiritual Association holds public meetings every Sunday at 10% A. M. and 7% P. M. also Wednesdays at 8 P. M., in Lockerby Hall, 35 Foundain street. L. D. Sanborn, Serretary, 205 North Lafayette street.

Grand Rapids, Mich.-Progressive Spiritualists' So-ciety, Elks' Hall, Ionia street. Meetings Sundays, 10% A. M. Josselyn, President.

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My mamma would n't like to have me speak improperly, and grandma says a great many eyes will fall upon this message in many other cities and even countries. Grandma 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-

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 I got acquainted with Lily it was very pleasant. Grandfather, grandmother and the teachers all inform us that we must have com-panionship 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 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

spirit-world a long time. It is a world, and we have houses and buildings that are as real and tangible to us as yours are to you. Since I went to the other life I have got ac-guainted 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 hu-manity, to whom 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

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 reason together for a moment. If they really love us and miss up as much as they say many reason 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 in-stead of darkness relating to our condition and our life after the change called death, and seek knowledge instead of olinging 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

am a good spirituint. I where 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 cer-tainly I do not think any one would have a de-sire for anything this side of heaven. I am very happy to say I have made consid-erable 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 it is for this we leave our beautiful homes in the realms beyond and come on to the earth-plane where we so often find inharmony existing between those to whom we desire to bring helpful influences. Where this inharmony

Sarah A. Parker.

[To the Chairman:] As we who seek to com-municate 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, re-moving doubts, and giving knowledge which will bring comfort and consolation where darkwill bring comfort and consolation where dark-ness sits enthroned with many of our loved ones. How sweet it is, and how much we ap preciate this privilege to which so many mor-tals 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 where their dear departed ones are. I was educated to believe that God was a per-sonality; now I have learned better. If he were a personality, it seems to me he would be

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

My brother, John L., stands beside me. I am Sarah A. Parker of Chattanooga, Tenn. 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 Geary; Arthur Folsom; Ada Mealey; "Eva," to Fred Evans; Robert R. Crosby.

CREMATION —All who have studied the facts 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 sor-rowing hands. The ordinary objections which we hear are but melancholy remnants of child-ish superstition. There are objections of weight which I recognize to the full: all that repug-nance which springs out of the hallowed mem-ory of the buried remains, the local sanctivy of ory of the burled 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 preserve them. But those who feel them have never had made real to their minds all the no-ble associations and resources of *urn 'urial*-one of the most ancient, beautiful and relig-ious of all modes of disposing of the dead. Ore-mation, 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.

Q.-[By C. S., Philadelphia, Pa.] I see that God, Spirit, is appealed to in the Spirit Invoca-tion in the Message Department of THE BAN-NER as an outside force, at least so it appears to me. I would ask, therefore, whether such ap-peal ought not to be made to God, Spirit, dwell-ing within us (as in all things) as love, light, life, mouse and misdom 9 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-atomic ather communic intercines everywhere

are distanced from each other, inter-atomic ether 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 do we perpetu-ally inspire the universal life which is the com-mon sustenance of all living forms. The di-vine life flows directly into our interior selves, therefore we are most consclous of possessing therefore we are most conscious of possessing a large share of life when our inmost interiors are most completely unfolded.

It seems to us inoredible that any one should seek to limit Infinite Life at any point. God is without (transcendent) and within (immanent). 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 contra-dictory: One of these, the distinctly aspira-tional, 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 arout 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 contra-dictory: One of these, the distinctly aspira-tional, 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 funding God in the silent chamber of the hidden sanctuary. When we blend these two conceptions we ar-rive at something like the following conclu-sion: There is within us a means of contact

napper, wiser and neatther. The more thor-oughly 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 civ-ilization, which will be coöperative in all thence things.

Q.—[By A.] Early in the morning after the cru-cifixion, Mary, standing at the door of the sepul-chre, saw within two angels clothed in white, who

tion séances of our own day ?

tion seances of our own day ? A.—The New Testament writers infer that Jesus appeared to his disciples after his oruci-fixion 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, clair-audient and otherwise psychically developed that they recognized him in his spiritual body, and therefore there was no need of the matathat they recognized him in his spiritual body, and therefore there was no need of the mate-rialization 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 mate-rialized for the benefit of this honest but doubt-ing man, and the method in which he mate-rialized was, as suggested by the questioner; not the building up of a physical form, which was 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

D.

Josselyn, President. Lynn, Mass.-Spiritual Fraternity holds meetings at Providence Hail, 21 Market street, Sundays at 2% and 7% P.M. Mrs. E. I. Webster, President; Mrs. E. B. Morrill, & Lowell street, See'y. *Children's Lyceum* meets Sundays, 12 M., in the same Hali. T. J. Troye, Conductor: Mrs. A. S. Hines, 203 Broadway, Sec. Spiritualist, Ausociation holds meetings at Cadet Hall, 4 Market street, every Sunday afternoon and evening at 3% Boyer Place. Milty and 1%.

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By 19 F. M. Hichaus Schenker, Freshund; S. H. Lonney-er, Secretary.
 Providence, H. L.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 1% F.M. Progressive School at 1 F.M.
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ovenings, as white Building. Mrs. Annie L. Robinson, ecited speaker.
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BANNER OF L1GHT.



In Memoriam. Entered into eternal life and youth on Sunday, April

8th, at North Milton, Saratoga Co., N. Y., JOHN BENTLY, aged 99 years 5 months and 11 days.

BENTLY, aged 99 years 5 months and 11 days. It is seldom a life is lived so long on earth, and un-der circumstances so marked as these. The house in which he was born yet stands on the farm where he has spent all these years. His father purchased the land from the Indians, and the son lived to see the country about him pass through the greatest changes. At one time he worked as a carpenter, and helped to build the first hotel ever erected at Saratoga Springs. As the highest mountains are the first to catch the light of the day, this soul, which could never stoop to the valleys of thought, caught the first rays of the ris-ing sun of Modern Spiritualismi and for over forty years it has been dilling his life with its faddess light. His wite and seven dauchters went before him to the Summer-Land, and their joy must have been great to welcome him there.

Any whe where Land, and their joy must have been great to welcome him there. He lived his Spiritualism fully, and has left as a ben-ediction to all who knew him the record of a blame-less and beautiful life. He never grew old in spirit, but kept his luterest in the affairs of the day. He will be greatly missed by all. He leaves one son (who bears his father's name, and who lives in the home in which he was born). Even the little chil-dren will mourn for the dear great grandfather who loved them, laughed with them, sang them songs of the old vanished days, and was always an interested listener to whatever they wished to tell him. His was indeed a ripe life, and he passed into the presence of his angel loved ones without a pain, peacefully as a child fails asleep. His funeral was attended by the writer--in fulfill-ment of a promise made many years ago-but his life was more eloquent and beautiful then sermon or poem can ever be. HELEN TEMPLE BRIGHAM.

From her residence, 160 Ocean street, Providence, R. I., March 22d, 1894, MRS. MARY E. HISCOX, a Spiritualist and medium, wife of Martin Hiscox, in the 68th year of her age.

March 22d, 1894, Mits. M.RYE. Hi8COX, A spiritualist and medium, wife of Martin Hiscox, in the 68th year of her ago. She had long been identified with Spiritualism, being one of the many who first embraced it in Providence. She was an estimate was man-kind, generous and synapthetic. She has long been a patron and reader of Tur BANNER.
 The funeral was held at her late residence March 27th, it is a straight of the services were conducted by Dr. F. H. Rosco of Providence. The exercises opened by singing "We Shall Meet Beyond the River"; poon, "Outward Mound"; followed by singing "In the Sweet By-and-By." and at the close of the funeral rites: "Bleep, Loved One, Sleep." The burlal service was read; "Bleep, Loved One, Sleep." The burlal service was read; "The Lord is my Shopherd," after which Dr. F. H. Rosco de Providence. The outside the depost attention.
 The Gardner, tenor; Mrs. G. B. Laphan, soprino; Mrs. W. G. Bheldon, alto, Mr. S. B. Spinning, has.
 The nusic, vocal and instrumental, was of the highest stass, and the foral tributes were insteemed to see of our oparted stater to be a for a for otheres.
 The act of Gard Aribines.
 The act of our spiritual service of a consistent for otheres to follow. She has now risen to the bighter life, in the bright summer Land. where there are no more tests, sorrows or cartings, and our spiritual life is perfected. Let us initiate her virtues, assist those who need help, and practice.
 Ist Swan sirest, Providence, R. I.

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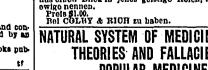


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MINITIAND IN DUDIUN. Boston Spiritual Temple, Berkeley Hali, 4. Berkeley Street.-Lectures Sunday at 10% A.M. and 7% F.M. Mrs. R. S. Lillio, speaker for April. All scats are tree. William H. Ganks, President. The Heiping Hand Society of the Boston Spiritual Temple meeting 4 P.M.; to at 8 P.M.; public meeting 7% F.M. Miss Lucette Webster, President. First Spiritual Temple, corner Newbury and Exctor Mercets.-Bpiritual Fraternity Boolety: Sun-days, at 24 F.M. Bunday School at 1 A.M. Sociable Wodnesdays at 7% F.M. Other meetings announced from platform. Soats free, All are welcome.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 1% P. M. Dr. H. B. Storer, President.

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 All welcome. J. B. Hatch, Jr., Conductor.
 The Ladies Lyceum Union meets overy Wednesday. Business meeting at 4 P.M. Support at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.-Sundays at 1 A. W. 3% and 7% P. M.; also Wednesdays at 3 P. M. E.

Rathbone Hall, 604 Washington Street, cor-mer of Kneeland,-Splitual meetings every Sunday at 11 A. M., 24 and 7% P. M. (7% P. M. meeting in Conmer-cial Hall) Thursday at 2% P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.-Meet-ings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; also Tuesday and Thursday 3 P.M. W. L. Lathrop, Conductor. America Hall, 724 Washington Street.-Mcetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, fine music. Dr. S. H. Nelke, Conductor.

The Ladles' Industrial Society meets every Thurs-day afternoon and ovening at Dwight Hail, 514 Tremont street. Ida P. A. Whitlock, President. Hoilts Hail, corner Washington and Hoilts Streets.-Meetings Sunday at 11 A. M., 2% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wikinson, President.

First Spiritualist Ladies' Aid Society Parlors, 1031 Wahington Street. Business meetings Fridays, at 4 p. M.; Toa at 6 r. M.; Secial meeting at 7% P. M. Pub-lio Olrede last Friday in each month at 3 r. M. Mrs. A. E. Barres, President.

Barnes, Freshent.
Knights of Honor Hall, 730 Washington Street.
Meetings Sundays at 2½ and 7½ P. M. Able speakers engaged. Eben Cobb, Conductor.
Montgomery Hall, 735 Washington Street.
Meetings every Sunday II A. M., 2½ and 7½ P. M., and every Weetnesday 3 P. N. Mary A. Moody, Conductor; Charles E. Tobey, Secretary.

Unity Hall Spiritual Conference, 724 Washington street, meets every Thursday evening at 8 o'clock. Good mediums; good music. Chas. O. Gridley, Conductor.

The Home Rostrum (21 Soley street, Charlestown).--Meetings Sundays and Tuesdays at 7% P. M. Dr. E. M. San-ders, President.

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

Boston Spiritual Temple, Berkeley Matl. -The morning service last Sunday opened with the singing of "America," led by Mr. John T. Lillie, with accompaniment by Mr. Wm. H. Boyce, and an invoca-tion. Mrs. Lillie, according to her usual custom, de-

singing of "America." led by Mr. John 1. Lillie, with accompaniment by Mr. Wm. H. Boyce, and an invoca-tion. Mrs. Lillie, according to her usual custom, de-voted the morning hour to answering questions pre-sented by the audence. "Do idiots have intelligence after leaving the mortal form?" was answered in the afiltmative. We are im-mortal souls, and shall rise above all the imperfec-tions of earth-life when we enter the spirit-world. In regard to reëmbodiment, the speaker said that there is great diversity of opinion amone Spiritualists. Spiritualism teaches positively spirit return, and that the old doctrine of heaven and hell as locations is false. Death is the next change, and we should live here so as to be ready for it; then there will be time to prepare for any further developments, and if rein-carnation is true we shall know it. We think that it is much better to give bur attention to the work of making ourselves and the world better. The teachings of Spiritualism should be taken into our lives. The phenomena and philosophy should go hand in hand. Spiritualism should take hold of every issue in reform. Organization was eloquently advo-cated by the speaker, as the only way to accomplish what Spiritualism has to do for the world. Instead of demanding more of the angel world, let us put in practice the truths already given. Mrs. Lillie closed with an eloquent improvisation upon "Sunshine at Last." The evening session opened with "Cast Thy Bread

Last." The evening session opened with "Cast Thy Bread upon the Waters," finely rendered by Mr. Lillie, and an invocation by Mrs. Lillie, who announced as her subject "The Relation of Spiritualism to the Living Issues of the Honr."

Issues of the Honr." There seems to be a feeling of unrest, said the speaker, among those who are interested in the great issues of life. There never was more to interest ear-nest thinkers. The great evils among us and the remedy for them are matters worthy of deep thought and discussion, but to-night we purpose speaking of the relation which Spiritualism bears to these living issues.

issues. Modern Spiritualism has brought about a great

eternal goodness, in the certain triumph of right, not in the necessary success of any petty plan we may de-vise and persist in carrying out, which er reason says it is feasible or otherwise. There are many good men who are not adapted to lead companies to victory, and the modern Gidcon must be sure he is the right man for the place before he assumes to become the captain of an army. Spir-itual revelations should be tested; even God's voice in the soul must prove itself to be such before we can intelligently follow it. Idealism is not genume when it is made the basis of unpractical or impracticable schemes, for the truely idealistic position is that of whoever stands ready with a formulated idea, possess-ing a good theory, reducible, even though as yet unre-duced, to practice. It is reasonable to say that when a work is needed the means to carry it forward are forthcoming. Noth-ing really necessary to be done ever languishes for hack of funds when they are negligent and remiss in embraching opportunities, it is their own fault if failure attends their lazy efforts. The dew on the fleece is an allogory for to day, now excitoment is intense in many directions of reforma-tory enterprise. Schemes many be well-intentioned, but if they lack wisdom and appropriateness they will not be crowned with success. Failure, however, is not an ultimate word; all failures are relative, and when their lessons are carefully pondered they are ladders to success. Six failures may be six prelimi-nary trials of strength and ability before a seventh attempt can be made truly successful, for progress in understanding involves repeated efforts to gain the goal.

goal. The path of wisdom is ever to follow the inner coun-sel of the spirit, and not be led by the *dicta* of those who may know far less of our business than we our-

who may know far less of our business than we our-selves. All priesthoods are attended with dangers to a com-munity because of their arrogant assumption to ride over individual conscience by dictating a course of duty to others who may be quite as enlightened as these "ordained" teachers. The move to put God in the Constitution of the United States in the way in which it is proposed by sectarian bigots to do it is a ruse on the part of despotic would be usurpers of the people's liberty to force their private religious views upon their neighbors notens volens. There is far too much class-legislation already. We must spare no efforts to maintain and increase our liberties guaran-teed to us by the Constitution as it now stands, which rightfully accords perfect freedom to every clitzen to think and act for himself on all matters pertaining to religion. To put a limited view of God in the Consti-tution is to establish a certain form of Christianity to which Unitarians, Jews, and many other large bodies of law-abiding Americans have a perfect right to ob-inet. of law-abiding Americans have a perfect right to ob-

However much we may object to certain portions of Mr. Stead's new book, "If Christ Came to Chicago," it is unmistakably an attempt to reform abuses, and help the downtrodden to rise; as such it deserves more commondation than censure. The civic church founded on the basis of the union of all who love, in the service of all who suffer, is a praiseworthy ideal, call its actual form by whatever name you will. Prac-tical action is possible when our ideals are both high and definite, but not otherwise. To conceive a great thought, and embody it in a great work, is to fulfill the highest mission which can fall to the lot of any humau being.

In the afternoon numerous questions submitted by the audience constituted the themes of an able lec-

the audience constituted the themes of an activity ture. On Sunday next, April 22d, Mr. Colville will speak at 10:30 A. M. on "The Modern Passover; or the Next Great Step in Human Emancipation," Special music will be rendered under the direction of Prof. Geo. W. Morris. Subjects at 2:45 P. M. Invited from the sudiance. the audience.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.-A goodly number was present at the business meeting, Friday, April 13th, which was called to order at 2:30 P. M., by the Treasurer, Mrs. M. Allbe, in the absence of the President and Vice-President.

Vice-President. After the meeting Mrs. Cushman gave one of her musical scances, which was wonderfully interesting and satisfactory to the many friends present. Evening exercises. After a song by the choir, the President called upon Dr. A. H. fitchardson, whose remarks were pregnant with facts regarding the rapid growth of Spiritualism. This is the last time we shall have the pleasure of hearing him for some time, as he started for his New Hampshire home Tuesday. Miss Balley, accompanied by Miss Burnett, then rendered a song very effectively, and was followed by Mrs. Shackley, who gave a number of good tests, all of which were recognized. Mrs. Allee Waterhouse ad-dressed the meeting regarding the good work being done by the Society, and was followed by a song by the choir, which closed one of the pleasantest meet-ings held this season. ings held this season. We are glad to note that the agent is on hand at

every meeting with the BANNER OF LIGHT, which is one of the best exponents of Spiritualism printed. ALBERT P. BLINN.

The Children's Progressive Lyceum met in

Red Men's Hall Sunday, April 15th. Singing by the school; reading of an invocation by the Guardian; the relation which Spiritualism has brought about a great the opinions of the work of the spiritualism of the part about a great the opinions of the work of the delara the unions of the work of the delara the union of the work of the the the the the trans. The same through the the tacters, because a more than all the the the tacters. Show the the the tacters that the sole were the the the tacters that the sole were the the the tacters that the sole the the the tacters. The same the the the tacters that the sole the the the tacters that the sole the the the tacters. The same the the tacters that the sole the the the tacters that the sole the the the tacters the the the tacters the the the tacters the the tacters the the tacters the the the tacters the the tacters the the tacters the the the tacters the tacters the the tacters the tacters the the tacters the tacters the tacters the the tacters the the tacters the ta school; reading of an invocation by the chuldran; followed by responsive reading by the scholars. Dr. Root spoke upon "Kindness to Earth's Children "-after the usual ten minutes' talk to the children by the leaders; Banner March; recitations by George Sawyer, Wilhe Sheldon, Minule Smith, "Miss Alice Souther; plano zolo, Miss Eugenie Bowen; sougs, May Small, Willie Smith, Little Olive Smith; violin solo, Mr. Schaller; Mrs. Burbeck of Plymouth made a few remarks.

Dr. Brown gave a poem; spiritual anecdotes of a hun-dred years ago were told by W. B. Hilliare Spencer. The concert was a graud success, and a worthy testi-monial to Miss Balley. F. A. HEATH.

Inoilis Mall,- (Society of Ethical and Spiritual Culture.) Tuesday, April 10th, at 3 P. M., Mrs. Bishop had charge of the meeting; the large number of me-

had charge of the meeting; the large number of me-diums present gave excellent tests. Saturday, at 3 r. M., the union conference and test meeting convened; this meeting has grown into quite large proportions, Next Saturday Mrs. M. Adeline Wilkinson, the President, is expected home, and will have charge of the meeting. Sunday, Developing Class at 11 A. M. was well at tended, with usual good results. Afternoon, Mrs. Abbie N. Burnham, David Brown, Dr. J. Milton White, Mrs. Woodbury and other medi-ums, took part

ums, took part Evening, Mrs. Burnham made an eloquent address, and Dr. J. Milton White, Mrs. Nutter, Dr. Huot and Mrs. Oit gave tests. X.

Knights of Honor Hall, 730 Washington

Street .- Two grand meetings - regarding numbers and merit-were held here on Sunday last. Eben and merit-were held here on Sunday last. Eben Cobb, our Conductor, gave two excellent discourses. The following speakers and mediums took part in the exercises: Mrs. M. W. Leslie, Dr. O. H. Harding, Mrs. A. L. Pennell, Mr. F. A. Heath, Mrs. Julia Davis, Mrs. A. Forrester, Mrs. A. Ott, Mrs. A. Waterhouse, Dr. O. Huot, Mrs. F. Stratton. Prof. Carpenter was present, and gave us some very interesting remarks on "Hypnotism." Musio by Mrs. W. Lovering, Mrs. Searles, Mrs. Cleveland and Mr. D. Baxter. BANNER OF LIGHT for sale at these meetings. †

The Ludies' Spiritualistic Industrial Society met Thursday afternoon and evening, April 12th. Business meeting at 3; supper at 6. Sale postponed on account of the storm to the 19th, when we hope to have a full attendance. April 26th our usual dance. H. E. JONES, Sec'y.

19 Oak Grove Terrace, Roxbury.

The Home Rostrum (21 Soley street, Charlestown -Dr. E. M. Sanders, President).-Interesting meetings of the 10th and 12th insts.

Sunday, April 15th, the following mediums took part in the good work: Mrs. Bray, Mr. Macomber, Mrs. Higgins, Dr. Willis and the Chairman; Mr. and Mrs. Armstrong, duet; Prof. Butler, organist. BANNER OF LIGHT on sale at each meeting. C. B.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 66th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10% A.M. and 7% F.M. Henry J. Newton, President.

10% A. M. and 7% F.M. Henry J. Newton, President. Mnickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 8 F. M. Mirs. Helen Temple Brigham, speaker. New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednes-day evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres.

Soul Communication Meeting on Friday of each week 3 P. M.-doors close at 31 - at 310 West 26th street. Mrs Mary C. Morrell, Conductor. Independent Meetings.-J. W. Fletcher will lecture and give tests every Sunday at 3 and 8 P. M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues, where this paper can be obtained.

Spiritualist Headquarters and Ladies' A1d, 165 West 28d Street.-Open daily from 11 A. M. to 9 P. M. for Spiritualists and friends. Wednesdays, entertainment day; business meeting at 20 clock; supper from 6 to 8 P. M.; en-tertainment, etc., to follow.

The New York Psychical Society, Spencer Hall, 114 West 14th street.—After the singing of several songs by the entire audience, each sitter provided

with a book, the President read part of a recent com-munication through trance mediumship from an in-telligent patriot upon the peculiar conditions of the country, at impending conflict between labor, capi-tal and religion, and the duty of government, civil and national. and national.

and national. Inquiries couldue as to the expected publication of the famous debate between the Rev. Mr. Watkins and J. Clegg Wright, as reported verbatim by the writer, the superintendence of which was committed to Mr. Wines Sargent of Brooklyn, who still awaits the revisional pleasure of the reverend gentleman, but hopes soon to issue an edition of ten thousand contes.

oples. Mr. Harlow Davis (now of 223 East 14th street), our regular ministrant, was disabled by the weather and change of residence; but in his temporary ab-sence Mr. J. V. Moorey of Brooklyn, a gentleman of character and a reliable medium, gave considerable satisfaction through his glits of psychometry and clairvoyance. J. F. SNIPES.

Knickerbocker Hall .- The New Society of Ethi. cal Spiritualists of New York celebrated the Forty-

Sixth Anniversary of the Advent of Modern Spiritual-

PENNSYLVANIA.

Philadeiphia.-- No society in the country colebrates the Anniversary of Modern Spiritualism with more enthusiasm than does the First Association o

Philindelphin.—No society in the country celebrates the Anniversary of Modern Spiritualism with more enthusiasm than does the First Association o Philadelphia. For weeks proparations are made to do honor to our Gauso. This year the halt was decorrated in a manner that called forth praise from every participant. All-day services were held, beginning with a conference at 0.30 in the morning, which was doponed by Mr. Janies Breen, the Treasurer of the Association. At 0.30 the congregation joined in singing " Joy to the World," after which Mr. Willard J. Hull, who is our speaker for the month, rendered a selection. Then followed the address of the morning, entitled "Bpiritualism, the Light of the World," It was a revelation, and many a faint heart might well take new courage and go forward in the struggle of life could it but take home the lesson of that hour. An excellent dinner and supper were served to all who came from a distance, and were presided over by the ladies of the Progressive Union, who are always at the front of all movements to help along the Cause. In the afternoon the Lyceum exercises were held, one hundred members, with new badges in honor of the occasion, taking part. The Onductor, Mr. C. Supper at five o'clock was followed by another conference, and a seven the evening services commenced with the singing, by the congregation, of the "Anniverset" years of the serve great praise. The oprata more sisted of rectations, drills, singing and instrumental musio.
Bupper at five o'clock was followed by another conference, and at seven the a reading, "The Overed Bridge," was given by Mr. Hull, who then delivered the beautiful discurse entitled "The Democracy of Death," which has won him many words of praise from all who were privileged to hear it. It was indeed a masterpleee, and an societ of the mourner, but were worth y to adorn, as its brighted with flowers and which more results and presence of the departed, attest to the consel for the mourner, but the similar, by the conse for the mourner,

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as well as enthusiastic. M. E. CADWALLADER. E. CORA HASKINS writes: "I feel that the readers of THE BANNER will be interested to learn of the re-covery from a very serious illness of the much-loved speaker, Mrs. Helen Stuart Richings. While filling a two-months' engagement at Indianapolis she was taken suddenly very ill prior to her last Sunday here, and was detained a sufferer for nearly a month. The last of March she was able to journey as far as Du-buque, Ia., where she is recuperating rapidly, and getting a much needed rest preparatory for her sum-mer work. Her address for this month will be 249 Alpine street, Dubuque, Ia., but her permanent address is 320 11th street, South, Minneapolis, Minn.

MINNESOTA.

Minneapolis. - The camp ground of the Northwestern Spiritual Association is situated near the State Fair grounds adjoining Como Park, between the cities

western Spiritual Association is situated near the State Fair grounds adjoining Como Park, between the cities of St. Paul and Minneapolis, Minn. It lies within one-hait mile of Lake Como, and it has a gently rolling surface covered with beautiful shade trees, and is an inviting spot to spend a month for pleasure and for profit. The camp for 1804 will be in session the full menth of July. The taient engaged for this occasion stand high as representatives of Liberalism and pure Spiritualism. The Hon. L. V. Moulton of Grand Rapids, Mich., is engaged for the entire month. He will officiate as Chairman of the meeting, and deliver an occasional address upon the higher teachings of Spiritualism. Mrs. R. S. Lillie, Mr. Willard J. Hull, Mrs. Helen Stuart-Richings, Mr. J. Cleeg Wright, Dr. Adah Shee-han and Mr. Oscar A. Edgerly are engaged as speak-ers. Messrs. Edgar W. Emerson of Manchester, N. H., and F. Cordon Wilte of Chicago. III., will occupy the platform as test mediums. Mr. William A. Mansfield, the gentleman, scholar and slate medium, will be with us during the whole month. Elsie Reynolds of San Francisco, Cal., and Bessle Aspluwall of Minneapolis, will be in attendance as materializing mediums. Mr. Hugh R. Moore, possessed of are gifts as a medium, is also engaged. A. Campbell, the medium through whose organism fine works of art are produced, in a letter says: "I am engaged at Cassadaga for the full time of their camp, but as yours is earlier, I will try and spend the month with you." Prof. A. B. Severance of Mil-waukee, who as a psychometrist is so well and favor-ably known, will be with us to interest the people in the line of progress as he represents it. We also an-nounce Prof. W. A. Lockwoof for a course of feientific lectures. One prominent in the work says he is one of the ablest representatives and exponents of th-highest phase of Spiritualism. Home talent from both citles, which is varied, will assist in the mediumistic-work.



June 1

Teveland's **Baking Powder**

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Columbus.-On Sunday, April 8th, Mr. J. Frank Baxter began his series of lectures in Columbus, O., in the Wells Post Hall. He is to speak there every In the wells rost Hall. He is to speak there every Sunday afternoon and evening in April, and in the Masonic Cathedral each Tuesday and Wednesday evening of the month. The series opened certainly auspiciously, for amid many counter attractions to Spiritualists and those interested in psychic science— and notwithstanding another organization holds per-manent spiritual meetings in Columbus Sundays—yet Mr. Baxter had large attendance, especially in the evening, when the accommodations proved not ample enough.

Perhaps the best report to send is that of the press the next morning—at least, one in part, from the Co-lumbus Post-Press of Monday, April oth, as follows, and headed:

" REMARKABLE SPIRITUALISTIC TESTS BY BAXTER, THE FAMOUS MEDIUM.

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"REMARKABLE SPIRITUALISTIC TESTS BY BAXTER, THE FANOUS MEDIUM. "Sunday evening at Wells Post Hall an immense audience of cultured and inquiring people gathered to hear Mr. J. Frank Baxter of Boston, Mass, lecture on 'Our Oreed; or Spiritualism and How to Investigate It.' Mr. Baxter, who is a spiendid singer, sang several spiritual song, accompa-nying himself on an organ. He is an intellectual gentleman of dignified mion, past the middle age. "He said that Spiritualists believed in the Motherhood as well as in the Fatherhood of God—In the Sisterhood and Brotherhood of the Universal Family—in the fact of Im-munication and manifestation—in the accountability, ro-sponsibility and remedial (not vindictive) punishment of each individual for each and every sin he has committed— and in an endless progressive life for the spirit. "He roviewed the wrong methods of investigating, and suggested better ones, and wisely. Above all he asked for honest investignation, before one should dare—in fact, had the right-to denounce it. "The large audience greatly appreciated his lecture, en-joyed his eloquent utterances, and frequently applauded."

The large audience greatly appreciated ins locture, ea-loyed his eloquent utterances, and frequently applicated." Then, The Press said, he gave remarkable evidences by exercises in mental mediumship, and followed this statement with a detailed account of the scance, with the numerous names presented, adding: "All these were promptly recognized, either by relatives or close friends. He caused in instances great sensation." A rain-storm prevailed the first half of the week, and so many were deterred from hearing Mr. Baxter on Tuesday and Wednesday ovenings in the Cathedral, though very fair audiences were out. They fully ap-preciated the exercises, which were certainly of a high order—grand and opportune lectures, enhancing and appropriate music, very apt introductory poems, and most convincing and highly interested supplement-ary descriptive scances. Mr. Baxter on Thursday and Friday evenings de-votes his time to other appointments in places in the vicinity.

MAINE. Portland.-On Sunday, April 15th, at Reform Club Hall, an interesting meeting was held by the People's

Hall, an interesting meeting was held by the People's First Progressive Spiritual Society. By request the services of last Sunday were repeated, and Dr. and Mrs. Goodrich gave evidences of that most convincing phase of mediumship—mental telegraphy; Mrs. C. H. Jerall explained the different phases of mediumship in a most convincing manner; Miss Kate Davison and Master Sammio, the boy-medium, gave recognized tests. On Sunday next, April 22d, Dr. and Mrs. Goodrich will be in Augusta to form a new Society there for the people of that place. The BANNER OF LIGHT for sale at these meetings. JOSEPH THAXTER.

THIS CURIOUS THING

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ber. The few who advocated the abolition of slavery in the face of flerce opposition were cited as among our heroes. The labor question is the most important living issue of the hour, and they who dare speak out against these evils are also among our heroes. In the endeavor to solve this question Spiritualism teaches the docirine of the brotherhood of man, and the duty of each to work for the good of all. Another great issue of the day is woman's suffrage, and the free school system was cited as another im-portant subject. The speaker here followed with a prophecy of a new republic in the near future, in which woman shall be acknowledged the peer of her brother man. Spiri-ualism is doing its work for the upilifting of woman. The first mediums, remember, were little girls, touched by the power of the divine principle. The temperance movement is another of the living issues, and Spiritualism teaches entire abstinence from that which destroys the intellect, and degrades man-hood. When woman is allowed to vote in our elec-tions the ballot will surely be purified, and intemper-ance will become more and more unpopular as woman gains her political rights. Mrs. Lullie spoke poetically of the light of the soul within, which will ever be our guide. This interest-ing service closed with a song from Mr. Lillie. POINTS.

POINTS.

We learn that Mr. Jacob Edson is slowly recovering his health, and we hope to see him in public before

The Treasurer, Mr. Hebron Libby, deserves espe-cial commendation for the falthful insumer in which he conducts the finances of the Society. He is the right man for the place. F. A. HEATH. [BANNER OF LIGHT on sale at each session.]

The Helping Hand Society held its weekly meeting Wednesday, April 11th, at 3 Boylston Place, Miss Webster, President, in chair. During the evening a Webster, Fresident, in chair, During the evening a song service, under the management of Mrs. Lover-ing; also the famous auction. Miss Webster auction-eer. A very harmonious circle, under the direction of Mrs. Kate I., Stikes. Tests from Charles W. Sullivau and Mr. Heath. Mr. and Mrs. Lillie, Mrs. Chamber-lin, Mrs. Dunklee (of California) were with us. Mrs. Lillie related pleasant experiences during her recent trip. N. M. BEMIS, See'y.

First Spiritual Temple, corner Excter and Newbury Streets.- Mr. W. J. Colville again ad-dressed two large congregations last Sunday in the

Temple. The morning service was very interesting in its entire character, and was highly appreciated by a large number of young people whom the innova-tions are evidently attracting. The discourse was founded on the story of Gideon (Judges vi., verse 36 to

tions are evidently attracting. The discourse was founded on the story of Gideon (Judges vi., verse 2010) The record of a mysterious shower of dew saturat-ing Gideon's fleece while all the ground beside it was dry is, no doubt, one of those fascinating old-world poems to which a lesson of great value attaches. The phenomenon considered externally is not impos-sible as a manifestation of spiritual power, "a test," as people say now-a-days; but the moral applica-tion of the narrative is broad enough to be universal. There are senses in which it is right to demand so-curity before we embark in any enterprise. If we are to do a work we must first be assured that we are to do a work we must first be assured that we are to do a work we must first be assured that we are to do a work we must first be assured that we are to do a work we must first be assured that we are to do a work we must first be desured that we are to do a work we must first be desured that we are to do a work we must first be desured that we accets no one to perform an impossibility; therefore it is not first we reate be people appointed to do a definite work before we undertake it. It is not first, but recklessness, which turges many people to rush into; situations for which they are un-prepared, and to involve themselves and others in hopelees, debt through engaging rashily in wild sohemes of adventure. True faith is confidence in damenes of adventure. True faith is confidence in damenes of adventure. True faith is confidence in

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gomery Hall Sunday, April 18th. Mrs. M. A. Moody conducted, supported by the first President, Dr. C. A. Fuller, Mrs. C. A. Smith and Mr. Fogg, 1st and 2d Vice-Presidents, and other officers of the Society. The President explained the objects of the Society, and was followed by the 2d Vice-President (geaking under control). The hall was filled at each session, and the inauguration promises well for the success of the Society, Mrs. Farnam, Miss Jennie Mullen, Mrs. Bird, Mrs. Dickinson, Mrs. Fredericks, Mrs. Fields and many others, gave remarkable tests and readings. Mr. Rawlins, a young medium, presented tests and communications. Mrs. H. E. Fuller and "Little Ed-die" inruished fine vocal selections; Mr. Souther, harmonica solos; and Mr. Fredericks magnificent zither-playing. Short speeches were delivered by Capt. Winslow, Mr. James Varcoe and others, and a glorious day was experienced. Persons desirous of becoming members should address the Secretary, Mr. Charles E. Tobey, Unity Hall, 724 Washington street. J. V.

Engle Hall .- Wednesday afternoon, April 11th. Meeting replete with good things; remarks, Mrs. J. K. D. Conant, Mrs. M. F. Lovering, Mr. E. Weaver,

K. D. Conant, Mrs. M. F. Lovening, Mr. E. Weaver, Mr. L. W. Baxter, Chairman; tests and readings, Mrs. M. Knowles, Alice G. Hayes, Mr. E. H. Tuttle; read-ings, Mrs. A. M. Ott; poem, Mrs. H. T. Chase. Sunday, April 16th, large and interesting meetings throughout the ony. The morning developing oircle was a success. Invocation, Mrs. J. E. Davis. After-noon, singing, Mrs. Neille Cariton; invocation and remarks, Mrs. S. E. Buck; plano solo, Mr. H. C. Grimes; remarks and readings, Mrs. J. K. D. Conant; tests and readings, Mrs. M. Knowles, Mrs. J. E. Wood, Mr. E. H. Tuttle. Evening, singing, Mrs. Carl-ton, Mr. Bolins; Invocation, remarks, and poem, Chairman; plano solo, Mr. G. O. Grimes; remarks, readings and tests, Mrs. M. V. Leslie; aong, "Little Eddie"; tests and readings, Mrs. M. Knowles; Alice G. Hayes, Mr. F. H. Tuttle.

Meetings Sundays, 11.A. M., 2:30, 7:30 P. M.; Wednes-day afternoons, 2:45. The BANNER OF LIGHT, an excellent paper, for sale each eession. E. H. TUTTLE, Leader.

America Hall .- We had good meetings. The tests were of the highest order; Dr. S. H. Nelke's addresses were brief and scholarly. Some of the medresses were brief and scholarly. Some of the me-diums who attended were: Miss A. Peabody, Mrs. J. Woods, Dr. L. F. Thayer, Mrs. A. Osborn, Dr. O. L. Willis, Mrs. W. H. H. Burt, Mrs. Stratton and others. Miss Smith, the well-known medium, who has been slek a long time, was a visitor in the afternoon; all were glad to meet her. Music was furnished by Miss Sadie B. Lamb, Dr. S. Nelke and " Little Eddle," who delighted the audience with his sweet voice. Mr. Frank Jones read a poem, as well as Miss Bertha Judkins. The meetings will be under the direction of Dr. S. H. Nelke only in the future, as Miss A. Peabody and the Doctor have dissolved partnership by mutual con-sent.

ble. So ended the exercises, which will be forever memo-rable to all who participated in them. H.

Owing to severe illness, Mrs. M. C. Morrell (of No. 310 West 26th street) has been for some weeks past unable to hold circles or Friday atternoon meetings. She is now so far recovered as to be able to resume her Tuesday and Thursday evening circles, and hold the Soul Communion Meetings Friday afternoon of each waek.

MEETINGS IN BROOKLYN.

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

Conservatory Hall, Bedford Avenne, corner of Fulton Street.-Sundays 11 A. M. and 74 P. M. W. J. Band, Secretary. Spiritual Manual

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

The Advance Splittual Conference meets every Saturday evening at 103 Court street. Good speakers and mediums. Herbert L. Whitney, Obairman. Seats free.

Fraternity Hall, 800 Bedford Avenue. - The First Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for lecture anditeits. Mediums and speakers wel-come. 8. Wines Sargent, Chairman.

Brooklyn Spiritual Association meets every Sun-day evening at 102 Court street. Good lecturers and me-diums. Joseph La Fumee, Treasurer.

diums. Joseph La Sumee, Treasurer.
 Woman's Prograssive Union. -- Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Briday ovenings, at 103 Court street.
 Miss Irene Mason, Secretary.
 616 Park Avenue. -- Test and Developing Circle by Mr. Tatlow overy Thursday evening at 8 o'clock.

Lee Avenue Academy. -- Meetings each Sunday at 2% P. M. Fred N. Payne, Secretary.

The Meetings of the Spiritual Society at 102 Court street, Brooklyn, will, during the remainder of the season, be continued by Prof. Theodore F. Price. In connection with his lectures on the science, philosophy and history of Spiritualism, psychometric readings and the various phases of the phenomena will be pre-sented. Good music, the phenomena will be pre-Joseph La Funce remains as Treasurer of the Brook-lyn Spiritual Association.

Baltimore .- We have with us as our speaker and

test medium for April Mr. Oscar A. Edgerly of Newburyport, Mass. That our Society appreciates the work of his guides is manifest by the fact that this is the third month that he has served us within a year, and at the last business, meeting of the Society it de-cided unanimously to, *iteliagage* him for the month of May, 1805. We find with Mr. Edgerly on our rostrum we can always depend on having practical, concise and instruc-tive lectures. His ability, in this direction, coupled with excellent gifts as a test medium, make him a most val-uable public worker in the interest of our Gause. Best wishes for THE BANNER. CHAS, STAGLIN, *Pres, Religio-Philosophical Society*. buryport, Mass. That our Society appreciates the work

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-

cities, which is varied, will assist in the mediumisti-work. A choir of four voices, accompanied by instrumental music, will be furnished by the well and favorably known Professor Paul Zumbach of St. Paul. In behalf of the committee and those chosen to su-perintend the management of the camp, a cordial in-vitation is extended to the mediums of the northwe-t to meet with us and help to advance the Cause of truth. "The twin cities" contain a population of four hum

vitation is extended to the mediums of the northwest to meet with us and help to advance the Cause of truth. "The twin cities" contain a population of four hun dred thousand wide-awake and progressive people. large numbers being in sympathy with the liberal and spiritual thought, and it only remains to be properly presented to gain the confidence of a larger class (followers. This new location is a desirable one for this purpose; the grounds are owned by one who is interested in the progress of the Cause, and they can be secured as a permanent home for the Spiritualists of the northwest. The buildings and tent floors belonging to the Asso-ciation have been moved from Merrimack Island, and operations will soon be begun for putting th-grounds in readiness for the coming camp. Situated as we are between the two citles, with the talent we have engaged, and the interest manifested in this di-rection, a large attendance is assured, and all who have the Cause of Spiritualism at heart should im-prove the present opportunity and spend July at Twin City Park. Any information upon the matter will be cheerfully furnished by communicating with R. U. D. Evans, Re-cording Secretary, 674 Edmund street, St. Paul, or N. C. Westerfield, Corresponding Secretary, 310 N. Y. Life Building, Minneapolis, Mion. Complete circulars and programs will be issued at an early date giving full particulars in regard to all matters pertaining to the camp, and forwarded to all parties whose names we have on the list. WK. E. WHEELCOCK, President Northwest Spiritualist Ass'n.

ILLINOIS.

Chicago .- Two months ago, when our pastor, Mrs.

Cora L. V. Richmond, went to Washington, it was de-cided not to engage a regular speaker during her ab-sence, but to invite representatives, as far as possible, of all shades of liberal thought to speak from our ros-trum. This has been done with the most gratifying success. Dr. Thomas, People's Church, Mr. Gaudier (Oriental), Mr. M. Dawson, Psychical Rossarch, Jen-kins Lloyd Jones, Dr. Joseph Adams, Mrs. Mary Dye, Dr. Phelon, Mr. Griffin and Dr. Greer were among those who kindly responded to the invitation, and the valuable thoughts given us by each and all of these were listened to by large and appreciative audiences. The morning sessions took the form of a conference, and these were carried on principally by home talent; many of the thoughts given and papers read would have done credit to a more pretentious people, and, upon the whole, we have had a pleasant and profitable time. Mevertheless, there were, perhaps, few of our hum-ber on Sunday morning last whose waking thoughts were not those of joy, as they remembered the hour of reluion had again come, and our speaker would once more be in her accustomed place. An unusually large and appreciative audience greeted her both morning and evening. The floral offerings were choice and, beautiful. Her subject for the morning, "Greeting," was a *risumé* of the work done at the evening her subject was "Portents," being a rettera tion of the prophetic uiterances before given by her guides. On Wednesday evening a public and formal recep-tion was given in Washington Hall. A large number of outside friends united with the Society to do her honor. The hall was prettily decorated, and the ad-dress of welcome given by Mr. H. Masser was re-sponded to by "Ouina," in her usual happy manner. The reception over, the joyous gathering entered into the spirit of the occasion, and danced until a late hour. C. OATLEN. Cora L. V. Richmond, went to Washington, it was de-cided not to engage a regular speaker during her ab-

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MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Irst Association Hall, 8th and Callowhill streets. Presi-ent, Benj. P. Benner; Treasurer, James Breen; Secreta-, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lycaum at 21% P. M.

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

MEETINGS IN WASHINGTON, D.C.

First Society. Metscrott Hall, 18th Street, be-tween E and F. - Every Sunday, 114 A.M., 7% P. M. M. O. Edson, Pres. Second Society.-"Seckers After, Spiritual Truth"-meets every Sunday, 7% P. M., at the Tompie, 428 G street, N. W., opposite Pension Office. Bey, E. B. Fairchild, Pres.

MARYLAND.