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Written for the Banner of Light. UNITY.

As two bright clouds of glory meet Above the setting sun, And high in heaven's golden arc Are softly merged in one-

Or as the starlight blends with star In solitudes of space, All radiant with holy peace Shall be the soul's embrace.

As dewdrops wed in blooming hearts, As sighs melt into sighs, Or music chords with quivering notes In rapturous melodies-

As love flies out to greeting love, As flowers kiss the flowers, And ghosts of haunting perfumes scent The breath of summer hours;

So shall we die, yet dying, live, Supernal heights to climb, And twin-met souls—thine own and mine Know joy through mons of time! INDA BARTON HAYS

The Spiritual Rostrum.

THE MESSAGE OF SPIRITUALISM.

BY FLORENCE MORSE.

An Address delivered before the Marylebone So ciety of Spiritualists, London, on Sunday Evening, March 4th, 1894.

PIRITUALISM was described when it first came as a "cloud on the bare" So it was, though not a cloud in the ordinary sense, something dark and gloomy, but a white cloud of dazzling glory that has flooded the earth with shining radiance. From this cloud have come hosts of the world's beloved dead, with outstretched hands and smiling faces, bringing us the knowledge that death is not the end of all, and that those whom the world has mourned as dead are living still.

The message they bring us is a long one, for it commences with the beginning of each human life, and ends in immortality, but the part of it which has been, and will for a long time continue to be, most eagerly seized is the answer to the question asked by us all when a friend or relative is taken from us, "Do the dead live again?" The answer comes in ringing tones, "There are no dead-all live, all love." Take heart, all sorrowing ones; your friends are with you; have but passed behind the vail; are ever near although invisible. You cannot call in vain; they always hear, and, although you may not know, they come to you to soothe your sorrow, bringing peace to your hearts and rest to the minds that have troubled so concerning them. They tell you how beautiful, how natural is death-a sweet falling asleep, as it were—only a little deeper than he daily sleep we are all accustomed to: then the glad awakening among the friends who had preceded them in a land of beauty, a real land with sunny meadows, clear, flowing streams, verdure-clad hills, lofty trees, bright sweet flowers, and homes of comfort and beauty in which they dwell-a land as real as this earth of ours. They tell of the life they live in that spirit-land-a life of freedom, of progress, to be lived by all. They say that there all knowledge is obtainable by those who desire it, and there, as here, nothing can be gained unless it is worked for.

To sorrowing parents the message is one of sweetest comfort. To them the smiling messengers say. "Your little ones whom you mourn (doubly mourn as much for their having been taken, like half-opened buds, from the tree of life as for their having vanished from your loving care) are still near to you, come to you daily, guarded by loving spirits: that, although removed from the physical form, they may still know and understand the love of parents for children." You have still, perhaps, the old idea that a child dving while yet a child remains a child forever; but this wonderful message tells us that would be impossible, for, in the whole of God's universe, nothing stands still; all things must progress, and for a child to stand still by remaining a child would be to rob it of all that makes life. When you, too, pass into that spirit-land you will find your little ones have become bright, intelligent men and women, your equals in intelligence and knowledge (perhaps your superiors), but your children still in the love they bear toward you. Once there you will not lose them again, path of everlasting progress.

But non-Spiritualists will ask, "How can all this be proved to us? You tell us these tidings of immortality are true; we cannot see these messengers, cannot hear or feel them; how can we hold communion with them?"

Our answer as Spiritualists is, you can obtain communication in the same way as we have done, through a medium who will describe your friends to you, and in some cases your friends can make the medium speak their thoughts to you, proving their identity beyond all shadow of a doubt; when they have done that they, too, will perhaps join the great army of messengers.

The directions for the development of mediums form a very important part of the message, for if mediums are not developed the doorway for intelligent communication between the two worlds is closed, and the living message of Spiritualism would degenerate into a mere belief. The messengers most earnestly impress upon all Spiritualists the necessity of properly guiding and training all who have the sional differences in minor details point to precious gift of mediumship, for if they are imperfectly developed and badly trained, imperfeet messages will be the result. They tell us that mediumship should serve a triple pur. Ition of it lying nearest the earth is a refined | would be saved. Complications of disorders

and third, the strengthening and building up, mentally, morally and physically, of the me-

The first is accomplished, as I already briefly intimated, by the aid of clairvoyance, clairaudience, slate-writing, automatic writing or drawing, materialization, and what are termed physical manifestations. Through the agency of the first four phases of mediumship messages have been and are obtained giving a clear and concise demonstration of the continuity of existence after the death of the physical body-in a word, immortality; that this immortality is inherent in all mankind, independent of opinion, belief, race, creed or color. Through automatic drawings have been obtained likenesses of departed ones whose existence has been unknown to the medium whose hand has been used in their production. By the aid of materialization the so-called dead have stood before us, but it is a rare thing, and, say the messengers, but little understood as yet. The physical manifestations prove the existence of an intelligence outside and independent of the medium.

The second is accomplished by what is called trance and inspirational mediumship, the two phases differing in this: In the trance the medium is quite unconscious of all that is being spoken through his or her lips, and to all that is taking place around; and, when inspired, he or she is either partially conscious or entirely While in the trance or under the influence of inspiring spirits, mediums give us long lessons that enable us to understand ourselves, and through this self-knowledge, our fellows. These lessons, given either in the form of lectures or answers to questions, always impress upon us the necessity of purity in thought and deed, of justice, mercy, honesty, truthfulness, and all other virtues that go to make up a pure and useful life, as being the only means of gaining happiness here and hereafter.

Through the lips of our entranced or inspired mediums these wise and loving messengers tell us that this life we are now living is the preparatory school for the life we are to live in the land beyond; and, according as our lives here have been good or ill in deed, thought and motive, so will happiness or sorrow be ours in the life to come. "What ye sow that shall ye also reap." If you sow misery among your fellows by cheating, swindling and all uncharitableness, then you must not expect to reap contentment and peace, for personal responsibility is one of the principal parts of this message of Spiritualism. We alone must bear the consequences of our own faults, follies and wrongdoing. But although wrong-doing will bring hear in the sweeter and more spiritual poetry us sorrow and regret, it will not bring ever- given us by a few of our poets. lasting punishment; for when wrongs and misjourney of progress.

The message tells us that there, directly a consequences of his own mistakes. Perhaps when this grand message is better understood we in this world will try to reform our evildoers, instead of, as now, punishing them. The former method would transform the majority of them into useful members of society; the latter too frequently makes them far worse and a menace and burden to mankind, for in addition to their tendency to evil is added the disgrace that always attaches itself to those who have been punished for wrong-doing. I think as Spiritualists it is our duty to do all in our power to hasten the time when reformation, instead of punishment, will be our dividual is fitted for most truly. method of dealing with wrong-doers; for certainly what these messengers, who can see farther and deeper than we, consider and prove to be right for men after they leave the body, should be right for them while they are still in it.

To those who live a pure and upright life, who do all in their power to make the world better and happier, these messengers tell of peace and contentment beyond, where their earnest efforts will be continued either there or here through some suitable medium.

The third use of mediumship is, I am afraid, quite denied by non-Spiritualists. Why should it be? For some at least of the knowledge that is given through mediums to us must have but will go hand in hand with them along the an effect on the medium's brain, and thus help to mentally improve him; the knowledge so given also embraces the highest morals, thus adding moral stamina to the mental improvement; and, as good health is necessary to the highest development of mediumship, the medium who desires to keep his or her gift in all its power and beauty will naturally pay careful attention to the laws of physical health, and prove that, properly developed and rightly understood, mediumship results in mental, moral and physical health-the three combined resulting in a noble life well lived.

The next portion of the message that will, perhaps, be most interesting is the description of the spirit-land, its people and their employments. We have had many of these descriptions through various mediums. Some have been written automatically, others inspirationally, and (as in the case of A. J. Davis) accounts of actual visions; while others, again, have been given in the form of lectures, through trance and inspirational mediums. They all agree in the main facts. The occatheir being descriptions of different parts of the spirit-land. All unite in praising its

pose: First, the proving of immortality; sec- | and spiritualized reproduction of all that is | that are now enveloped in darkness would then ond, the teaching of a better life to mankind; best and truest in this world and life, that its be as an open book, and the useful profession scenery is similar to that of the earth-trees and flowers, lofty hills, rippling streams, homes of beauty, everything, in fact, that tends to make life beautiful and happy in the highest and spiritual sense-a world that we can all understand—a world in which none of us would feel strange were we to go there now; for another thing the message tells us is that when we lay down life here at the death of the body, we take it up again there exactly where we laid it down-that there we are, at first, precisely the same kind of men and women we were here, neither better nor worse—that death has no power to make an angel of one who is the reverse (I use the word angel to convey the idea of all that is noble and good). This spiritland, then, is perfectly adapted to the requirements of those who inhabit it. Of the people who dwell there but little need be said; they are, in the immediate parts, just what we send there. As higher conditions are described we find nobler people, but all, noble or ignoble, have the power to return to earth to inspire us with good or the reverse; knowing this, we can so live that only the higher intelligences will be attracted to us, for the old saying that "like attracts like" holds good on the spiritside even more than it does here.

Of the employments very much could be written, for there, the messengers tell us, what we most earnestly desire to be we shall have the opportunity of becoming. Here there are many who long to become artists, who feel if only they could have brush and paints they could transform the bare canvas into a picture of wondrous beauty that would rival the productions of the old masters; but stern necessity compels them to tasks that offer no scope for artistic ability, crushing back the longing into their hearts, to remain hidden throughout this life, but when death releases them the old desire that has been almost forgotten in the ceaseless struggle of mortal life springs up anew, not to be crushed again, but to be given every opportunity to expand and develop the possessor in the direction that Nature intended him to go.

Another has felt, perhaps, "If I could only write what I feel, could only put into words the sublime thoughts that come to me, what poetry I could give to the world:" but the necessary training is lacking, and the result is poor and feeble, falling far below the ideal of the writer, who, weary with constant failure in his attempts to reduce lofty thoughts to words, ceases his endeavors until he too reaches the other life, where his thoughts become grand poems, whose echoes we sometimes

There are some who have been denied the takes have been atoned for by years (perhaps) gift of song through some defect of the vocal of patient struggle and earnest desire to do organs, but who feel within their souls divinest the children; they are the men and women of eighty-second year, and as he stood before the right, then you are free to begin the endless | melodies that can only find expression in the pleasure of hearing others sing. When they die they find their voices (for, whatever the wrong doer shows a desire for higher thoughts defects of the physical body may be, say the and deeds, all are willing to stretch out their messengers, the spiritual body is perfect), and, hands to him and help him to rise above the frequently, not only the ability to sing but also the ability to impress some of the melody they feel into the mind of a composer here. and thus we have another link between the visible and the invisible world.

But there are many more who, while they admire art, poetry or music, are filled only with a desire to assist and enlighten their fellows. To these also the possibilities of the spirit-land are boundless; to them all knowl edge is open; whatever subject they most desire to obtain information upon they are at liberty to choose, as the employments of the dwellers in the spirit-land are whatever the in-

For those who are philanthropists and reformers, the message of Spiritualism contains much that is helpful. To the philanthropist it tells how he can direct his benevolent desires so that they will be of the greatest assistance to suffering humanity. To the reformer it tells even more, for it shows him the way whereby he can obtain the assistance of wise and loving souls on the other side, who by reason of their superior opportunities for studying the many problems of life, can be of great assistance in his endeavors to unravel the tangled skein of mortal existence. The shining mes sengers tell us many, many things that assist us to get at the causes of most of the evils of to-day, but, alas! so few will listen to them. This does not discourage them, for with tireless patience they repeat their wise counsels, and year by year the number of those who will listen increases steadily. Perhaps by-and-by no reformatory movement will be complete without a well-developed and sympathetic medium in its ranks, through whom the advice and assistance of some of the reformers on the other side can be obtained.

To doctors this message is of great importance, for it reveals to them a power of healing possessed by many that is quite apart from healing as they understand it; it tells them that this power is sometimes purely a normal gift, and at others is the result of spirit-influence exercised through a healer or medium who is in either an apparently normal state or a trance; that this power is called magnetism. which, directed by the will of the healer to the seat of a disease, has effected some miraculous oures-not only has but continues so to do. Not only does the message reveal the true nature of this power, it tells of another possessed by some, called medical clairvoyance, a power whereby its possessor is enabled to see into all who are suffering, and discover precisely what the disease is. If all doctors knew of or posbeauty, its naturalness, saying that the por- sessed this gift, what countless blunders they

of medicine would become less of an uncertainty than it is at present.

The message has already made an impression on literature. Hints of what the authors call "the supernatural," are to be found in many of the novels published within the last ten or fifteen years; in some stories it ceases to be a hint, and becomes a plain statement of warnings and apparitions. It has even reached the newspapers. Notable people no longer "die," they "pass away."

To the poets it brings many sweet and noble thoughts. What opportunities it affords them to sing of the beauties of the spirit land, of meetings between loved ones who have long been separated by the transition of one to the other side, of the joyful welcome given by those already there to the new comer, of the little children, how they grow and expand, like delicate blossoms, under the loving care they receive in that land of beauty, and ther of the visits of the children to their parents here, how they come in their purity and innocence, crowned with celestial flowers, to soothe the sorrow that follows their departure. If we could only see them, we should all realize how beautiful this message is. Not only would they sing of all this, but also of how friends, fathers, mothers, sisters, brothers, husbands, wives, all return to guide and guard those they have left behind; how they inspire us with lofty thoughts; how they keep us from straying from the path of duty and goodness into wrong and misery that will bring us nothing but suffering here and hereafter. Of all this they might sing if they had but heard the message of Spiritualism. I think some of them must, in a dim uncertain manner, have caught the faint echo of its truth and beauty, for we find in some of the poetry of Tennyson, Shelley, Wordsworth, Longfellow, and many minor poets, passages that embody our knowledge of the spirit-land and its inhabitants. Longfellow, in his beautiful poem "Resignation," expresses, in sweet and simple language, our knowledge of how

children grow in the other life: Day after day we think what she is doing In those bright realms of air: Year after year her tender steps pursuing Behold her grown more fair.

> Not as a child shall we again behold her; For when with raptures wild In our embraces we again enfold her, She will not be a child:

But a fair maiden, in her Father's mansion, Clothed with celestial grace; And beautiful with all the soul's expansion Shall we behold her face."

To those who have the care and training of children the message is long-too long for me to try to repeat in its entirety-but the mes- ence, which went abroad like a pentecostal sengers say, "Lovingly guard and wisely teach spirit to elevate and bless. He was in his the future; to them must you look for the assembly it seemed that an ancient father had progress of the world, and as the children are descended, endowed with all the radiant goodso will the men and women be. You can all work in the world for progress, each one of you, give his last advice and pronounce his benebut the greatest, grandest work of all is training the children to be honest, pure and true, and so hasten the time when wrong-doing, misery, want and suffering shall be only a shadowy remembrance in the minds of mena remembrance that shall then be but a dark spot in the world's history, long since past and gone, never to return again to the uplifted and glorified humanity."

This, then, is something of the message of Spiritualism. Let us all earnestly endeavor to spread it broadcast, that humanity may see its beauty and importance.—The Two Worlds.

[False Imputation on Anti-Vaccinists.] At a recent meeting of the Executive of the

London Society for the Abolition of Compulsory Vaccination, the following resolutions were unanimously adopted:

Resolved, That this Committee protests against the common allegation of ignorance which is freely imputed to anti-vaccinists, and desires to call the attention of the public to

the following facts:

1. That various persons of medical and scientific reputation have declared themselves opposed to vaccination, and these include, among many others, the names of Dr. Charles Creighten ton and Prof. Crookshank.

2. That the non medical supporters of the

2. That the non medical supporters of the system of compulsory vaccination are to be found for the most part among the upper classes, who are able to pay for vaccination by private medical men, and are unacquainted with the system and results of public vaccination.

3. That the system of private vaccination has from time to time been condemned as inefficient by medical authorities.

4. That persons thus inefficiently vaccinated declare that it has done them no harm, while they attribute their freedom from smallpox to

they attribute their freedom from smallpox to vaccination instead of to their sanitary sur-

roundings.

5. That the opposition of the poorer classes to vaccination is in great measure due to their practical experience of efficient vaccination, according to the rules of the Local Government Board: an experience unknown to the more favored classes.

6. That the Government Inspector of lymph

has declared in evidence that he has no means of assuring himself of the purity of lymph sub-mitted to him for inspection. 7. It is submitted, therefore, that the real cause of the revolt of the poorer classes against

vaccination is that they have a more perfect knowledge than their so-called betters of what efficient vaccination fully means.—London Medi-

Says an exchange: "The Earl of Hopetoun, Governor of Victoria, has been telling an amusing aneodote of a majadroit Presbyterian preacher. On his coming of age there was a great gathering of the Hope family at the ancestral seat, adjoining Lord Rosebery's, near Edinburgh. On the Sunday following the festivities the family went in a body to church, to attend a service and hear a sermon specially appropriate to the auspicious occasion. Fancy their feelings on hearing the opening words of the worthy man in the pulpit. Why, brethren, this world is full of blasted Hopes'"!!

BIOGRAPHICAL SKETCH OF JOHN PIERPONT.

WRITTEN FOR THE BANNER OF LIGHT, By Hudson Tutt'e.

But a few of the newer generation of Spiritualists fully appreciate the character, it seems to me, of REV. JOHN PIERPONT, or the bravery which actuated him in his advocacy of the then unpopular cause of Spiritualism while in his physical form. Perhaps no one did more to elevate the standard of our-philosophy in the minds of the outside world, and force from its enemies respect, than this bold and independent thinker; and since his departure to spirit-life, in the fullness of years, he has ever been more active, and his influence more strongly felt as the Director of the Free Circles held at the rooms of the BANNER OF LIGHT in Boston, which has been for many years, and still is, the Mecca of spirits seeking means to make themselves known, and to which the eyes of thousands have been turned for consolation. That it has been a potent factor in the great work accomplished by that journal, there is no doubt whatever. His advice has always been of the highest value, and his interest unabated in THE BANNER'S success. He has repeatedly expressed his determination to remain with it as one of the band who sustain it from the spirit side of life.

As I sit by one of the "Doric" stoves of his nvention, enjoying its genial warmth, it seems by psychometric processes to put me in connection with this great and truly noble man. The beautiful design and exquisite proportions of this stove carry my mind to the time (1815) when, after defeat in all his business plans, he turned to this as to a forlorn hope to help him out of his difficulties. It was among the first attempts to make the parlor stove ornamental as well as useful, and he conceived the design of a "Doric Temple," the columns of which should be flues, and the crowning cornice a heating surface. It is doubtful if there is another in existence, and this one has held its place against "modern improvements," hot air and steam, as an heirloom, because of its usefulness and pleasing form; for it is what its inventor claimed: "A miniature temple glowing with perpetual fire."

He was first prominently brought before the spiritual public by his election to the Presidency of the Second National Convention of Spiritualists, held in Philadelphia, October, 1865; and from that day the name of Father Pierpont, as he was called, has been cherished with reverent affection.

The next year, when the Convention met at Providence, his presence added a grand influness, love and benevolence of the spheres, to diction on his children.

He was a strong and powerful man, over six feet in height, preserved to his venerable age in perfect health; he stood erect, without the least stoop of age; his long, flowing hair and beard, white as the driven snow, falling gracefully over his massive forehead and finelychiseled face: his cheeks ruddy, and countenance lighted up with a joyous smile as the words flowed from his lips, entrancing his hearers with their intense earnestness: He was a man of whom any Cause might well be proud.

He was born in Litchfield, Conn., April 6th. 1785, of ancestors who had stamped their impress on the literary tendencies of their times. His great-grandfather was the second minister in New Haven, and one of the founders of Yale. His father was noted for his intelligence and integrity, and his mother, who belonged to one of the first New England families, was deeply imbued with religious feelings and of highly-poetic temperament. To her he owed that exquisitely womanly quality in his character which contrasted with his masculine strength, and gave him his intense love of the beautiful and poetic tendency. He graduated at Yale in 1804, and immedi-

ately began teaching in Connecticut. In the

course of a year he went to South Carolina as

tutor, where he was brought into direct contact with slavery, and formed the Utopian scheme of negro colonization. Returning to Litchfield, he studied law, and in 1812 began practice in Newburyport, Mass. Owing to business depression caused by the war, and because he had not the patience to await the slow process by which entrance to professional life is gained, he did not succeed. He then, with Mr. John Neil, engaged in the mercantile businesss, which was unsuccessful. Thus, by repeated failures he was thrown on his own resources, when his mechanical genius found bent in the invention of the Doric stove. He also wrote a number of poems, which were wrung from the heart by the defeats and trials he had borne. Perhaps his mind was thus turned to a life above perplexing business cares; he entered the theological seminary at Cambridge to study for the ministry, and was called to the Hollis-Street Unitarian Church, Boston, in 1819. Like a dream is this strange life of ours, in which we are buffeted into our places-and with no gentle hand.

As a preacher, Mr. Pierpont was successful. and gathered around him a large and influential congregation, unto whom he continued to minister until 1835-6, when he went to Europe. After his return he became more plain spoken. He could not endure injustice and wrong, and spoke of them in high and low places in the

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I come. I know it is she! When my father speaks to me through a medium who describes him, and says he looks like me, and tells me in what particulars he differs from me, and tells me a fact which no other human being in the world but myself and he knows, I am sure that I am having a communication from my father, and that when I cast off the fleshly part of my nature, I am to join the spirit of my father on the other side of this life."

Mr. Pierpont possessed a great variety of talents, and spent many years of his life in finding his adaptation. This is the case with all men who from broad and even development are capable of many different pursuits, in which they are more likely to fail, than by a narrower endowment directed in one fixed channel. As a poet he had great merit; as a speaker he was eloquent and impressive; and he devoted himself to such literary drudgery as compiling school books, and making a digest of rules and decisions in regard to the collection of customs.

His peaceful death occurred at Medford. Mass., Aug. 27th, 1866, his mind remaining strong and vigorous to the last, and exalted by the golden light which flooded its horizon from the other shore.

For years, as I have said, he conducted the Free Circle of THE BANNER, and under his guidance it has been unique in character, and distinct from all other similar manifestations of

spirit-power; and I have not the remotest doubt but that he still controls the medium, Mrs.

vegetable and animal kingdoms, are spirits, but we can have no manifestation whatever of spirit except through the mediumship of some material organism. All matter is indestructible, and all spirit exists forever. The phenomena of Spiritualism prove that our departed loved ones are not dead, but can return to us from the higher life through the organisms of sensitives, or mediums, and actually speak to us and establish their identity.

Children, who are to take the places of the men and women of the present, are the brightest hope of the future. We are all growing and developing children of the living God, who is our Father, and all humanity are our brothers and sisters. The gospel of humanity makes every one our neighbor. Jesus of Nazareth, one of the purest, wisest and grandest mediums or spiritual teachers, who died in defense of the great truths he taught, is reputed to havesaid: "Thou shalt love God (eternal truth) with all thy heart, 4... and thy neighbor as thyself," and he also taught another expression of eternal truth, the great principle of love, the Golden Rule: "Therefore all things whatsoever ye would that men do to you, do ye even so to them, for this is the law and the prophets." Confucius, the famous sage of China, born five hundred and fifty-one years before Christ, gave several times the Golden Rule in born five hundred and fifty-one years before Christ, gave several times the Golden Rule in express words, translated from the Chinese; "What you do not like when done to yourself, do not do to these."

What you do not like when done to yourself, do not do to others."

We have sought to teach these children to treat their companions with politeness and loving kindness; that the first duty to ourselves is to try to know ourselves, to respect love and reverence all that is good, true and beautiful, and to obey the laws of our physical, moral, intellectual, social and spiritual natures, so far as we can, for this is the whole duty of mankind; all children should honor, love, respect and obey their parents, and it is the duty of parents to give careful attention to the manners of their children. The training of children should be founded upon respect and obedience, but authority should be enforced by parents or guardians without destroying the self-respect of the children; every child possesses an innate sense of what is just, and do not do to others.

cannot listen to unkind words without being first wounded, and then hardened.

Spiritualism teaches that evil is the opposite of good, as heat is the opposite of cold; yet in a scientific sense cold is but a low degree of heat, and so evil is indeveloped good. Cyclones, storms, earthquakes and all the forces of nature are constantly at work fulfilling the laws necessary to develop this planet and humanity; and they appear to us as evils, but great good is the natural result.

Whose clear-discerning spirit-eye has swept the heavenly spirited. Whose pen has given us mental food to last the coming years.

All honor to the pieneers in this most noble cause; laws; still brighter will their memories grow as passing years roll on; Enshrined in all our hearts they live, though earthly labor's done.

Rejoice we, then, on this glad day of freedom and of love, That breaks the "King of Terror's" chains with power from above, And banishes to realms of mythold "Satan" and his

doubt; The grave was veiled in sadness, hope was almost

blotted out—
Till bending o'er the earth-spheres the angel-world
draw nigh,
And rent the veil asunder and bade the clouds to fly! And oh! what transformation those angel ones have wrought; What wondrous, mighty changes their coming here

has brought;
No orient tales of magic—of genii grim and tall,
Transforming hut and hovel luto gorgeous palace hall—
Can equal the reality our wondering eyes assail,
Nor reach the dazzling glories that in this age prevail. On wings of wind we travel-our words on lightnings Speak face to face together, though leagues between

us lie; The elements are harnessed, earth, air, and water ours, And man begins to realize his transcendental powers. Oh! Katle Fox, when o'er thy head the spirit fingers

by the Unairman, who delivered an invocation. Miss Georgia Reynolds of Lansingburgh recited the poem, "Charity," followed by an interesting address on Spiritualism, Ancient and Modern. The hymn, entitled "We Are Nearer Thee in Spirit and in Truth," was finely rendered, when Miss Reynolds submitted to her spirit-guides, and for one hour tests were given, some of them of a remarkable nature.

This young lady, if we are not mistaken, has a brilliant future before her in the spiritual work.

B. B. Martis, Chairman.

Hartford, Conn.

The Anniversary was celebrated here Sunday, April 1st. The hall was decorated for the occasion with potted plants and out flowers. Mrs. H. G. Holcomb of Springfield gave two excellent discourses, followed by Dr. Arthur Hodges of Lynn, who gave very fine-tests. The hall was crowded afternoon and evening. Singing appropriate to the occasion was renderd by Mrs. Ida Buntin, assisted by her brother, Mr. Lane of Meriden. Lane of Meriden.

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List, we wish those

You intrust your dearest interests to woman—you coulde to her keeping your honor, your children, the sacred interests of your home; why fear to trust her with the ballot, by which she can serve and defend all these?—Mrs. Zeralda G. Wallace.



THE ONLY PERFECT Substitute for Mother's Milk.

West Liberty, In.

We have a baby 20 months old who was raised on Meilin's Food; she was so delicate that no one thought she could live Meilin's Food saved her.

Mrs. A. J. WESTLAND.

Wilmington, Del.

I have cen using your Meilin's Food for my boy, nearly two years old, for the last month or so, and it has improved him wonderfully; he is just recovering from a severe limess and could not direst milic at all before using the Food.

Mrs. WM. J. QUINN.

SEND for our book. "The Core and

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address. Dollber-Goodale Go., Boston, Mass.

Bunner Correspondence.

Georgia.

BARNSLEY (Bartow Co.).-Geo. S. Barnsley, M. D., writes, on subscribing: "I cannot express my great pleasure and satisfaction when I first saw your advertisement in the Religio-Philosophical Journal, published at Chicago. My father, the late Godfrey Barnsley, Esq., of New Orleans and this plantation, was a subscriber to your paper back in the fifties. Somehow or other, during the sacking of our home, only a copy or two of the Banner of Light escaped Sherman's men. After the war I roamed a great deal, and finally stopped in Brazil, South America, for twenty-one years. I kept a copy a long time, and when I settled down enough to subsoribe I could not find it. In the list of periodicals, etc., which could be found in Brazil, at Rio, I looked in vain for The Banner; and since my return here, some six years ago, this is the first notice of this cherished paper that has met my attention.

The associations which I have with The Banner are dear to me. In the latter part of the fifties I had graduated from a Presbyterian University—so-called. It was the intention to make me a minister; against this I rebelled, for the more I studied this doctrine, that much the more the whole creed became abborrent to my instinctive sense of justice, and I suppose I might say cosmical sense. I am of a religion. when I first saw your advertisement in the Re-

the more the whole creed became abhorrent to my instinctive sense of justice, and I suppose I might say cosmical sense. I am of a religious turn. The Banner gave me light, and the phenomena which took place through my own instrumentality, of writing, table turning, etc., caused me to think that there might be something in Spiritualism. I was then in the ripening of manhood, with riches around, a beautiful home, and possessing a happy present and a future to be envied. I studied, and read everything in our library which could ent and a future to be envied. I studied, and read everything in our library which could give me an insight into Christianity as taught. I became deeply interested in Humboldt's Cosmos. My investigations in Spiritualism had ceased, but the impression remained, and my father continued in his full belief. I confess I wished to believe, but I had been flayed so deeply with the lash of Presbyterianism that the wounds were not healed. After many the wounds were not healed. After many years lobtained Allan Kardec. How lwished for The Banner! But my thoughts were busy and meditations frequent, during these long years of absence; I wondered what had be years of absence; I wondered what had be come of Spiritualism—I was in utter ignorance of the mighty advance since the fitties until I was directed to the Religio Philosophical Journal. I had, however, studied and read the works of A. J. Davis, the seer, and others, and was firmly convinced of the truths of Spiritualism, and now rest quiet and contented in spiritualism. spirit, looking forward cheerfully toward the change to another life, which in the course of nature in my case cannot be far off."

Connecticut.

BRIDGEPORT.-S. L. Hard, M. D., writes as follows: "On Sunday, March 25th, the anniversary of the resurrection of Jesus Christ, a spirit manifestation and materialization of nearly nineteen centuries ago, was universally observed thoughout Christendom by adherents of that faith. Sealed as was the tomb and the understanding of those to whom he had forethick that the event, 'the angel with countenance like lightning and raiment as white as snow' was seen, according to Matthew, by 'Mary Magdalene and the other Mary,' had rolled the stone away from the sepulcine, and told them, 'Ye seek Jesus: he is not here, he is risen. Go quickly; he goeth before you into Galilee; there ye shall ee him.' And as they went he met them, saying, 'All hail! be not afraid, go tell my brethren in Galilee they shall see me,' etc. These were exhibitions with which we of modern date are so familiar that it leads one to seek why we as modern Spiritualists cannot ask why we, as modern Spiritualists, cannot and do not accept, respect, yes, venerate the manifestations and teachings of ancient seers, acknowledge operation of the same laws we in the advance guard of modern time claim to recognize and understand, investigate their re-corded sayings, weigh them, what our reason and judgment can appropriate use, and condeum not what it cannot, for even our reason is a thing of growth, and what we cannot appropriate to-day, we may to-morrow.

A short time after Easter Sunday Modern

A short time after Easter Sunday Modern Spiritualism celebrates its Anniversary, and it is as singular an exhibition of human limitations that those who hang their faith in im mortality upon ancient testimony of spirit-manifestation should so questioningly regard the exhibition under their own eye, and reënact

the persecution of the Jews.

Let us who are favored with the new light brush away the cobwebs of prejudice, and seek to preserve the unity of the spirit, combining the old and the new."

New York.

BROOKLYN .- Emily B. Ruggles writes: "This statement has been made to me by Mr. Pendleton Lapham (an associate of A. J. Davis in Poughkeepsie in their boyhood days): THE BANNER has always been a consistent opponent of vaccination, and will be interested, I

nent of vaccination, and will be interested, I know, to publish facts in relation to treatment of smallpox, which is prevalent now both in New York and Brooklyn.

Mr. Lapham said that his cousin, Mr. Courtly Mayhew, contracted smallpox while in a bakery, where a man came from his sick bed suffering from smallpox in its worst form; he helped to secure the sick man, who was delirious and take him home and in due time ame down with the same disease.

down with the same disease.

Mr. Lapham, then a young man of twentythree, went to the celebrated clairvoyant, Mrs.

Tafft of Jersey City, who told him to heat two
bricks, put them red hot in a pan, pour one
quart of Jamaica rum upon them, seat the
sick man on a cane-bottomed chair, winding a
sheet with other covering about him, and
steam him for an hour, then remove him to
hed where he was to be kent warm for twenty. steam him for an hour, then remove him to bed, where he was to be kept warm for twenty four hours, and confined to his bed for nine days. Mr. Lapham fulfilled all the instructions given by Mrs. Tafft in the unconscious state, and burned the sheet that was wrapped about him, and which was covered with exudations of smallpox. The man recovered entirely. Mr. Lapham slept with him, caring for him in every way, without contracting the disease himself, and without any one else contracting it. Is not this a simple and sensible treating it. Is not this a simple and sensible treatment?"

California.

LOS ANGELES.-Ella Lucy Merriam writes: "Somehow there is a sentiment, fond and abiding, attached to THE BANNER, that has grown with its growth. It has been a household word for many years.

hold word for many years.

In my childhood I had a dear old uncle (only we devout Methodists thought him a little strange) who used to take The Banner, and it was of peculiar interest to me, because its Message Department gave such opposing ideas of angels to what my devout father had taught me; and when my eye rested upon a message given in Irish vernacular, the mystery became unsurmountable! But now all is changed—parents and uncle gone higher, while the father encourages his enlightened daughter to write for the selfsame Banner, which I should rejoice to do regularly and often were I equal in point of health.

Dr. N. F. Ravlin has succeeded in chaining the attention of larger assemblages to listen to

the attention of larger assemblages to listen to the expounding of the Spiritual Philosophy than any previous speaker. If the lights could be turned on the minds of the people of this place the number of Spiritualists would be surplace the number of Spiritualists would be surprising, but it is n't popular enough yet, and it is work to live the true spiritualistic life. I rejoice, however, to see all over Christendom the leaven working. Reader, do you want to aid the good cause? Do you want to see it hasten to pour its hallowed waters upon the aching wounded heart of man? Then live a pure life." is work to live the true spiritualistic life. I rejoice, however, to see all over Christendom the leaven working. Reader, do you want to aid the good cause? Do you want to see it hasten to pour its hallowed waters upon the aching, wounded heart of man? Then live a pure life."

New Hampshire.

MANCHESTER.—"A. B." writes: "The Spiritual Society held an interesting meeting in Red Men's Hall Sunday evening, April 15th. The exercises consisted of a plano solo; singing by the choir; a poem read by Miss S. Lizzie Ewer (of Portsmouth); a selection by the choir;

Helen Stuart-Richings.

To the Editors of the Banner of Light:

The recent and prolonged illness of this eloquent and true aposile of Spiritualines, so well known and dear to all who prize the higher inspirational teachings of the spirit of truth, has been a matter of profound regret among her friends, and calls for a brief explanation of her condition.

She was taken severely ill February 19th at Indianapolis, Ind., with nervous prostration, and for a while her attendant physicians despaired of her life—so that friends and relatives were sent for. The disease developed an almost total blindness, completing the condition of the spirit of truth, has been a matter of profound regret among her friends, and calls for a brief explanation of her condition.

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The recent and prolonged illness of this eloquent and true aposile of Spiritualism, so well known and true aposile of Spiritualism.

Miss Ewer then delivered a fine discourse. Subject given by the audience: 'The Need of the Hour.' After the lecture Miss Ewer gave some very convincing tests. She will be with us again the first Sunday in May."

In Memory!

THE DEMISE OF MAJ. CHORPENNING.

BY GEORGE A. BACON. THE sudden "passing on" of this well-known Spir-

itualist was a great surprise to his friends through ... out the country. Ill only a few days, his physical departure occurred on the morning of the 3d inst. at the New York Hospital, in that city, in his seventytourth year.

Major Chorpenning was no ordinary man. Inherit ing the happy combination of Pennsylvania Dutch and American stock, his early life and manhood exhibited the rarest qualities of physical endurance courage, intrepldity and enterprise; and the latter part of his life was valuly spent in efforts to secure the already earned and just results of his years of pioneer work on the frontier.

He was the first man to carry the United States mails across the continent. He established and owned the once famous pony express.*

Afterward, having a government coach contract, be laid out the road himself, and built a post station for relay of horses every twenty miles from Salt Lake to Sacramento. It was over this road, and in one of Major Chorpenning's coaches, that Senator Broderick Horace Greeley, and other distinguished public men were driven across the continent by the no less dis tinguished in his way Hank Monck.

At the suggestion of Secretary Cameron, President Lincoln requested Major Chorpenning to raise troops in the adjoining State of Maryland, which he immedi ately succeeded in doing; but the Major's desire and offer to organize and equip an independent regiment of selected men for special cavalry service, to be com manded by himself, was not then thought practicable. Such a corps. however, in the early days of the war would have proved of incalculable service to the country, as was afterward demonstrated by Gen, Custer, Gen. Klipatrick, Gen. Lew Wallace, and others. This earnest offer of Major Chorpenning showed his practi cal sagacity over that of the Secretary of War.

It was while carrying the mails over the vast Sierra Nevada mountains that he learned the Government had broken its faith and contract with him, which immediately brought him to Washington, where the writer first met him in 1863. His subsequent efforts in seeking to secure his formulated claim against the Government would have appalled many a man of toughest fibre. Often on the verge of abandoning everything and again seeking his fortune in the great West, so familiar to him, he would return to the prose cution of his claim with redoubled energy, employing the best legal talent in the country-Matt Carpenter, Gen. Butler, Judge Hughes, Judge Wills, and many others of note, being at various times engaged upon it. Finally the matter, by mutual agreement, was submitted to Postmaster General Cresswell as referee, and who, after six months' investigation, awarded to Major Chorpenning the sum of \$443,000 as being his

The Government, however, never paid this claim, which one of its high officials, specially chosen for the purpose, sitting on the case as a judge, decided was his by every right known to law and justice.

This cause celebre has already become historical, and the claim will forever hold good against the Government.

While prosecuting this matter he secured at one time \$12,000 and at another time \$60,000 for depredations committed by Indians, these claims being allowed by the Government.

For the last thirty years of his life Major Chorpenning was a pronounced Spiritualist, ever earnest in the advocacy of its principles and its philosophy. His accomplished wife was known by all Washington Society as a gifted medium. [The marriage of this couple in December, 1864, was appropriately recorded at the time in the columns of THE BANNER.] Their home here was the centre of attraction to all connected with the movement. Beneath its ever hospitable roof many of the old-time workers, lecturers and mediums known to the Cause found warmest welcome and en-

Often have I met in their parlors such friends as Father Pierpont, Nettle Maynard, nee Colburn, L. Judd Pardee, Thos. Gales Forster, Ed. S. Wheeler, N. Frank White, Warren Chase, Charles Colchester, Mrs. Hyzer, Charles W. Sullivan and a score of others scarcely less well known public exponents of Spirit-

The social retinions of Major and Mrs. Chorpenning were always occasions of great interest. It was at these gatherings that many of the higher officials of the Government received their first introduction to and knowledge of spiritual matters. And now both he and she have passed behind the vall, and entered upon the duties pertaining to another existence. Our best wishes for their highest good attend them in the realm of souls. Our friendship here was of the spirit -mutual and continual. Time and distance dimmed it not. Peace to their memory and rest to their spirits. May the compensations which came to them here only in part be theirs now in the fullness of en during satisfaction.

Washington, D. C., April, 1894.

*On the first trip which his partner, a Capt. Woodward, made, he was killed by the Indians. The Major then went it alone. t All of whom, with here and there an exception, have become denizons of the Life Beyond.

THE recent transition of MRS. F. O. HYZER will bring sorrow to the friends who gather from year to year at Lily Dale. During the last generation she has occupied a prominent and brilliant position on the spiritualistic platform. As a transcendental lecturer on metaphysical and physical topics she had few, if any, superiors. She had wonderful spiritual gifts, and as she had freely received she as freely gave. She had rare social qualities, and did not fail to secure the

and as she had freely received she as freely gave. She had rare social qualities, and did not fall to secure the respect and esteem of all with whom she came in contact. Intellectually and socially, it may safely be said, she was an honor to the Cause she so long and so faithfully served.

Physically Mrs. Hyzer has, we believe, for many years been frail, and only by mental force has disease been held so long at bay. She had an attack of grippe last November, from which she never recovered. All that the nuwearled service of devoted friends could do was of no avail. Her brother, Dr. C. L. Belden of Ravenna, Oblo, writes that "just before her transition she seemed free from pain, and said 'Saphio,' a spirit from another planet, who had been with her a great portion of the time during the last few years, and had guided her in the most important events of her life, appeared and said: 'I will soon be with thee, never to be parted.' She requested her sister, Mrs. Hazen (a symbolic medium), to be present when she passed away, that she might relate such visions as came to her. The vision presented was that of two departed friends. One of them poured the wine of life from a diamond pitcher into a diamond-studed goblet, and the room instantly filled with a filmy substance resembling clouds, and many departed friends appeared, singing and playing on instruments, which surpassed anything she had ever heard." Mrs. Hyzer (in spirit-life), it is said, looking into the casket, won dered that she could ever have wished to remain in the miserable tenement of clay.

"Oh! woary ones, ye may not see Your helpers in their downward flight,

"Oh! weary ones, ye may not see
Your helpers in their downward flight,
Nor bear the sound of silver wings
Slow beating through the hush of night."

But, surely

"There are, who, like the seer of old,
Can see the helpers God has sent,
And how life's rugged mountain side
Is white with many an angel tent." -[The Cassadagan, N. Y.

Helen Stuart-Richings.

serious illness. As soon as she was deemed well enough she was removed to Dubuque, Ia., where among the hills and pleasant surroundings of this clean pretty city she hoped to further convalesce and recover her health. The change seemed becasary, and yet she would not nor does she forget the kind and faithful ministrations of friends who in Indianapolis and elsewhere made her sickness lighter, and blessed the patient's chamber with love and flowers. She is now regaining her health, and has recovered the use of her eyes, but by the advice of her physician is unable to fill the engagement that she has made with societies and friends for the present. She, however, informs and qualifies me to say that she will fulfill all her camp meeting engagemente—and further that soveral months of next season are open, September being one of them. Her correspondence has been necessarily neglected. She can be addressed at her home in Minneapolis, Minn., where she will quickly arrange for all future spiritual work.

Personally, I regard Helen Stuart-Richings as one of the brightest lights lit by the angels on these shores of time, and as an inspirational speaker of a high order of spirituality and inspiration.

J. C. F. GRUMBINE (White Rose),

Inspirational Lecturer.

Spiritual Platform Notes

The Influence of Christianity upon Civilization,

AS the subject of MR. WALTER HOWELL'S discourse Sunday morning, April 15th, at Carnegie Hall, New York. The speaker said, in

Writers on this subject do not, as a rule, take the precaution adopted by the scientific men of excluding the possibilities of error through personal equation by instituting such checks as guard against inaccuracy. Early education gives a bias to the mind which, even in conscientious men, colors their thought, especially on religious themes; hence the misrepresentation of Pagan society by Christian authors.

India, Persia, Chaldea, Egypt, Greece and ancient Rome, were cited to illustrate the splendor of civilizations prior to the advent of Christianity. The philosophies of Socrates, Plato and Aristotle, with the moral teachings of these, and the ethical influence of the stoles, were pointed out as evidence that the sentiment of Christianity was not a new revelation, but took root in Pagan soil, and yielded fruit before the

The speaker contrasted the spirit of Paganism with that of Christianity, and noted their strength and weakness. He then traced rapidly the career of the Roman Church, cited the influence of Islam, the Crusades. the systematic persecution of all intellectual genius outside of the Church, and the revival of Greek thought in Europe which culminated in the Reformation, whose thunder-tones broke upon Europe when Luther de clared for liberty of conscience.

The conservatism of Christianity, while opposing intellectual advancement, has indirectly aided the opposition by making the progressive less rash in com ing to conclusions which might have, through haste proved more disastrous to science than a triumph wor after long and painful struggle.

The lecturer, while radical, was ever careful to ac cord all honor to the true and good in the systems criticised.

The characteristic of our period is approximation to a high degree of intellectual, industrial and political development, while the religious, asthetic and ethical elements of our nature are less marked in their expression. We are liable, in our exultation over the scientific triumphs of our times, to overlook those qualities and traits that need unfoldment. Our evolution must proceed on all planes of our being, that a fullorbed humanity may be the result.

L. O. ROBERTSON.

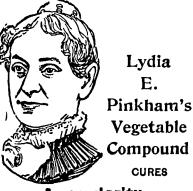
"How Shall We Bury Our Dead?"

R. J. W. FLETCHER'S guides gave an inter esting address Sunday evening, April 1980 Fifth Avenue Hall, New York, upon "How Postdon and Its esting address Sunday evening, April 15 h. in Shall We Bury Our Dead?" or "Cremation and Its Effect upon both Spirit and Mortal." From the beginning to the close the thought was advanced "that whatever would assist the spirit in disconnecting it self from physical conditions was bound to be beneficial in its results." The body holds for a long time attractions for the spirit, which are not absolutely broken until the spirit is released by the disintegra tion of the former, which may not occur for years Indeed, those who pass out through accident do not gather their magnetic forces perhaps for centuries.

So far as the health of the living is concerned, we have very little to say. That the present system of burial breeds disease and spreads broadcast the seeds of destruction will be readily admitted; every person of intelligence will be able to realize that fact. But there should be a consideration as to the state of the spirit after death, which the general mind is now too dull to appreciate.

Many, perhaps nearly all Christian people, would reject cremation because of previous education, and through a sense that in some way the old body, with all its imperfections, would some day rise from the ground and again become the "home of the soul." Especially is this true of those who teach the theory of the physical resurrection, and whose ideas are cill upon the purely material plane. To sensible people these objections are valueless, and have no weight what-

It is from the standpoint of the spirit alone that we view this matter. By the process of incineration the magnetic lines are cut off, and the spirit is allowed to rise to loftler heights; in a sense, it becomes absolutely free. Fire is the great purifier, and through this process the spirit is allowed to go on its way, untrammeled by earthly conditions. The speaker closed by asserting that in time this process will be universally adopted. A. E. WILLIS.



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POOR TIME FOR PORTS.

What wonder that the poets of this prosy age regret. That themes for making poesy are now so hard to get? Those pleasant rural pictures which for years employed the pen of poets have been crowded out to never come again.

The weary plowman never more shall plod his weary way;
He rides a sulky like affair—a jockey trim and gay.
The sower scattering the seeds affeld no more is seen.
For that, like all the other work, is done by a machine.

The scythe the mower used to swing is rusting in the A hired man now whacks the mules that do the work Instead. The merry cradlers in the wheat we can no more dis-cern:

The job they had they yielded to a patent-right concern. The jolly thrasher, with his flail, upon the old barn

He, too, has left the country, for his usefulness is o'er; With others he was pushed aside and forced to clear the way

For mechanism, dull and dry, that rules the land today.

The loom and spinning-wheel, which maidens used to ply with art,

Have gone, and naught has come to fill their once poetic part.
Stern realism rules the age from cradle to the grave— There's nothing left concerning which the poet's muse may rave.

Since pearly every task to-day is done by steam or Toil, as a poet's theme, has grown too practical, of Wherever we may turn there 's naught but mechanism And even poetry like this is made by a machine.

—Nixon Waterman, in Chicago Mail.

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Selections from Buddha. BY MAX MÜLLER.

Complied by MISS CLARA BAYES ROCERS, who in her preface says: "The following extracts are taken from one of the books of the East, known as the "Life of Buddha," by Asvaghosha Bodhisattva, translated from the Banserit into Chinese by Dharmaraksha, A. D. 420, and from Chinese into English by Samuel Beal, edited by the Oriental scholar, F. Max Müller. There is no direct translation of this work into English from the original Sanskrit, therefore in digging for sems must we bear in mind our limitations."

Nealty bound in white cloth cover. Price 345 cents. For sale by COLBY & RICH.

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Information to Settlers, How to get at What they Wont, How to Utilise it, What to Avoid. By H. L. WILLIAMS, an Old Resident. Price 25 cents.
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THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First National Association of Spiritualists, Washington, D. O., on Sunday, Jan. 7th, 1894. BY DR. F. L. H. WILLIS

Pamphlet, pp. 18. Price 5 cents; 6 copies, 25 cents. copies, 50 cents is copies, 60 cents; 60 cents is copies, 60 cents is cop

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Subscriptions to the Bankier of Light and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the eafest method to remit orders.

In quoting from THE BANNEH care should be taken so distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not sndorse the varied shades of opialon to which correspondents give utterance.

In No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Nowspapers sent to this office containing matter for impection, should be marked by a line drawn around the article or articles.

Panner of Pight.

BOSTON, SATURDAY, APRIL 28, 1894. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Luther Colby, Banner Editors.

John W. Bay,

Matter for publication must be addressed to the Editors. All business letters should be forwarded to the Business Manager.

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

New Trial Subscriptions!

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

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

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

Woman Suffrage in New York.

The women of New York are circulating through the State a petition to the constitutional convention to be held in May at Albany for the omission of the word "male" from the State Constitution as a qualification for voters. Woman suffrage meetings are held with increasing frequency in New York City and cal and instrumental music and elocution.

Procklyp and circulars are issued for and wide

The affair was a great success. Brooklyn, and circulars are issued far and wide soliciting signatures to the petition. The present woman suffrage campaign has some features which make it different from any others which have been waged in this part of the country. Not the least of these is the interest shown in certain social circles which have passed through previous equal suffrage storms and shown scarcely a ripple. The names of what is called the voluntary committee show the extent and importance of this interest. This committee is really quite separate from the regular League, although it works in similar lines and for precisely the same object, namely, the passage by the coming constitutional convention of an equal suffrage amendment.

The petitions, as already stated, have been scattered broadcast throughout the State. Between one and two hundred have been placed in the leading hotels and apartment houses of New York City. Hundreds of them are displayed on the parlor tables of private houses, and many a boarding-house has surrendered its entire quota of names. A canvass has been made in the Assessor's office of the books of 1892, in order to ascertain the proportion of taxable real estate owned by the women of New York City. And it has likewise been done in other parts of the State. It was found that twenty-two per cent. of the taxable real estate of Brooklyn was owned, in 1892, by women. This amounted to about \$103,000,000, and has probably increased since then. In the course of this work of investigation throughout the State it is discovered that outside the city of New York about \$500,000,000 worth of property is owned by women. The New York records, when made up, are expected to more than double those figures.

The parlor meetings constitute a feature of the canvass of singular interest and fresh importance. They are an index of the way in which women will retain their femininity even in politics. The mass meeting notion does not seem to appeal to them very much. In the first place, every woman present is expected to express her sentiments on the subject of woman's suffrage, whether favorable or unfavorable. Then follows a systematic debate, one woman being called on to state her position and another one to answer her Women of recognized social position are helping a great deal by the interest they are taking.

One of our valued correspondents, writing from New York City, says: "I was glad to see that you have opened your columns to your own reminiscences; nothing could be more interesting. Go on with the good work." Our good friend, Bro. Jones, late of the Utica Olive Branch, writes to the same effect.

The managers of the Spiritualist campmeetings, which are to be held in different parts of the country during the coming summer months, are actively at work getting things in order, engaging speakers, etc. We desire them to forward to THE BANNER full reports of the proceedings.

to Read!

Just now the people of this State are threatened, by their law-makers at the State House, with the enactment of a Doctors' Plot statute-in a mild form, but destructive of the precedent thus far held to that no additional legislation is here needed for the protection of the people, inasmuch as the present laws against malpractice, if enforced, are fully equal to this work. The old adage, "look, before you leap!" is preëminently applicable to the case.

Here is the record of a test case just brought up under the new Connecticut "license" law. which was reported, on its passage, to be so mild and innocuous. We quote from The Hartford Times:

WATERBURY, April 10th.
Helen Ashland Kean, the woman who has persisted in practicing medicine in this city without a State license, was arraigned in the Police Court this morning before Judge Root, upon complaint of State Secretary Lindsley. She was found guilty, but sentence was deferred until Saturday...."

We are in receipt of the following letter from the persecuted clairvoyant, which shows up the matter in its true light. Let the people of Massachusetts beware, ere it is too late:

A DECISION THAT INTERESTS EVERY CLAIRVOYANT IN CONNECTICUT.
To the Editors of the Banner of Light:

IN CONNECTIOUT.

To the Editors of the Banner of Light:

Judge Root of Waterbury has decided in the Police Court in the case of Helen Ashland Kean, Medical Clairvoyant, that no clairvoyant who uses drugs, medicines or poisons can practice in Connecticut without violating the statute which reads "This act shall not apply to... the use of proprietary remedies sold under trade-marks issued by the United States government; nor to any chiropodist or clairvoyant who does not use in his practice any drugs, medicines or poisons."

This is of course a test case. Upon Judge Root's decision hangs the future of every unilcensed, unregistered clairvoyant, chiropodist or healer of any description. We must not use drugs, medicines, poisons. As herbs are medicines, we are restricted from using them. Even in our own particular families we are not allowed to prescribe an herb. We must decide between the privilege of dying, or of calling in a licensed practitioner, with or without experience. He is licensed; he can treat us as he thinks for the best; he can give our diseases the name that suits him; and it we die under treatment he can permit us to go back to mother earth. The flat goes forth, Doctor with us or die! Clairvoyants, this interests you! Have you, for the benefit of mankind, used in your practice any herb? Beware! you are violating the statute. God doubtless designed these herbs to counteract the "ills to which flesh is helr," but the medical profession and the law, which is the handmaid of that learned body, say, don't prescribe herbs unless you have a license. Is it not like "vending the light and air"? The majesty of the law must be sustained in their imperial prerogative, whatever the result.

With thirty years' experience in hospital and in families, I am not—by Judge Root's decision—as competent to diagnose disease or prescribe treatment as a fiedgelling graduate who looks down from behind the barricade of his license—and invokes the law and his compatriots to sustain his weak knees and cloak the record of his f

An appeal has been taken from Judge Root's decision, and the case will be tried in the Superior Court early in June.

Helen Ashland Kean (Clairvoyant).

157 Bank street, Waterbury, Conn., April 21st.

The Anniversary in Great Britain.

Bro. J. J. Morse writes to THE BANNER from London, under date of April 7th, another number in the highly-interesting series of 'Echoes from England," which he has been contributing to our columns for some time

We shall print his favor in our next issuemaking at this time the subjoined extracts therefrom, concerning the observance in England of the Forty-Sixth Anniversary of the Advent of Modern Spiritualism:

"On Good Friday, the 23d ultimo, a notable, "On Good Friday, the 23d ultimo, a notable, and in every way gratifying, celebration of the Forly-Sixth Anniversary of Modern Spiritualism took place in Manchester, in the large coöperative hall in that city. Upward of six hundred people sat down to the tea provided, and the evening meeting numbered nearly nine hundred persons. The assembly was presided over by Mr. John Lamont of Liverpool, who has won for himself the name of Spiritualism's 'Grand Old Man,' and justly so, too. Addresses, excellent in tone and justly so, too. Addresses, excellent in tone and a propos to the occasion, were delivered by Mesdames Stansfield and Wallis and Messrs. Armitage, Chiswell, Johnson, Tetlow, Rooke, Wallis, and the writer, while Mdlle. Lucretia and Miss Rickards and Mr. Byles supplied volumental music and closurion.

Another celebration was held, a week later, at Morse's Hotel and Spiritualists' Headquarters, Florence House, 26 Osnaburgh street, Euston Road, London, N. W., where upward of sixty guests assembled, and social inter-course, music, song and brief addresses by Miss A. Rowan Vinceut and Messrs. Thos. Miss A. Rowan Vincent and Messrs. Thos. Everitt, Thos. Shorter and the present writer were delivered. Though but a semi-public affair, it was the only social reunion in honor of the event held in this city. To-morrow (April 8th), Mrs. Emma Hardinge Britten, under the auspices of the London Spiritualists' Alliance, will deliver her lecture on 'What New Thing has Spiritualism Taught, and What Good Thing has It. Done?' in St. Andrew's Hall in this has it Done?' in St. Andrew's Hall in this city, as an Anniversary address. These three efforts really mark about all that British Spiritualism has done to commemorate our Cause's

Profit-Sharing.

We understand that an Association, having for its object the promotion of profit sharing as a distinctive feature of industrial relationships, has recently been organized in Boston, of which Mr. Carroll D. Wright of Washington is President, Gen. Francis A. Walker of Boston and Mr. N. O. Nelson of St. Louis are Vice-Presidents.

The underlying idea is that in addition to certain stated wages, the payment of dividends to the workman or employé out of the annual profits of the mill, manufactory, or other business with which he is connected. would constitute a sure pledge of industrial contentment and peace, and prove such an incentive to diligence and care as not only to enhance the profits of his employer, but be of

marked benefit as well to the employé. This is a capital scheme, if its managers prove to be scrupulously just, otherwise it will be detrimental to the very cause for which the organization is established, namely, the permanent adjustment of differences between the employer and employe, which have caused much trouble all over the country in recent years—and still exist.

Mrs. Butler's Festival, May 5th.

As is well known to the readers of the BAN-NER OF LIGHT generally, MRS. MAGGIE BUT-LER takes great interest in the work of the Children's Progressive Lyceums in Boston and vicinity-having devoted much time and energy to this special department of Spiritualism. In her earnest efforts for the good of the children she has secured this year the spacious MUSIC HALL of this city, and will give on MAY 5TH another Festival-similar to the one of last season which she so successfully inaugurated there-holding two sessions, afternoon and evening, when we hope to see present the most prominent Spiritualists of Massachusetts and other States as well. All are welcome.

Tickets for the Festival may be had at the BANNER OF LIGHT OFFICE.

From his residence, 110 West Brookline street, Bos ton, Mass., April 19th, Mr. Jacob Edson—a veteran and generous Spiritualist—passed to the Higher Life, after an experience in mortal of seventy-five years. The funeral service over his remains was held in Berkeley Hall on Sunday, April 22d, at 1 r. M. The large hall was well filled, and the desk was decorated; with beautiful roses, lilles and evergreen, emblematio of the life of our deceased brother. The solemn series vice opened with the song "Some Sweet Day, By and, By," very feelingly sung by Mr. John T. Lillie and Mr. John W. Lane. At the request of Mr. Edson, Dr. H. B. Storer conducted the service.

After the singing Dr. Storer read the following poem, adapted, with slight alterations, from the original of Rev. M. J. Savage, found in the Minister's Hand-Book:

I LOVED him, friends; and in the mourner's place Would I sit slient with my tears to-day; But now his lips are still, and I must speak; But what words can our thoughts of him portray? But what words can our thoughts of him portray?

A true and sincere man! With open mind,
And heart all crystal-clear, he faced the light:

For, though it pained him, still, with steadfast gaze,
As on the sun, he dayed look on the right.

No ear he stopped, although the Voice Divine
Bade him walk onward in an untried way;

Such faith in God was his he could not doubt
The star of truth must lead toward the day.

Stern was he in the battle for the right,
With foot that faltered not, though hard the path;
The fire of love for man that warmed his soul
Against all wrong could flame with virtuous wrath. Yet gentle was he as a little child; And in his tender, sympathetic heart, Weakness and sorrow found a hiding place; No pang of others but he felt the smart.

And from his home, a shelter of the oppressed, His love for man o'er all the earth outshone; No earnest cause appealed to him in vain That hoped to lead the old earth up and on. The body sleeps, the symbol of our friend, Free from all sense of wearlness and pain; Death drew her restful curtains round his bed And, though we call, he will not wake again Nor would we wish to wake him if we might; For he has seen the Unseen face to face; His work on earth is finished. Who would dare To call him down again from his high place?

And yet, oh! friends, it is such men as he
That make the earth seem empty when they leave.
That he was noble is our comfort now,
And yet 't is for this very cause we grieve. To you, whose broken home will seem so still,
Bo vacant, now that he has gone away,
I fain would speak some word of hope and cheer,
And yot what is it any one can say?
None doubts 't is well with him. But you will long
To clasp his hand, to see his face once more.
At morn you'll listen for his cheery voice;
At night, to hear his footfall on the floor.

At night, to hear his footfall on the floor.

The sting of death remains when all is said;

For it is this—that those we hold so dear

No longer walk the ways of life with us;

We want them happy, but we want them here.

When all is said and done we come to this:

Though clouds be round us and tears dim our way,

We still will trust that He who makes the night

Will lead us through it to the coming day!

We 'll hide his loving memory in our hearts;

We 'll follow in the pathway that he trod;

We 'll make each day another step upon

The stairway leading up to him and God.

Another song '' Gethering Home'' was weary for

We'll follow in the pathway that he trod:
We'll make each day another step upon
The stairway leading up to him and God.
Another song, "Gathering Home," was very finely rendered by Messrs. Lillie and Lane, assisted by Mrs.
Thompson. Dr. Storer spoke substantially as follows:
"Now that the dignity of death rests upon those noble features, we are obliged to confess that we shall see his mortal form no more. The spirit is revealed in all the splendor of the spirit-world, and though we are no longer permitted to receive valuable instruction from his lips, his deeds are prompting us to better living. We know that the falth of Jacob Edson was in the Fatherhood of God and the Brotherhood of Man. He helieved in the dignity of human nature, notwithstanding its imperfections, and that Almighty power would carry the great work of nature to perfection; that we are truly the children of God. His daily life was an exemplification of his noble character, and, when in his presence, we could but feel that he took all humanity in his arms. Our friend has walked with us seventy-five years, and there are many present who were associated with him in his work for reform in early life. He was a servitor, and his service was rendered freely. Forty years ago he was profoundly interested in the abolition of human slavery, and his home was always open to the escaping slave. His soul owed no allegiance to a government which held human beings in slavery, and he did all in his power to ald those who stood up for principle against oppression.

When human slavery was abolished he turned his attention to other reforms; and the cause of the Indian became one of the next importance. Later, in the Veteran Spiritualists' Union, we found his donations coming in to ald the necessities of suffering humanity, and the history of his life will show that this has been his work!"

The case of a professor in a theological seminary high in standing was referred to, who owes all he is or ever will be to the assistance rendered him by Mr. He has walked our str

"He has walked our streets unobtrusively—very little known except in the line of an inventor—where the laboring men have cause to remember him." Several of his inventions were spoken of as having come when they were needed, and by which he was enabled to do good. "He might not care to have these things mentioned, but we feel that it is due the public that his virtues should be made known, in order that we may profit by his example. The Spiritual Philosophy was to him a fact, and he had the largest charity for all. He believed that not one life was given in vain. His own words represent his essential faith, and I quote them:

own words represent his essential lattin, and I quote them:

'We are growing old—some of us are ready to bloom in etemal youth. The change called death is inevitable; it is the going-home time of life, to meet our Father, the principle of eternal life unfolding in our death.

The cowds were im Individualization is the contract of th

friends. Ours is the new, the eternal, the universal religion of life unto higher and still higher life. It fits and fills every conceivable condition, leaves no one out of our Father's house, and must eventually satisfy all the innate longings of the human soul.

'We have the poor, the sick, and the afflicted with us. If we will, we may do them good. We have a home not made with hands, eternal in the heavens; but to get there we must cooperate with Nationalists, good men and angels in these earthly matters, such as the Veterans' Home, and other practical things that await our doing.

good men and angels in these earthly matters, such as the Veterans' Home, and other practical things that await our doing.

'I have been converted from my non-resistant doctrines. Now I will reither fight nor run; I will be heard; I will resist evil; I will contend; for the good of the heathen as well as the Christian world; I will not budge; I will stand for the right in the last ditch if need be, as I am guided by the spirit of truth to do. 'Happiness, satisfactory contentment, spiritual mirthfulness and universal thanksgiving that lasts all the year round, are the unfoldment of enlightened love—the Savior of the world—and demonstrate the fact that life is worth living, "that he who feels another's woe has something here of heaven."

'Happiness is not obtained by direct seeking; it is the substance of well-doing reflected; it fits, fills and magnifies the human soul; supposes some upperstanding and guidance as well as good intent to all. It necessarily regenerates and transforms the finite soul from the aulmal, through the human, into the Infinite—the Eternal Finality—the conscious "I am that I am," without beginning or end, now and forevermore. Amen.'

Recently our friend became instrumental in form.

more. Amen.'

more. Amen.'
Recently our friend became instrumental in forming a Nationalist Club, and there are many present who recognize his earnestness in the prosecution of that work. He desired no estentations display at this service, and there is none. The few beautiful flowers here presented are typical of his life. He believed so firmly in the inspiration of truth coming from the Infinite Spirit. He gladly welcomed any avenue through which he could receive instruction, and admired fidelity to duty when represented by any speaker.

speaker.
We all loved our friend, and although we shall see his form no more, we know that we shall have the influence of his life, and when our time comes to throw off the mortal we shall welcome him upon a brighter

This impressive service closed with "No Night There—God is the Light," by the choir, assisted by Mrs. R. Shepard Lillie. F. A. HEATH.

The Decease of Major Chorpenning Was announced briefly in THE BANNER of April 21st. By reference to the third page of the present issue the reader will find a short blographical record (touchingly rendered by our old friend George A. Bacon of Washington) of the determined, active and useful life in the mortal of him who has now "put on immortal-

A letter from a correspondent in New York, under date of April 17th, puts us in possession of the following additional details:

ing additional details:

"The funeral services over Major Chorpenning's remains were held at the residence of our well-known sister, Mrs. M. E. Williams, 232 West 46th street, New York City. They were ably conducted by Mr. Wilson MacDonald, assisted by Mrs. M. E. Williams and Mrs. M. E. Williams and Mrs. M. E. Williams and Mrs. M. E. Wallace—all of whom paid eloquent and loving tribute to the worth of our departed brother, who for many years has been known as an earnest advecate of the Spiritual Philosophy—giving of his means most bountifully to the Cause; while a resident of Washington he made donations to the Lyceum there in one year of over one thousand dollars—fitting up its ball, etc. His home was always open to all interested in the investigation of Spiritualism.

As his entranchised spirit passed from earth in the full knowledge of the divine truths of Spiritualism concerning the life beyond, we grieve not that the soythe of death hath mown the fully ripened grain—for well we know with Bands Immortal hath the Golden Sheaf been bound, and safely garnered by angel hands into our Father's keeping."

A report of the address of Mr. Wilson MacDonald, delivered at the funeral of Major George Chorpenning, has been received, and will be published

Something for Massachusetts People DECEASE OF MR. JACOB EDSON. The Massachusetts Doctors' Plot Bill Is still on the tapis at our State House, having passed to a third reading in the Senate; but it is to be hoped, when the House considers the question, and sees the injustice of the proposed measure, its members will vote it down. Here is what a late number of the lively Republican

"If the Legislature passes the bill to put us all under a commission to determine what doctors we shall be allowed to call, why not go further, and assign the doctor directly to the family? This regulation of what ought to be, if anything, a man's personal matter, is going further than people like."

The Late Jacob Edson.-In another column will be found a report (specially prepared for THE BANNER) of the funeral exercises held in remembrance of Mr. Edson, in Berkeley Hall. Boston, last Sunday. Of Mr. Edson and his life-work The Herald of Boston for April 18th records:

of Boston for April 18th records:

"Jacob Edson, of the Edson Manufacturing Company, died in this city yesterday of disease of the kidneys. He was born in Dorchester Jan. 20th, 1810. He was a true exponent of altruistic Spiritualism. At the time of the anti-slavery movement his house was a branch of the so-called 'Underground Railroad,' he himself, for fear of detection, driving the hack which contained the jugitives, directly by the Court House during the trial of Anthony Burns. He was, a member of the Second National Club. He was the inventor of the street-sweeping machines used in the streets of this city."

Married:

At the home of her father, Mr. William C. Tallman, on Thursday, April 19th, 1894, Miss Florence May Tallman was united in marriage with Mr. Leon Martin Abbott. We wish the newly-wedded all the happiness which is accorded to mortals here below.

The message of Spiritualism to the modern world is succinctly set forth in the address of Miss Florence Morse before the Marylebone Society, London. See first page.

NEWSY NOTES AND PITHY POINTS.

"That's what I get for my pains," said the youngster who was ordered to swallow a dose of castor oil.

Floating rumors are rotten timbers.

It don't always pay To turn night into day.

An astrological publication in England speaks thus of the Prince of Wales, and his stars for '94:

"The Prince's directions quite accord with those of the Queen and Mr. Gladstone in foreshadowing trouble, changes, and events of national importance. It seems as it his elevation to the throne were at hand at the end of 1895, or early in 1896, and the Prince himself will not escape illness, and family and national loss, under the severe directions which will follow."

Apples did n't materialize very well last year. Look out for a big crop next season.

OUR OWN COUNTRY, of which No. 1, Series 1, has been received, is a weekly magazine of fine art, edited by James Cox. It is the purpose of the publishers to represent the spiendid natural scenery of our native land in a series (twenty numbers) of nearly five hundred engravings from photographs, accompanied with graphic and accurate descriptions. The present issue of sixteen pages is devoted to the Upper Mississippi and the northern lakes. The engravings, many of which are full-page, are exquisitely clear and finely finished. Published by the National Art Co., Security Building, St. Louis, Mo.

Watering the milk in restaurants is still going on in this city, notwithstanding inspectors are employed by the government to stop the swindle.

"Flying machines" are still in existence with theoogians. That is, they continue to picture angels with

THE NEW HOLIDAY .-- April 19th has by legislative action been set apart in Massachusetts for observance as a holiday, in place of the old New England 'Fast." The anniversary of the day, when one hundred and nineteen years ago the British troops were so thoroughly routed by the yeomanry of Lexington, Concord and Acton—and the revolutionary war which severed the colonies from the mother country was virtually begun-was celebrated on Thursday, April 19th, 1894, with special services, sham battle, etc., under the Governor's Proclamation as "Patriot's Day." The crowds were immense and jubilant.

Individualization is the crank of creation. Unity of

It is pleasant to know that THE BANNER is highly ommended everywhere among all good people.

Mrs. Betsey Davis of Mansfield, Mass., still healthy, has just celebrated the anniversary of her one hundred and first birthday. She was six years old when George Washington died

The frowns of Fate are but the smiles of God.

THE DOLIBER-GOODALE Co., of Boston, proprietors of Mellin's Food, whose increasing prosperity has been most marked, owe the greater measure of their success to the breadth of view and sagacity of the President, Mr. Doliber. Once a year a dinner is given to the heads of departments and traveling men, at which the President requests suggestions from all, and a free discussion of methods to be followed. The last annual dinner, in December, 1893, at the Parker House, Boston, was like a happy home-coming, and was a great success, strengthening and deepening the cordial relations and perfect confidence existing be tween the travelers and manager of the company.

A Brooklyn child's death has just been caused by mpure virus used in vaccination, says the New York World. All virus is practically impure.

Earthquakes shook down many Greek towns last Saturday, with loss of life.

The paper on which letters to Queen Victoria are written must not be folded. No communication which bears evidence of having been creased will ever find its way into Her Majesty's hands. The proper method is to write on thick, glossy white paper, and to dispatch the missive in an envelope which fits it. This

is just what we intend to do. It may be warm weather in May.

Doctor—"Man alivel what made you take forty grains of quinine when I said only ten? Some one made a mistake." Man—"It was you, doctor, when you told me I could take a swallow of whiskey after each dose."—Chtoago Inter-Ocean.

But never mind, I am "man alive" yet. The Call for the Reception to Gen. Neal Dow and International Temperance Congress on June 8d, 4th and 5th, at Prohibition Park, Staten Island (New York City), has been signed by about seven hundred of the most prominent and representative leaders of Temperance in the United States and the Dominion. including the general officers of the various large Temperance organizations. For additional information concerning excursion rates, etc., address Joseph A. Bogardus, President of the American Temperance Union, 167 Chambers street, New York City.

The entire scope of evolution is to reduce this chaos to order; to lift this mute, melancholy and prostrate universe into human personality. To evolve at length a self-conscious personality is the end in view of the entire process. Thus "the Word becomes flesh," that might finally become the Word. - E. M.

Spring Fever.-Daisy time, lazy time, time to roll over in shadders o' medders, on beds o' soft clover! Beamin' time, dreamin' time; feller keeps wishin' that daytime was playtime, an' all the world fishin'!

are a success. Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the

Jack Frost is the only person whose fruitless efforts

scalp, curing grayness, baldness, dandruff and scalp

Interesting Letter from Dr. F. L. H. Willia.

To the Editors of the Banner of Light:

One by one our veteran Spiritualists are rapidly going to swell the great throng of invisibles that encompass us about, a " great cloud of witnesses."

On Saturday, the 14th Inst., I was called upon to officiate at the funeral of Washington S. Throop, Hsq., who passed on from Pultneyville (a beautiful little village, located on Lake Ontario), at the advanced age of eighty-four. He had been an earnest Spiritualist from the earliest days of the Hydesville manifestations. For more than forty years his faith had been as a lamp to his feet and a guide to his path. Its literature was an unfailing source of delight to him. He was a great reader up to the very last week of his mortal existence.

He was a man of noble, genial nature, of sterling integrity, upright and honorable in all his dealings with his fellowmen, and was respected and loved by his fellow-townsmen and by all who knew him. Hav-ing always, all through his long life, been a great reader, his mind was richly stored with general information, and he had the happiest way of imparting his information unto others, so that to all his relatives and friends he was a constant source of pleasure and instruction. Up to the very last week of his life he retained his faculties undimmed. The summons came suddenly. The struggle was protracted but a short time. Only a few hours was he confined to his bed. Peacefully he breathed out his life, and entered the beautiful realm of spirit-life that nearly half a century had been to him as real a state of existence as the mortal, and far, far more beautiful, and where his spirit-wife awaited his coming.

The community manifested their respect and affec-

tion by crowding the large house in which the funeral services were held, and they listened with profound attention to the writer of this as he attempted to expound the faith so dear to the departed brother and

Soon the old-time Spiritualists will all have left the present stage of action, and their places will be filled by a new generation.

On the first Sunday in April I was most unexpectedly called to speak in Waverley, a short distance east of Elmira, on the Erie. It was the Sunday dear to Spiritualists, and all over the land it was being celebrated as the Forty-Sixth Anniversary of the advent of what is known as Modern Spiritualism.

There are but few Spiritualists in Waverley, but they love their faith, and are enthusiastic in its behalf. They hire a very pretty little hall belonging to the A. O. U. W., and have all the speaking they can. Frequently they have an opportunity of catching some of our speakers on the wing, so to speak, who are passing through, and our good brother Lyman C. Howe has been with them to some extent in times past sowing the good seed.

Our services were in the evening only. The audience filled the hall to its utmost capacity. The ladies decorated the platform beautifully with potted plants in full bloom, and with cut flowers, also with flags and evergreen, so that I spoke from a bower of floral beauty. The music was excellent, and the audience listened with profound attention while I unfolded to them for nearly two hours the revelations of Spiritualism to me individually, concerning some of the greatest problems of human existence.

The Secretary of the Association, Mrs. C. T. Lyons, writing to one of our journals concerning the occasion

says:

"We were fortunate in securing as speaker for the occasion Dr. F. L. H. Willis, whose fine inspirational gifts held the audience in rapt attention for two hours. He opened his lecture by explaining the Anniversary of Modern Spiritualism, a day that is celebrated all over the world. Then he took as his subject 'What Spiritualism has Taught me Concerning the Great Problems of Life, Death and Immortality.' I fall in language to give you the beautiful poetic expressions of the truths presented. Those who have listened to his magnetic eloquence will know of whom I speak, and to those who have not I would say, by all means secure his services the first opportunity, and you will receive great blessings."

Thanks, my good sister, for your voluntary testimonial of kind, appreciative words.

Last evening I delivered in Geneseo the first lecture upon Spiritualism that has been given there in twenty years—a town in which the outspoken Spiritualists may be counted upon the fingers of one hand, and where all the evangelical churches are fully represented. It is a town of two thousand five hundred inhabitants, surrounded with a panorama of rare loveliness. The beauty of the Genesee Valley, in which the town is situated, is unrivalled. One of the finest normal schools in New York State is located at this point.

It may be said to be a stronghold of Old Theology, and the Church influence dominates everything. But I had an audience filling the hall, and I was told there were clergymen present representing the Methodist, Baptist, Presbyterian, Episcopalian and Catholic Churches. I have seldom addressed an audience that listened with closer attention as I expounded the Philosophy of Spiritualism, and illustrated from my own experience the remarkable phenomena upon which it is based.

The gentleman through whose instrumentality I went there assured me that my lecture made a profound impression upon the audience, the most of whom were said to be wholly ignorant of the subject treated upon.

So wherever I go I find the fields white for the harvest, and the hearts of the people, all unconsciously to themselves, ready for the reception of the truths of he Spiritual Philosophy.

The first Sunday of May I make my first appearance in St. Louis, where I am to lecture, and I hope teach also, through the month of May; to be able to form classes there in the development of the Higher Nature and the Spiritual Powers of the Soul. My classes in Boston and Cambridge during my engagements there in February last, were marked with the same interest and enthusiasm that characterized my Washington efforts. I enjoy this part of my labor intensely, because the results of it are so manifest; whereas the results of my platform work I have to take largely on

Faithfully yours in every good word and work, DR. FRED L. H. WILLIS. 46 Avenue B, Vick Park, Rochester, N. Y., April 21st, 1894.

Testimonial to Charles W. Sullivan.

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. Dramatle Company will be presented, and a grand Old Folks' Concert, with a large chorus, assisted by Miss Louise Horner, Miss Mabel Waite, "Little Eddie," Winnie Ireland, Carl Lee Root, Charlie Hatch, Willie Sheldon and others. The following named will also take part in the exercises: Miss Lucette Webster, Mr. J. T. Lillie, Miss Millie Smith, Little Olive Smith, Master Eddie Ramson, Mr. Henry Myers, Mr. W. H. Boyce, Mr. A. D. Coul, Miss Amanda Balley, Miss Bertle Felton, Mr. Geo. E. Shaller, Mr. Willis Milligan.

Tickets, twenty-five cents; reserved seats, thirty-five cents. For sale at the Banner of Light Bookstore, and by members of the Ladles' Aid Society, the Industrial Association and the Children's Lycoum. All desiring tickets in quantities can secure them by applying to J. B. HATCH, JR., Manager.

38 Sydnoy street, Savin Hall, Boston, Mass.

Feeding the Sick.

In many instances invalids are restricted by physicians to easily-digested food, usually boiled or sterilized milk is prescribed. In such cases the value of Borden's Peerless Brand Evaporated Cream, or unsweetened Condensed Milk, is apparent. Prepared by New York Condensed Milk Company.

The BANNER OF LIGHT BOOK. STORE-with its large variety of excellent Spiritualistic and Liberal Works-is the most extensive institution of the kind in the world. and should receive the encouraging patronage of Spiritualists, Liberals and Inquirers alike everywhere, Orders solicited from all parts of the globe. For terms, see special notice at the hend of the first column on our fourth

MEETINGS IN MASSACHUSETTS.

Lymn.—Exchange Hall was well filled both afternoon and evening last Sunday. Dr. Charles Faulkner noon and evening last sunday. Dr. Unaries rathkner presided. Appropriate music was rendered by Mrs. G. D. Merrill. Prof. J. Clerg Wright of Cincinnati, C., was then introduced as the speaker of the day, in place of Mrs. A. H. Colby-Luther, who had been called home on account of her only son's illness. He said that American institutions are based upon the principle of democracy—a government of the people, for the people, by the people. Liberty can only remain secure in the hands of an educated people. His lecture was interesting, and he received well-merited applause.

cure in the hands of an educated people. His lecture was interesting, and he received well-merited applause.

He spoke in the evening on the soul as an entity and its future progress. His discourse was highly appreciated by the large audience.

Mr. Wright will lecture and give psychic readings next Sunday, at 2:30 and 7:320 p. M.

88 South Common street.

Spiritualists' Association.—Last Sunday Mrs. M. S.
Wood occupied the platform at Cadet Hall.

Afternoon services consisted of song, invocation, solo by Mrs. Libby, reading of original poem by Mrs. Wood, entitled "Valley of Silence." Mrs. Wood then delivered an address, which was especially interesting and instructive, as it was illustrated by the narration of personal experience of over thirty years in the field of spiritual work.

At the evening session a very large audience greeted this veteran worker, who, after reading an original poem. "The Council of Nations," gave a powerful and stirring address, taking for her subject the theme of the poem. Her every utterance was most attentively listened to by the large and appreciative audience.

Mrs. M. C. Chase, President of the Ladies' Aid Society, followed, under the influence of "Messenger Bird," in tests and communications, which were particularly clear and readily recognized.

Next Sunday, April 20th, Dr. F. H. Roscoe, speaker, clairvoyant and test medium, will be with us.

I. WARREN CHASE, Seo'y.

Malden.-At Odd Fellows Hall, Sunday evening last, Mrs. N. J. Willis of Cambridgeport gave one of the best lectures we have had this season, the subject being taken from the audience, "What Lesson is Taught by the Life of Socrates?" Next Sunday even-ing we shall have with us again Mrs. C. Fannie Allyn of Stoneham. J. R. S.

of Stoneham.

The Malden Children's Progressive Lyceum met at Odd Fellows Hall Sunday afternoon, W. E. N. Potter, Conductor, presiding. The "Lyceum" was the topic again taken up for special study, and the life of Socrates was reviewed. Mrs. C. Fannie Allyn was present, and gave a very pleasing address to the children. Remarks were also made by Dr. Toothaker. The Banner March was directed by Master Leo Putnam, plano, and his father, Dr. Putnam, violin; plano duet, Miss Chatfield and Miss May Carter; recitation, Bertha Willard; recitation, Annie Goodwin; plano solo, Mr. Leo Putnam, who responded to an encore; recitations, Harold Lord, Charlie Chatfield, Maude Willard and Etta Palmer; plano duet, Miss Chatfield and Miss Florence Willard; closing remarks by Mrs. C. Fannie Allyn.

Allyn.

On May 23d, at Redman's Hall. Malden, Mrs. Butler and the children of the Hoston Lyceum have kindly volunteered to give a grand entertainment for the benefit of the Malden Lyceum.

JOHN R. SNOW, Sec'y.

Springfield .- Prof. W. F. Peck, regular speaker of the First Spiritualist Society, occupied the platform Sunday, April 8th.

On Sunday, April 15th, Mrs. Clara H. Banks of Haydenville delighted large audiences with eloquent and inspiring lectures.

April 22d the afternoon was given to the children, and in the evening Mrs. H. G. Holcombe, President of the Ladies' Aid, was the speaker.

The Progressive Dramatic Club recently gave an entertalmment that netted quite a sum for the plano fund.

md. Mrs. Clara H. Banks will speak for the Society Sun-ty, April 20th. M. W. Lyman.

Haverbill and Bradford.-Last Sunday Mrs. Nettie Holt Harding of Somerville was the speaker before the Spiritual Union of Haverhill and Bradford, supplementing her inspirational utterances with exerclass in mediumship, which were very satisfactory. A large audience was present in the evening, and many descriptions were recognized.

Next Sunday Mrs. Kate R. Stiles of Boston will be the speaker and test medium for the Union.

E. P. H.

Chelsen, Pilgrim Hall .- An interesting circle was held Sunday atternoon. Mrs. S. Foul, Mrs. S. B. Logan, Mrs. Jessie Higgins, participating.

Sunday evening a large audience assembled to bear Mrs. Abbie N Burnham of Boston, whose eloquent inspiration and correct tests—for an hour and thirty minutes—gave great pleasure to the hearers; tests by Mrs. Butterman of Boston; recitation, Mrs. Williams. Banner of Light for sale.

Dr. A. C. Davis, Pres.

Melrose Highlands.—On Sunday, April 22d, D. Evans Caswell spoke in the morning in Rogers Hall, and in G. A. R. Hall, Stoneham, in the evening, before two large and appreciative audiences.

The Sunday morning services are closed for this season after this date.

season after this date.

Mr. Caswell will speak on the Friday evenings of
May in Rogers Hall, at 7:45 P. M.

CLARENCE MILLIKEN.

Stonghton. - April 22d Mrs. Ida P. A. Whitlook of

evening. Her addresses were regarded as noble productions, and her tests were remarkable and fully recognized. recognized.

Next Sunday Mrs. Sarah A. Byrnes of Boston will occupy the platform at 10:30 A. M. Instead of 2:30 P. M. FREDERIC BEALS, Conductor.

Wercester.—Prof. W. F. Peck, our speaker April 22d, gave us able addresses, full of logical reasoning and earnest thought.

April 20th and May 6th, Mrs. Carrie F. Loring.

April 27th, apron sale and supper, at the residence of Mrs. Celia C. Prentiss, 316 Park Avenue, by the Woman's Auxiliary.

GRORGIA D. FULLER, Cor. Sec'y.

Lawrence.—Sunday, April 22d, Mrs. Juliette Yeaw gave us two interesting lectures. Miss S. Lizzle Ewer, who was also with us, presented a number of tests of spirit presence, which were highly appreciated. Miss Ewer will officiate, Sunday, April 29th, and will further entertain her audiences with this interesting feature of her mediumship.

DR. C. A. STEVENS, Pres.

Fitchburg.—Mrs. Carrie F. Loring was with us on Sunday, April 22d; good audiences greeted her both afternoon and evening. She gave some good tests which were recognized.
Mrs. Ida P. A. Whitlock of Boston will be with us pext Sunday.

For Over Fifty Years

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

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

William Eddy—a correspondent writes—is at present holding scances in South Worthington, Mass. Mr. J. W. Fietcher will not close his New York office— 108 West 43d street—before July 1st. He has never been more actively employed than this season.

Prof. Theodore F. Price gives sittings daily, except Sundays, at his rooms, 301 East 19th street: He is open for camp-meeting engagements, and will answer calls to lecture in New York and vicinity.

B. B. Martis. Chairman, writes from Troy. N. Y., April 17th: "We have had a very pleasant visit from Mrs. M. Adeline Wilkinson of Hollis Hall, Boston. She goes from here to Fort Edward, N. Y., and we hope our friends in that section will be as agreeably entertained as the Troy people were."

E. J. Bowtell speaks April 27th at Saratoga Hall, Baltimore. He has open dates for camp-meeting en-gagements. Address at present 665 West Saratoga gagements. Addr street, Baltimore.

Miss Dora Hahn has changed her address, and can now be found at 236 West 46th street, New York City. Edgar W. Emerson has the following engagements for May: Fitchburg, Mass., May 6th; Haverhill, May 18th; New Bedford, May 20th and 27th.

18th; New Bedford, May 20th and 27th.

Prof. J. M. Allen and wife have been recently speaking in Missouri and Kansas, having visited Golden City, Sheldon, Liberal and Nevada in Missouri, and Pittsburg, Weir City, Emporia, Admire, Coffeeville and Cherryvale in Kansas. Are now engaged till June in Fort Scott, Kan., and will be pleased to engage with societies and camps Kast, West, North and South. In addition to Sunday work, scances, weddings and funerals, they may be secured for lectures on secular topics, such as Language, Social Koonomics, Copperation. Address No. 11 South Little street, Fort Scott, Kan.

W. J. Colville onens a course of lectures in New

Little street, Fort Scott, Kan.
W. J. Colville opens a course of lectures in New
York City Tuesday, May 1st, in Union Square Hall, at
8 P. M., also in Newark, N. J., in Oraton Hall, same
day at 10:16 A. M. New York lectures continue four
weeks, Tuesdays, Thursdays and Saturdays—Newark
lectures, Tuesdays and Fridays.—Mr. Colville's
Hartford (Ct.) lectures have been very well attended,
and extensively reported in The Times of that city.

Remove boils, pimples and skin eruptions by taking

Mr. Baxter's Reception in Ohio.

Mr. J. Frank Baxter, who is at present lecturing every Sunday, Tuesday and Wednesday to great acevery Sunday, Tuesday and Wednesday to great acceptance in Columbus, O., spoke on Thursday and Friday evening, April 12th and 13th, in Milan, O. On lits arrival at noon, Thursday, in Sandusky, he was net at the station, invited and conducted to the house of friends to our Cause, where he was entertained at a dinner party. The social occasion was much appreciated as well as enjoyed by Mr. Baxter, who remained an hour or so, after which he was obliged to depart for Milan, some five miles away.

At the latter place he was met and invited to visit the Opera House, where he found and was introduced to a score of ladies and gentlemen who were beautifying the stage with furnishings, draperies, potted plants and cut flowers. The effect was very fine in deed.

plants and cut flowers. The effect was very fine indeed.

In the evening he was greeted most enthusiastically by a very large audience, many of whom knew him well by reputation. A chartered electric train had brought large numbers of Spiritualists from Sandusky, another had brought many from Norwalk, and quite a delegation came from Berlin, near by, among them those prime and indefatigable workers in our Cause, so endeared to all lovers of our movement over the country, Mr. Hudson and Mrs. Rmma Tuttle of Berlin Heights.

Mr. Baxter's lecture was enjoyed by most all, though to the strangers to Spiritualism it was rather above comprehension. He captivated his audience, however, with his songs, and at the close of his lecture astonished them with his remarkably clear and comprehensive descriptions of spirits. He aroused great interest, and created much discussion the next day.

In the evening of the second day the lecture proved just the thing for those who had been so aroused, answered their queries and met their objections. The speaker's thoughts were pointed, his remarks trenchant, and his criticism of the critics as just as it was caustic.

At the close of the lecture a séance of great interest was given, and made a grand impression. The descriptions of spirits were most complete, and when

At the close of the lecture a scance of great interest was given, and made a grand impression. The descriptions of spirits were most complete, and when names with recognitions and acknowledgments followed, astonishment was depicted on the faces of the auditors, who had seen or heard little of the subject which Mr. Baxter so ably presents. They had heard "Prof." Starr (?) just a little before, and they knew from him "just how it was done," and sat ready to tell and to dehounce. "Why didn't you attack or decry?" Iwas asked. "Oh, well, it was so different from what we expected!" was the significant reply. Exactly! Mr. Baxter's scances are so convincing there is no chance for a well-meaning man to take advantage against the demonstration of spirit-manifestation.

there is no chance for a weil-meaning man to take advantage against the demonstration of spirit-manifestation.

His coming has assuredly done Spiritualism great benefit, and it is the determination now, if possible, to introduce Mr. Wm. Mansfield, slate-writer, to the notice of this people, and further to have Mr. Baxter whenever he is this way.

The second week of Mr. J. Frank Baxter's work in Columbus, O., was also crowned with success. On Sunday, April 15th, large audiences assembled in Wells Post Hall, directly opposite the State Capitol, and, notwithstanding the close seating and extra providing, in the evening the large hall was full of eager attendants.

The lecture of the afternoon took up the naturalness of the claims for spirit existence and return, and showed how nature constantly pointed to the life and nearness of our friends whom death had claimed, as well as to the lawfulness of spirit return, and the natural possibilities of the claimed modus operand; of spirit manifestation, including materialization, to the utter exclusion of aught supernatural or really miraculous.

In the evening Mr. Baxter's lecture was a fine pre-

uiter exclusion of aught supernatural or really miraculous.

In the evening Mr. Baxter's lecture was a fine presentation of the facts and philosophy of Spiritualism, and held the large audience in rapt attention. It built the way beautifully to the exceptionally fine and convincing seance which followed, in which test after test was acknowledged.

On Tuesday evening, April 17th, excellent musical selections were rendered, a telling lecture given, subject, "Spiritualism in the Dawn of Victory," and one of Mr. Baxter's inimitable descriptive seances.

On Wednesday evening, April 18th, he ably discoursed on "Spiritualism and Morality," making some well-taken points for the good of the Cause. He well merited the appliause so unstintedly given.

Mrs. Colt, the Chairwoman of the meetings, was congratulated upon this fiftleth anniversary of her marriage by her six children on the spirit-side, her oldest daughter, Virginia, causing Mr. Baxter to voice an appropriate ode to her, another to her husband in the auditorium, and a third to the children, who, with the exception of one who is abroad, were present, with their families. It was most exquisitely done, and made more significant to the audience when Mrs. Colt responded and explained. It opened the séance most auspiciously, and there followed a line of spirit-descriptions and tests rarely ever equaled. It made a profound impression on the large company present.

On Friday evening, April 20th, a select, and yet

made a profound impression on the large company present.

On Friday evening, April 20th, a select, and yet largely attended, reception was tendered to Mr. Baxter at the Coit mansion, which proved a very glad and social occasion. After the spiritual and intellectual feast followed refreshments for the inner man. The event will ever remain a pleasant memory to all who were present, but to none more so than to the guest of the evening, who has done such work for Spiritualism in our city, as elsewhere, who has made so many friends, and who by his gentlemanly deportment and intellectual qualifications has been so cordially received by the best elements among the Spiritualists of Columbus.

Buckeye.

An Awakening.

What is it that is awakening people all over the land and causing such a thrill of excitement and gratitude everywhere among the sick and suffering? It is the new departure by that greatest and most successful specialist in the cure of all nervous and chronic diseases. Dr. Greene, of 34 Temple Place, Boston, Mass., who offers to the sick everywhere the opportunity of consulting him by letter free of charge. Think of it, sufferers, you who have sought in vain for relief, or for a satisfactory explanation of your disease! By writing him about your complaint, this great physician will send you free of charge an exact explanation of your disease, and what to do to be cured.

He gives inost careful and explicit attention to all letters, and makes you understand just what your complaint is. He is the discoverer of that great nerve cure, Dr. Greene's Nervura blood and nerve remedy, and uses nothing in his practice but harmless vegetable medicines. The success which he is having in curing disease through letter correspondence is marvelous. Write him, then, all about your complaint, and you will without doubt be cured.

[From Light of Truth.]

Dr. C. E. Watkins of Ayer, Mass.

Dr. C. E. Watkins of Ayer, Mass.

Something about his wonderful gifts.

For seventeen years Dr. C. E. Watkins has been before the public. Twelve years as the independent slate-writer, so-well known from the Atlantic to the Pacific, that we will not speak of his mediumship for independent slate-writing, only saying that we know that he stands at the head of faithful mediums whom no spiritual press has ever had to defend. He it was who met the Rev. Joseph Cook and his party of skeptics, and convinced them of the fact that the pencil moved without contact. See Epes Sargent's report of that scance in the "Scientific Basis of Spiritualism."

The late Epes Sargent was one of the Doctor's warm friends. Our readers who have lately become Spiritualists should, by the way, procure that work, "Scientific Basis of Spiritualism." For sale at this office.

For the last five years Dr. Watkins (after graduating and securing diploma) has devoted his entire time to his practice, with the exception of two years he helped to organize the Arena Publishing Co., which publishes The Arena, Boston's liberal monthly, and of which Dr. Watkins was general manager and secretary. At the end of two years he resigned, and resumed the practice of medicine. The wonderful success that Dr. Watkins is having he owes to the fact that his guides diagnose each case by independent slate-writing, and if organs are diseased there are drawings made showing the action of the disease on each organ; thus one can see just how one is physically after looking upon these slates, as well as if he could look into a mirror and see if his face was clean or not.

The Doctor is creating a great excitement in the

could look into a mirror and see it his face was dean or not.

The Doctor is creating a great excitement in the East among skeptics and among Spiritualists. He is awakening great interest by his wonderful gifts, and his patients are all over the country, who are willing to testify to his wonderful gift as a doctor who cures his patients. His cures are the wonder of the day; and we understand the Doctor says that he stands ready to give diagnoses free of charge to all who are slok.

sick. The Doctor's address is Ayer, Mass., box 491.

Unlike the Dutch Process No Alkalies Other Chemicals are used in the preparation of W. BAKER & CO.'S BreakfastCocoa which is absolutely pure and soluble.

the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

SAVED HIS LEG.

Doctor Said Leg Must Be Amputated.

Mr. John O. Downs Of Portsmouth, N. H.,

> Tells of His Wonderful Experience with X-Zalia.

> > No. 37 Market Street, Portsmouth, N. H., April 13, '94.

To Whom It May Concern:—
About four years ago my horse trod upon my left foot, breaking some of the ligaments and injuring me severely. In addition to the injury done by the horse, I took cold in the wound, making it much worse, the inflammation gradually extending, until the whole leg was affected and swollen to twice its natural size. For four years I have had the services of the best physicians and spent hundreds of dollars in trying to effect a cure, without any perceptible benefit. I have suffered intense agony, and was in despair over my case, as my physician assured me that in order to obtain permanent relief the leg should be amputated. In December last I saw published in the "Portsmouth Times" a testimonial from the Hon. Charles A. Sinclair, saying there was a remedy called "X-Zalia," which had cured him of Eczema, and that it was good for all inflammations. I determined to give this medicine a trial, and I have used up to the present time nearly four bottles, with the result that my leg has nearly resumed its normal conditions, and I believe will be fully cured by the continued use of X-Zalia in a short time.

Yours truly, To Whom It May Concern:-

John O. Downs.

X-ZALIA is a cure for ECZEMA, ERYSIPELAS, CATARRH, CAN-KER. INFLAMMATORY RHEUMATISM, PILES and HEMORRHOIDS.

(no matter how chronic the case,) and all surface inflammations.

Ask your druggist for X Zalia. If he does not keep it send the price to X-Zalia Medicine Co., Boston, Mass., and it will be delivered anywhere, express paid, except to towns reached by stage lines. In these cases stage expense must accompany order. Regular size, \$1.00. Trial size, one-third the quantity, 50 cents.

SPECIAL NOTICES.

Eligible Reoms to Let—At No. 8½ Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

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

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

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Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in the world.

GRAND TESTIMONIAL

MR CHARLES W. SULLIVAN

By His Friends.

UNION HALL,

48 Boylston St., Boston,

Tuesday Evening, May 15, 1894.

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Message Department.

SPHOIAL NOTICE. The Spirit Messages published from week to week

under the above heading are reported rerbailm by Miss IDA L. SPALDING, an expert stenographer. L.UTHER COLING, Chairman.

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

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

It is our earnest wish that those on the mundan side of life who recognize the published messages of their spiritfriends will verify them by personally informing the spiritfriends will verify them of polication.

Colby & Rich.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held February 9th, 1894.

Spirit Invocation.

Oh! Father, as we assemble here to-day we ask thy blessing to rest upon each one. We would thank thee for thy bounty for the gift of life, the dear companionship of friends, the sweet associations of the home; but most of all do we thank thee for continued life beyond the portals of death and for the consolation afforded by spirit-return. May those who sit in the darkness of despair, and whose hearts are wrung with anguish because the Death Angel has borne away the ones they loved, be comforted and uplifted in spirit by an acceptance of the truths which Spiritualism teaches. May the veil be lifted, that those who doubt thy goodness may perceive the glory and reality of the life that lies beyond this valley of tribulation; and may they whose burdens weigh heavily be strengthened by angel ministrants to press bravely on, knowing that rest and peace and release from earthly care and trials await the faithful workers in the realms of light and love just across the crystal river.

We thank thee, oh! Father, for the many blessings thou hast vouchsafed us, and unto thee would we render praise JOHN PIERPONT.

INDIVIDUAL MESSAGES.

John W. Lewis.

I have visited your Circle-Room many, many times, but have never felt really fitted or strong enough to speak. I have asked permission to-day to say a few words, hoping they may have at least a feather's weight with some

I have been asked, mentally, many times in years past to come and report how I found things in the higher life, which was called by my friends heaven-rightly named, but mortals have only a very faint idea of what the term means. I will attempt to explain that: Each mortal builds his own heaven; therefore, each spirit possesses a heaven different from that of any other spirit, and hence, we differ widely when speaking of our habitations in spirit-life. I am only to speak of my own to-day. It seemingly is as real, and the buildings are as tangible to me as yours are to you.

I wish to say a word that will not be out of place right here, in regard to cremation, which is such an important question to humanity. The air and the veins of water that course through the earth are polluted by your cemeteries, and thus are many diseases engendered and spread. Cremation, which is such a purifying process, does away with all that danger. If mortals could look into the earth and see the dissolution and decay going on there, they would prefer cremation as a means of disposing of the material forms of their friends. A little while ago in Baltimore I attended a lecture on cremation, that I should have liked the whole world to hear, for they would have gained a great deal which would take them a good while to learn through experience.

I used to think it was a terrible thing to die, and so it would be; but it is not a terrible thing to live after this life.

I did not intend to speak so long; but bear with me. I suppose we are all welcome, no matter where we lived in the old form. In Memphis. Tenn., I shall be well remembered. I should judge it must be some ten or fifteen years since I laid off the garment of mortality, but it do n't matter just how long it is.

Ely stands beside me, and Aunt Mary (God bless her!) and all the rest are here, too. Some one says, "Not quite so loud, John." I was, in the body here, apt to speak very loudly when I got excited, and I well know that what I have spoken here to-day comes from the depth of my spirit.

John W. Lewis.

Dr. Samuel Maxwell.

Personally, what attracts me here to-day is to speak upon a subject that concerns the physical welfare of the people. [To the Chairman: Now, sir, I have an interest in the medical faculty, and I want to say that it would be a great deal better if your physicians of the day would study a little more to prevent disease, then there would be none to overcome; but that cannot be wholly in the present age.

Now, what I want to speak of is inoculation, which it is sad, it is cruel, to see not only in a money-making way, but in the systems of the people, physically, (as I have watched the course of people.) We have our lecture rooms where we commune together—the old physicians meetings, with Dr. John Dix Fisher for one, Dr. Rufus Kitredge, Dr. Bliss, Dr. Neilson, and old Dr. Ingalis of East Boston. We hold forth many times in regard to what you mortals term | stand enough of the communion between the

come to in time. They are inoculating for all diseases that flesh is helr to, even for hydrophobla and for consumption. Soon it will be for diphtheria, the same as they do to prevent smallpox. I say solemnly: Oh! when will phy- and not go too fast. sicians be honest? That is a hard question to gent, more enlightened? You go into your hospitals to-day, and there are young men, often those who are not fitted for such a position, learning to be physicians to earn their livelihood. There may be many others who would be better qualified for speaking upon this point, but as I am given the privilege and kind invitation to speak here at this hour, I have willingly-yes, willingly-accepted, and I esteem it a

A little while since-it might have been perhaps a week, as you reckon your time-when we gathered together in our lecture-room, this topic of which I have spoken was our subject for discussion, and many wise spirits were averse to this practice of taking foreign matter from some animal which might be diseased, as, in the first place, it must be what we term a sore; then taking this virus and inoculating it into the physical system of some human being. Sometime it is going to make its appearance as a skin disease; i.e., may be scrofula, or may in time cause a brain trouble, etc. It would be better for us to try to eradicate these humors from the system, instead of bringing a greater supply in.

My name is Dr. Samuel Maxwell, and I desire to reach friends in Philadelphia.

Dr. Clendenning.

I am very much interested in the subject of vaccination. I would say to mortals, most earnestly, Do not carry your children to death's door, where perhaps they may linger until they arrive at manhood and womanhood, suffering all those years from that vile practice. I also heard the statement from wise physicians, that they had often heard in their day of people suffering much more from vaccination than from the smallpox. If you knew how to treat yourselves, smallpox would take a back seat. In the first place, the juice of lemons, squeezed into a glass of water, and drank every morning before going into the outer atmosphere, where, it has been said. these diseases are floating about, is a sure preventive. Onions will take the disease. If you peel one, and put it into a room with the smallpox patient, it will be covered with those pustules as much as a person. Then, we say, use them in your food to a great extent.

I understand a great deal of these things, but we can learn from wiser and more experienced spirits than ourselves.

Naturally, you would think it strange that we physicians should hold our assemblies in spirit. Why not? Ours were before yours, and you never would have had any here if it hadn't been for ours, for spirit was before matter. [To the Chairman:]

I am very much pleased for your kind acceptance of what I have said, and if I have given it vaguely, bear with me. I know there are wiser spirits who might have spoken upon this subject more freely, but I felt attracted here to make my voice heard.

In Cincinnati, Ohio, I shall be remembered as Dr. Clendenning.

Dr. Samuel Maxwell stands beside me.

Milly Thurston Geary.

[To the Chairman:] I wish to make just a short speech, for I am not used to speaking in public. Yes, this is public in one sense for your paper goes all over the world.

I can bring my friends a few comforting words, which will turn their thoughts in a spiritual direction. I knew not of spirit-communion before I passed on to the higher life. but I always felt that those who had passed on could not be a great way from us.

As I am speaking to-day, Fannie stands beside me; yes, and George, who wants to be remembered to father. Fannie and myself are like own sisters, James, and we are with you often: sometimes we are together; sometimes I will find Fannie beside you when I come, and then sometimes she finds me ahead of her. James, it is not all of life to live, it is not all of death to die, as the term is; but learn a little something of the spirit before it shall be said that you are dead, although it will only be the house that you inhabit that dies. It seems strange that mortals do not learn more of these truths while upon the earth-plane. Yet, since George has been one of the company with us, I know, James, you have done more thinking in regard to us; but you cannot, and no reasoning can make you, understand why George should pass to spirit-life when he had everything to live for here.

Often it is said by immortals, "If I had but known one-tenth part when in the mortal form of what I knew in one hour after passing on, I should have been much happier."

I did not fear the change, although I had rather have stayed here longer. James, do try to hear some little sounds we may give you, for when we cannot have a medium, as they are called, to voice our thoughts through, we must communicate through sounds; but do not, as many do, say, "Well, it might have been spirits, but I think it was something out doors.' Oh! how often we hear those words spoken, but it is through ignorance, while, they might gain a great deal of light and a great deal of information if they would investigate the phenomena that do come to them. Mortals should learn more of the spiritual, and less of the material.

Father is with me; Laura is here, also, eager to listen to words that may be spoken by some wise spirits. We love to come into the meetings and gain what light we can.

When I have been beside you, James, while you have been busily engaged with other people, or with your papers, I have felt I have given you some strong impressions.

I am very much pleased for being given this privilege. It is a privilege to speak from this Circle-Room; and if you, dear friends that are living, the handful—no name so dear as mother-will read what may be given from this place, you will be enlightened in regard to

spirit-life while here on earth. These loving words do I send to all. Milly Thurston Geary, Madison, N. H.

Arthur Folsom.

They tell me all are welcome on this platform. I had no more idea of speaking when I entered this room than some person way down upon the coast to-day; but the feeling came to me that perhaps what I might say would have some weight with some one yet dwelling here. Mr. Chairman, you undervaccination; we say inoculation, for it is the two worlds, which literally are one, to know

same; and, sir, you cannot foresee what it may that some can have more influence with mortals than others.

Father thinks he knows a great deal of spiritcommunion; so he does, as far as he has investigated; but I would say, father, be careful,

Uncle Lorenzo is very much afraid, and has solve. When will they become more intelli- been in the past, of being deceived or duped, as he calls it. I would say, uncle, you are not satisfied with the material. Let us reason why: because your spirit reaches for something more. If there is a truth, you want to know it, but it is perfectly right not to want to be deceived.

> Father, I have noticed you in materializing circles, when one bright beautiful spirit has come to you. At first you thought (you d d not express it audibly), "That is the medium." That was untrue. Then you said, because this spirit, that purported to be such an one, was not tall enough, and the medium was short in stature, you placed it there. Not true again! It was the real one, as you were made conscious of afterward. You went again, and you said, "If she can come up to the height she used to be, I will believe it is Josephine; not otherwise." You went; she did do it, and you were convinced that it was none other than herself.

> Mortals need some convincing proof, I will not say tests, for I am tired of that term. Give us all the proof you possibly can from the spirit-world, is what every mortal has a right to demand. Grandfather Folsom says, "Perhaps, Arthur, it would be well for you to write a dictionary," because I object to terms that have been made light of; still, as Aunt Nancy has said, "Perhaps, Arthur, if people go so far as to make light of these things, they may learn something after all, because it will aid them to think." Yes, I will not be hard with mortals, for I know what mortality has been.

I have had no desire to return here to stay. Inharmony creeps in sometimes unawares; but, mother, (who holds a tender place in my heart) I have learned much more than I knew when upon the earth-plane.

Ella, hold a spot in your heart for father and mother-our father and our mother. Let us love them with the filial love they deserve from their children.

I am very much pleased to say here at this hour, I have learned a great deal through progression, and it is a life of learning, where some learn faster than others, the same as in a school.

I feel that some one may be benefited a great deal by words that may be spoken from this platform. I do not come to speak of my goodness; no, but only because what I say may have weight with some one, and teach him or her that we are not dead, not annihilated, but living, active entities.

I am greatly pleased with the invitation that was extended to me to day. I well know this, Ella-I have lost none of the brotherly feeling that I held here, and have gained much more. Arthur Folsom, Lowell, Mass.

Ada Mealey.

[To the Chairman:] Please, sir, I would just like to speak a few words. Will this be printed, and will your paper go way to Colorado? or my papa will see the paper, and how will they know what I say? Will you send it to them? [Yes.]

I want to send these words to my mamma, my papa, and my brother Willie, way in Pueblo, Colorado. My papa's name is Martin Mealey, and my mamma's name is Agnes Mealey: my brother's name is Willie Mealey, and I was Ada

I have been in the Summer-Land quite a long nearly fifteen; but I wasn't when I went away; I guess I was seven or eight; I don't know. I forget.

Grandpa Averhill is here.

I want to see mamma. Through all the trials, through all the clouds that have come but what sunshine followed it."

I was tired when I went to the Summer Land, but I don't feel bad now, you know.

I want to say to mamma, who was so disappointed when she could not come into communication with me, "Never mind, mamma there will be a time when you will commune with me; and when you come to be the same as we are, it will be so lovely for us to be together. We have beautiful flowers, and we go to school. My teacher is the third one I have had since I went to the Summer-Land. First I had Miss Alice Cary; then I had Miss Barton, and now I have Miss Amelia Thompson; so you understand, Mr. Chairman, that we have our schools, as you do here, only they are more perfect. We only have one session, which is in what is called the early part of the day, although it is all day with us, for we have no nights.

Mamma, I am taking lessons in music, and also in drawing and painting, in which the teacher pronounces me very proficient. We go out in a little group, and sit upon the hillside and sketch from nature the little wandering brook, the trees overhanging the stream, and the beautiful flowers that are in blossom always. Dear mamma, if I could I would bring to you some of my paintings, but I cannot get them through the mist, the filmy veil which comes between us. Do not cry for me, for that makes us sad. We come into sympathy with you when upon the earth plane, but we cannot take with us your joys nor your sorrows when we return to our spirit-homes. Grandma often says, "God in his wisdom has ordained that we may meet together with mortals and sympathize with them, but that we cannot take those troubles away with us; if we did, where would be our heaven?" We the material plane.

Papa, I know you can't understand, you can't comprehend how we, that they call dead, can know what you are doing, and all that is transpiring here. We only know when we are upon the earth-plane; we cannot know in our spirit-homes.

Willie, you were very much pleased with the present auntie sent you. She do n't forget one

present auntie sent you. She don't forget one of you three; and, papa, she is a dear auntie; she didn't forget grandpa.

Aunt Mary, I send these loving words to you, which you will receive kindly; but Aunt Gusty would say "No." Annie is here to listen to the words I speak to day, and I would, on so kindly, come to each one, and try to bring the purest influences I can.

Dear mamma and papa—all of you—open the doors of your spirits always; leave them open, so we may come easily to you.

so we may come easily to you.

I am very much pleased to come and speak, because I have never spoken in public before.

INDIVIDUAL SPIRIT MESSAGES' TO BE PUBLISHED NEXT WEEK.

"Eva" to Fred Evanat Robert R. Crosby; Nona Bell;
John F. Dean; Eunice Stone; William S. Beeson; Abbie
B. Ordway; Benjamin Colton.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES —By D. L. Wood, Danielsonville, Ct.] What is the best and most practical plan to adopt to start new Spiritualist societies State-

ANS.—To start a society possessing any germ of real life and prospective fruitfulness, nature's own method of growth must be studied and patterned after. The greatest results proceed from infinitesimal beginnings; but when conditions are ripe for rapid development seeds quickly spread, and vast results accrue from microscopic commencements.

Two or three individuals are quite sufficient to form the nucleus of a very strong and longenduring organization, but they must be in perfect harmony; for unless there is fullness of accord between those who unite to start an undertaking, the blighting worm of discord which is involved in the seed will increase with the growth of that seed.

It is a great mistake to suppose that funds are needed to begin work. Money is necessary at a later stage to carry out certain external branches, but all needed means will come in as required if the spirit of harmony reigns supreme and undisturbed at the centre.

Certain psychic conditions are essential to success. People as a whole are far more sensitive than they even know themselves to be; consequently you may often hear the remark ' Fine music, a brilliant lecture, a splendid hall, but there was a feeling prevalent which jarred upon us." Now it is the good feeling rather than superb accessories which contributes most to genuine success. There must be among the members of an infant society such a sense of union that their good-fellowship radiates a benign influence on all who come within its cir-[Yes.] Well, I don't think that my mamma cuit. Wherever there is real harmony there is organizing and executive ability, without which association is only a bringing together of ill-assorted units who aggregate as a mob but never become organized as an army.

Work to establish a society in your own town, or enlarge on the friendly cooperative base; then extend fraternal greeting to groups of workers in your neighborhood to combine with you in some practical measures looking to common service, and very soon an intertime, for Grandma Averhill says I must be change of workers between societies may be most usefully accomplished.

We still maintain what we have always declared, that any attempt to organize all the Spiritualism there is or all the Spiritualists there are in any district must prove abortive. Attempts at State organizations often fail beto her, there will come better, brighter times; cause a dictatorial, hierarchical spirit steps in and numbers tho badge, counting such as spiritual workers, and ostracising all workers who will not join the association.

There is a large place for organization in Spiritualism, but nobody can organize the whole of it anywhere; there will always be water outside of your cistern, and air beyond

the pale of your temple. If those people who feel called upon to work organically would but do faithfully the work to which they are called, and at the same time fully and freely recognize a good work outside their own special sphere, by attempting less. more would be fulfilled.

We are not opposed to organization, only to estrictive organization. Let people be content to represent themselves, and appreciate the equal liberty of others, and an amicable federation of spiritual workers can easily be established and maintained in any district. Let each seek to do the special work whereunto he is called by qualification.

Q.-[By Wm. Harvey, New York.] What, in your judgment, is the very best method for developing the psychic faculty in one's self so as to make it permanently and constantly available in the daily work of life?

A.—The psychic faculty is not, properly speaking, a faculty, as we speak of one out of many; it is rather an intensified measure of all human faculties. There is but one sensorium; all sensations are primarily spiritual. We commonly speak of five senses, then we talk of six and even seven senses developed in exceptional cases; but are there in reality any senses at all? 'We think not; there is but one sense, and that is feeling,

Psychometric experiments illustrate what we mean. An accomplished psychometer will take a letter or other object, and place it at wouldn't have any; it would be the same as the back of her neck, on her forehead or under her foot, and she can "read" it as well as though she held it in her hand. Clairvoyance and clairaudience are French words, self-explanatory, meaning simply clear sight and clear hearing; i. e., not another kind of sight and hearing, but a larger quantity of the only kind there is.

It is not difficult to see how faculties are and can be developed in all directions, for we have numerous examples before us, and nature's method is uniform. Sandow's magnificent work on physical training is a most exemplary production, as it traces the career of a boy who started with only an ordinary share of muscular strength and elasticity until he became an almost perfect specimen of strength and endurance. Exactly as Sandow teaches that muscle is educable, so does all experience prove that sight, hearing, taste, touch and smell are equally educable. Very keen sight comes, through constant practice in visual discrimination, as instanced by the remarkably acute vision of many women employed in exactly matching delicate shades of silks and chief cause of unfulfilled desires.

11/11/11

wools. Very scute hearing is the logical outgrowth of very regular, steady hearkening or listening to fine vibrations of sound. In like manner is taste developed by those who select brands of tea; and phenomenal smell by those who distinguish between odors in perfume dis-

When you wish to cultivate your psychic, or inner sense, at any point, do not pay the slightest attention for the nonce to anything external. Will yourself into a screne contemplative passivity; and to do this most readily, whenever you find it practicable retire into some quiet spot where you can feel at peace with all the vibrations of nature around you. Differing degrees of importance are naturally attached to the influence of surroundings by different people, because some are much more sensitive than others to environment. As we become self-centred we outgrow that extreme sensitiveness, which is often painful, but we increase involuntary susceptibility to such influences as we desire to feel in union with.

The practical value of psychic development is that it enables all who enjoy it to know things for exactly what they are, and to read people truly as regards their characteristics and qualifications. A lie is never dangerous unless mistaken for truth; a forged signature inconveniences nobody if it is known to be such by the person to whom the document is presented.

So long as we trust to outward methods of obtaining knowledge, and act as though the outward side of our perception was the whole of it, we shall never come to know our inward powers, because we never recognize and use them. Exactly as Sandow declares that muscles can and should be regularly and systematically exercised to the end of fully developing their latent powers, so must psychic teachers insist that psychic abilities must be given regular and uninterrupted opportunities for expression.

When you wish to read a person's disposition, do not permit yourself to see his face or listen to his voice, but note the immediate impression his aura makes upon you directly you enter his presence or he enters yours.

Quiet rooms and quiet hours are, of course, the most favorable places and times for all psychic experiments, and to the end of preventing the clamor of bodily desires as much as possible, it is best to be comfortably dressed, fed. and seated at the time when you most desire to enter the inner, and leave the outer realm of perception. The soul's one sense of perception expresses itself through an interior and fuller display of all we commonly call senses.

Q.—Is the spiritual body of a human being indestructible? If so, what becomes of that part which belongs to the physical limb when it is severed from the body, either by amputation or any other cause? Does it adhere to the rest of the body, or is it cut off with the limb?

A.-As the physical body corresponds in all things, and that precisely, to the spiritual body, it may be argued that a spiritual body may be maimed because a physical body can be. We, however, take the ground that when a physical limb is severed the spiritual limb still remains, and that in many instances the surviving member on the psychic plane can not only be felt by its possessor, but can also be seen by a clairvoyant.

In spirit-life we recognize our friends by all those moral and mental characteristics which endear them to us-not by exact resemblances to their physical forms, though it is correct to state that their bodies do express their interior condition. Frequently an appearance will be projected by a communicating spirit as a test of identity, which is simply a momentary assumption for the sake of more ready recognition on the side of those to whom the apparition is vouchsafed.

When we meet those of our friends who are in any sense higher in the scale of development than "dwellers on the threshold," we shall see them in all cases with bodies intact, though the beauty and luminosity of their bodies will vary greatly by reason verse heights of spiritual attainment.

Q.—[By H. P., Spanish West Indies.] It seems that the hardest workers and the most conscientious are the sufferers in this world. Will the Presiding Intelligence please say why? and also give something to comfort a sister who is weary and heavy-laden?

A .- There are distinctive rewards on all planes of activity proportioned to work actually accomplished. "Verily they have received their reward," is a universally true statement, as it means that there are rewards of special kinds accruing from specific phases of industry. It was said of Jay Gould that he accumulated one hundred million dollars, but had really no friends; of others it has been said that they did not own one dollar, but had a true friend in every one of their neighbors and acquaintances. The life of each attracted these different kinds of compensation through the working of occult law.

We frequently see great intellectual acquisitions unattended by any sign of financial prosperity, and again we see immense fortunes accumulated where the treasures of learning and art are quite unappreciated. We must not forget also that spiritual treasures differ widely from material wealth, and that it is quite possible to amass the one, but not the other. According to the relative value placed on things will ever be the estimate of gain or loss; therefore because a person sets out to get spiritual treasure is no more a proof that he will become outwardly opulent than we can argue that because one devotes his life to money-making he will arrive at spiritual enrichment. As to suffering, a great deal of pain is incidental to rapid growth, and its mission is to throw out whatever impediments there may be in the way of accelerated development. What people call needless suffering is something they fail to understand, and because they are in the dark as to its origin and effect, they rebel against it. The best way to take all suffering is to look it calmly in the face, and question its cause. Immediately we regard it as an educator we are reconciled to it as a means to a desirable end, though it could never be properly an end

If we are to speak comforting words to a sister who is weary and heavy-laden because of the perplexity of spirit occasioned by the seeming hardships of a terrestrial career, we can only assure her that the shadows are cast not by approaching curses, but by blessings, and that every effort nobly put forward to attain a worthy end, even though resulting in temporary seeming failure, brings the soul at least one step nearer the final goal of ultimately perfect success. In heaven's vocabulary there are no failures; but what are usually accounted such are sure and solid stepping stones to the very heights most desired. Discouragement must be vanquished, as it is in itself a

APPLACIANTS SPEA

April Magazines.

THE CENTURY,-Among the many fine things in this sumptuously-lilustrated magazine for the present month are: "From the Old World to the New" (told in pictures by Andre Castaigne)—Elizabeth Stuart Phelps's and Mark Twain's stories (the latter continued)-John G. Nicolay's paper on Lincoin's Literary Experiments—an article biographical and critical, on Matthew Arnold, by Mrs. Florence Earle Coates"-The Gods of India," F. Marion Crawford, etc. Among the editorial articles is an announce ment of the Life of Napoleon, which is soon to begin in that magazine. The number is a superb one. Century Publishing Company, Union Square, New York City.

THE LYCEUM BANNER opens with a fac simile of direct spirit-writing, purporting to come from Spirit John Watt, through the mediumship of Miss Everitt, followed by explanation of circumstances under which it was obtained by the medium's father, T. Everitt; the serials are continued, interspersed with choice bits of verse; in the new department devoted to the interests of young men a short science lesson is given, entitled "Thermometry"; "Our Young Women's Group," conducted by the assistant editor, contains an entertaining record of "Things Women are Doing and Saying." Other interesting articles also appear, making an exceedingly valuable and instructive number. Published by J. J. Morse, 26 Osnaburgh street, Euston Road, London.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH is a particularly interesting number. It opens with an article on "Graphology; or, Character in Handwriting," by H. S. Drayton; under the heading of "How to Study Strangers," Nelson Sizer writes of the "Benefactors of Mankind," and gives deeply interesting sketches of Mrs. Lydia F. Fowler, M. D., Prof. Theodor Billroth, the eminent surgeon, Sir Morell Mackenzle, M. D., John James Audubon, the ornithologist, Hon. William E. Gladstone, Lord Rosebery, and Hon. Neal Dow; Charlotte Fowler Wells contributes a phrenological sketch of Horace Mann, L.L.D. Fowler & Wells Co., publishers, 27 East 21st street, New York.

THE COMING DAY .- "Mr. Gladstone and the Genesis Creation Story" is a review of the late Premier's best theological book, by T. H. Morgan, F. R. Met. Society; " Following and Carrying the Cross": " Re collections of Three Sunday Evening Addresses at the Public Hall, Croydon," are given under the title "1s There a God?" in which many beautiful and inspiring thoughts are embodied; "John Tyndall, a Guide into the Unseen," will be read with deep interest, as will also other articles of which mention is not made here. Published by Williams & Norgate, Henvietta street, Covent Garden, London.

THE LADIES' HOME JOHRNAL -Among the many excellent articles which appear in this issue that will at or ce secure the undivided attention of the reader are Edward Bellamy's account of "How I Wrote Looking Backward"; Robert J. Burdette's first paper on "The Father and His Boy"; and an installment of "My Literary Passions," by William Dean Howells. Lovers of animals will be interested in Alexander Mackenzle Hughes's article on "The Care of a St. Bernard Dog"; Frank R. Stockton tells in his inimitable manner more of "Pomona's Travels." The departments are well sustained. The Curtis Publishing Co., Philadelphia.

THE QUIVER has a most attractive frontispiece, entitled "The Sweet Spring-Time"; installments of the serials appear and entertaining complete stories Raymond Blathwayt gives "A Talk with Miss Emily Faithful," and Illustrates his excellent account from photographs; other articles not mentioned here are contributed by well known writers. The Cassell Pub lishing Co., 31 East 17th street, New York.

MISCELLANEOUS NOTES AND QUERIES. - The reader will find much of interest in "Remarkable English Events"; "Method of Finding the Date of Easter" is contributed by Prof. H. A. Wood, A. M.; Thomas P. Stowell gives a lesson in " Practical Geometry"; several excellent poems appear in this number. Published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich.

THE HOUSEHOLD opens with an installment of Mrs. Oliphant's charming serial, "My Brother Frank"; other entertaining stories by pleasing writers are con tributed, together with miscellaneous articles, health talks, fashlon notes, home gardening, etc. Published at 110 Boylston street, Boston, Mass.

THE INDEPENDENT PULPIT contains interesting articles pertaining to Liberalism, an installment of the serial, "True Nobility," by S. F. Davis, and many instructive thoughts under the heading of 'Current Topics." J. D. Shaw, editor and proprietor,

RECEIVED .- THE COTTAGE HEARTH, published by W. A. Wilde & Co., 25 Bromfield street, Boston, Mass. THE KINDERGARTEN NEWS, published by Milton Bradley Co., Springfield, Mass.

Murder Prevented by a Dream.

The following story, told to a friend of the writer by a son of the late Mr. Champernowne, now eighty or more years of age, and living at Kingston-on-Thames, is thoroughly reliable. Mr. Champernowne, who was residing with his Mr. Champernowne, who was residing with his parents at the time of the occurrence, said: "My mother having during a certain night thrice dreamt that a man whom she knew was about to murder one of her female servants, and bury the body in a field, she dressed, and, guided by a strange voice, reached the spot indicated. On looking over the hedge she saw a man digging a grave, a lighted lantern being placed close by. Presently she heard him say, I think this is deep enough, and one good blow on the head will do the job for her. He then proceeded toward the place where he had arranged to meet the young woman, who had agreed to bring as much money as she could raise and elope with him. My mother followed, and soon after reaching the rendezvous she heard the man questioning the young woman as to her success. Just then my mother appeared upon the scene, and told the young, woman what her pretended lover was intending to do to her. Thereupon the fellow decamped, and he was never heard of more. Of course the domestic was only too glad to return home with my maternal parent." The writer of the above knows personally Mr. Champernowne, who is a good specimen of "a fine old English Gentleman."—Cornubian, Eng. parents at the time of the occurrence, said

Passed to Spirit-Life.

April 14th, from his mother's home in Maiden, Mass., Chas. A. Wing, aged 54 years and 8 months.

On the 17th of June, 1893, at the same place, I attended the funeral of his good father, Chas. Wing, and on the 17th of April I attended his own. 'He leaves his aged mother, to whom he has been a noble and fathrituson. A kind and loving sister, and a cherished wife, with other friends, will miss his mortal presence, but they rejoice in the knowledge of his new birth to the home of angels. May the good spirits comfort them in this bereavement is the prayer of M. S. WOOD. April 14th, from his mother's home in Maiden, Mass.,

From Noank, Conn., April 11th, Loren T. Latham, aged

months.

Many were the friends who gathered around to shed the tear of sympathy with the loved ones on whom the shadow had fallen. The little one, as he unfolds in spirit-life, will be watching and waiting to receive the parents when the gate which stands ajar opens to let them through. Services by the writer.

Mystic, Conn.

PEASLEE.—April 12th, 1894, passed away at her residence, 140 East 48th street, New York City, Mrs. Emma Q. Peaslee, widow of the late La Payette Peaslee, aged 59 years. Inter ment in Greenwood.

National Educational Association.

National Educational Association.

The National Educational Association of U. S. A., with Hon. A. G. Lane, Supt. Pablic Schools, Chicage, President; Hon. J. M. Greenwood, Supt. Public Schools, Kansas City, Treasurer; Hon. Irwin Shepard, President State Normal School, Winona, Minn., Secretary, and Hon. N. A. Calkins, Asst. Supt. Public Schools, New York, Chairman of Board of Trustees, will hold its 1834 meeting at Ashury Park, N. J., July 6th to 13th inclusive.

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INNELY executed lithographs bearing the above title have been received by us. The size is 2342534. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll insoribed with the words "Message of Love." Over her, head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position; suggestive of the line, "A thing of beauty is a joy forevor." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Britham, Mrs. Bichmond; Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed; has exceuted many beautiful drawings illustrative of the Spiritual Philosophy.

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Banner of Bight.

BOSTON, SATURDAY, APRIL 28, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4
Berkeley Street.—Lectures Bundayat 10% A. M. and 7%
F. M. Mrs. R. S. Lillie, speaker for April. All seats are
free. William H. Banks, Prosident.
The Helping Hand Society of the Boston Spiritual Temple
meets Wednesdays at 3 Boylston Place at 2% F. M. Business
meeting 6. M.; toa at 6 F. M.; public meeting 7% F. M. Miss
Lucette Webster, President.

Lucette Webster, President.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays, at 24 F. M. Sunday School at 1 A.M. Sociable Wednesdays at 71% F. M. Other meetings announced from platform. Seats free. All are welcome.

The Veteran Spiritualists Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Piace, at 15 F. M. Dr. H. B. Storer, President.

Children's Progressive Lyceum meets every Sunday morning in Bed Men's Hall, 514 Tremont street, at 10%. All welcome. J. B. Hatch, Jr., Conductor.

The Ladies Lyceum Union meets every Wednesday. Business meeting at 4 F. M. Supper at 6. Entertainment in the evening.

evening.

Eagle Hall, 616 Washington Street.—Sundays at 1 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commercial Hall.) Thursday at 2% P. M. N. P. Smith, Chairman.

America Hall, 724 Washington Street.—Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, fine music. Dr. C. L. Willis, Conductor.

fine music. Dr. C. L. Willis, Conductor.

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whiltook, President.

Hollis Hall, corner Washington and Hollis Streets.—Meetings Sunday at 11 A. M., 2½ and 7½ P. M., Tuesday at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wikinson, President.

First Spiritualist Ladies' Aid Society Parjors, 1081 Washington Street.—Business meetings Fridays, at 4 P. M.; Tea at 6 P. M.; Secial meeting at 7½ P. M. Public Circle last Friday in each month at 3 P. M. Mrs. A. E. Barnes, President.

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Hnights of Honor Hall, 780 Washington Street.-Meetings Sundays at 2% and 7% r. M. Able speakers enaged. Eben Cobb, Conductor.

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Montgomery Hall, 735 Washington Street.

Meetings every Sunday 11 A. M., 23 and 7½ P. M., and every

Wednesday 3 P. M. Mary A. Moody, Conductor; Charles

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

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; also "Cuesday, Thursday, Friday and Saturday, at 2½ P.M. W. L. Lathrop, Conductor.

Boston Spiritual Temple, Berkeley Hall. -The morning service opened with a song from Mr. John T. Lillie, and an invocation by the guides of Mrs. R. S. Lillie. After another song Mrs. Lillie proceeded to answer the questions presented.

The first topic related to the extinction of creeds, and the triumph of Spiritualism. In reply it was said that Christianity is an old established system, and its and the triumph of Spiritualism. In reply it was said that Christianity is an old established system, and its devotees cling to it with a tenacity that is almost insurmountable; yet the church members are slowly breaking away from many of the old dogmas, and we believe the time will come when mankind will adhere only to that which they know to be absolutely true. The old ideas of death are becoming obsolete, and liberalism is fast becoming the order of the day. There are so many objections brought forward against the creeds that the church is unable to meet them. Proof of the divine origin of the Bible is not absolute; there is in it too much of the work of man. If any creed is true, the truth will never die; but if it is false the sooner the error is expunged the better. The speaker said that we should not endorse everything in connection with Spiritualism, but seek most earnestly for the truth, forsaking the error even if we have to stand alone, and we may be sure that we are in the majority because the truth, which is mighty, and in the line of eternal progress, will prevail. We say that all truth is imperishable.

Materialization was dwelt upon at length, as one of the best sources from which to gain information, and although many may be deceived, yet we say absolutely that it is one of the phases by which spirit forms are able to make themselves known. The laws governing this phase are not fully understood. It is a fact that much of the material by which spirit forms are made up is drawn from the medium, and it will, of necessity, partake more or less of her personality. We should not be too ready to cry "fraud" until we understand the laws governing this class of phenomena. Bear in mind this fact also, that there never has been a clearer materialization than that of Jesus of Nazareth after his crucifixion, yet Thomas would not believe unless he could put his fingers in the print of the wounds, and skepticism has existed from that day to this.

this.

The hope of salvation through the martyrdom of another is one of the errors of Christianity for the past eighteen centuries; but in this nineteenth century Spiritualism has come to do away with the doctrine of vicarious atonement, and teach us that to undo our wrong deeds is our only means of salvation. Do all the good you can: that is creed enough. Spiritualism has done more toward uniting humanity than all other realigious put together.

wrong deeds is our only means of salvation. Do all the good you can: that is creed enough. Spiritualism has done more toward uniting humanity than all other religions put together.

Our nation is standing on the verge of events that are to create such a disturbance in the moral atmosphere as was never before known. Old religions will die out, and the fact of spirit return and the power of spirits to communicate with us will be the great underlying truth of the religious belief of the future. Some one asked, "What am I?" The guide answered: "You are an individual identity, and have to keep your own company forever; therefore you should make your own life and character a study. Mrs. Lillie concluded with kind words in memory of Mr. Jacob Edson, who has recently become a denizen of the land of living souls.

A beautiful song by Mr. Lillie, accompanied by Mr. William H. Boyce, closed this interesting session.

The evening service opened with a fine song by Mr. Lillie, after which Mrs. Lillie announced as her subject, "Mysticism, or the True and False in Religion."

The record which man has left, in one way and another, of what he has done, said the speaker, has not been confined wholly to books and parchments. He has given evidence of a belief in an Overruling Power, and the existence of good and evil, attributing the one to God and the other to demons.

The human race has had its childhood, and in that state man's religion was clothed in mystery. It was supposed that what he could not understand was wisely hidden from him by Almighty Power for some good reason. Everything incomprehensible was attributed to the mystery of godliness, and must be accepted by faith. We do not wish to antagonize the church, but we think that our manhood demands light and knowledge rather than a faith in the mysticisms of the past.

The superstitions of the past were alluded to, and the Trinity was spoken of as the greatest of all mysteries. How much of God there was in Christ and the third person of this Trinity was an unsolvable probl

God.

Another mystery is how it became necessary for Christ to die so that by the shedding of his blood only was the salvation of the race possible. The doctrine of eternal punishment grew out of the fear of God which was taught by the Christian religion. How is it possible, said the speaker, to love and fear a being at the same time?

Spiritualism has come to reveal the mysterious. The religious world has founded its faith upon one book, and dare not raise a question regarding its statements for fear of the curse of the Almighty. The Bible was placed in our hands as the infallible Word of God, and the Christian world has accepted it; but we say that Spiritualism has opened the doors of this mysterious realm.

that Spiritualism has opened the doors of this mysterious realm.

Physical manifestations were alluded to as proof of the existence of an unseen power. It is mysterious to many how raps can be produced, but all which transpires under the name of Spiritualism is mysterious only to those who do not understand the operation of spiritual law. We are spirits, and live by spirit-force.

Our worthy brother, Jacob Edson, was referred to

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as standing within this hall by the side of his friend, Dr. Btorer, interested as ever in our work for human

As standing within this hall by the side of his friend, Dr. Storer, interested as ever in our work for humanity.

We are children of the Divine, and have a grand future. To understand the mystery of godiness is no longer a problem. Spirits returning to us say that they are living and abiding in a real world, and that there is no such thing as death. All the old mysteries and dogmas of the past will finally pass away. Do you think a single Presbyterian honestly believes in infant damnation? Liberalism is entering our churches, and you will find them borrowing much from Modern Spiritualism, but calling it by some other name.

In conclusion the speaker advised and urged upon all not to lose courage, but to hold the banner of truth a loft everywhere. The sooner we begin to cultivate our spiritual faculties the better. Do not think that you can fully pay for a spirit message when you pay the medium for expending his material force; the money value of spirit messages cannot be estimated, although it was customary in olden times to pay for communications from the spirit-world, as in the case of the king who sent to Elisha to inquire if he would recover, presenting by his messenger forty camels' burden of the treasures of the land.

The lecture closed with an improvisation upon the "Lily of the Valley," which was such an admirable one that Mrs. Lillle was requested to furnish it for publication, if possible.

The service was concluded with a song, "That Beautiful Island of Sunshine," and the benediction.

FOINTS.

POINTS.

Mrs. Lillie will speak again next Sunday, and in Lynn the first two Sundays in May. The platform of Berkeley Hall will be occupied during her absence by that noted speaker. Mr. J. Clegg Wright.

The BANNER OF LIGHT finds a larger sale at this hall than all the other spiritual papers combined, showing the appreciation of the work of its editors in the promulgation of our Spiritual Philosophy.

F. A. HEATH.

America Hall .- A pathetic scene was enacted last Sunday at the meetings. It was "a curtain drawn" over the noble work of Dr. S. H. Nelke as a director and medium; and, according to the statement and certificate of a prominent surgeon, "a curtain would be drawn," perhaps at any moment, over the earthly life of the Doctor. The large audiences were visibly affected by this statement; but as there gould be no help, and the Doctor was too weak to carry on the work, friends of his have decided to ease his last days, and are to take him into the country for a rest, with the hope that he might recover—which is the wish of his large circle of friends and admirers. [The Doctor was to leave Boston Friday, April 27th.] As these seem to have been the last meetings held by the Doctor, it is not out of the way to state that he has done a noble and good work, and has always been a true medium, who by his work has dried the tears of many who were in need. Good-speed with the hope of meeting him again is assuredly the wish of a great many. drawn" over the noble work of Dr. 8. H. Nelke as a

of meeting him again is assuredly the wish of a great many.

The meetings last Sunday were well attended—all the tests given were of a high order. Much talent was present; some of the mediums were: Mrs. J. A. Woods, Dr. C. L. Willis, Mrs. Julius Fredericks, Mrs. Kelly Hartmann, Prof. Hartmann the phrenologist, Frank Jones and others. The musical and literary portions of the exercises were very entertaining; those who took part were: Miss Sadie B. Lamb, planist and vocalist; Mr. Charles Weber, zither soloist; Miss Maude Judkins; Mr. J. A. Lord and Mrs. Judkins, duet; Miss Alice Reynolds, plano recital; Mr. C. K. Harris, elocutionist; Miss Jessie Judkins, the female baritone, song; Mrs. Judkins and Miss Lamb, duet.

We are glad to announce that meetings will be held at this hall every Sunday. Dr. C. L. Willis, the well-known medium, will be the Chairman, and will conduct the meetings in the same way, with one exception: Sunday 11:45 meeting will be a developing and healing circle.

The "trne" Banner of Light (Dr. Nelke's old)

tion: Sunuay 11:30 motions, healing circle.

The "true" Banner of Light (Dr. Nelke's old expression) will be sold as of old at these meetings.

We wish "good luck" to Dr. Willis.

SIMPSON D. CLARK.

Elysian Hall, 820 Washington Street.-We held our first meeting in this hall on Friday, April 20th, and had a very enjoyable time. The circle was large and harmonious; many fine tests were given by Mrs. F. Stratton, Mr. Littlefield, Mr. Quimby, Mr. Marston, Mr. C. O. Gridley, Mr. Gate, Mrs. Buck, Dr. Lathron

Mrs. F. Stratton, Mr. Littleheid, Mr. Quimby, Mr. Marston, Mr. C. O. Gridley, Mr. Gate, Mrs. Buck, Dr. Lathrop.

On Saturday P. M. at our circle, we passed a very pleasant afternoon. Mr. Littleheid, Mrs. Stratton, Mr. Marston, Mrs. Nason and Dr. Lathrop gave satis factory proof of spirit-presence.

Sunday morning Mr. H. W. Martin presided. Dr. A. C. Davis, invocation. The mediums were: Mr. Marston, Mrs. Nason, Dr. Davis and Mr. Martin. Fine music by Mrs. Stone.

In the afternoon, invocation and remarks by Miss M. F. Wheeler; tests and readings by Mr. James Bloomfield, Mrs. Nason, Mr. Martin, Mr. Marston and Mrs. Buck; Dr. Greenwood, remarks; recitation, Miss L. Murlei Stone; music by Mrs. Stone.

In the evening, invocation and remarks by Mrs. James Bloomfield; also tests and readings by Mrs. Dr. Bell, Mr. Gate and Mr. L. F. Thayer.

A formal opening of our hall with appropriate ceremonies will be held on Sunday, April 20th.

Meetings on Tuesday, Thursday, Friday and Saturday at 2:30 P. M.

W. L. LATHROP, Conductor.

**The United Spiritualists of America (Incor.)

The United Spiritualists of America (Incororated), Montgomery Hall.-Meetings were held on Sunday. A large circle in the morning, at which Mr. Sunday. A large circle in the morning, at which Mr. Wright delivered an address, followed by wonderful tests and spirit communications. In the afternoon Mr. Varcoe delivered an address; Mrs. Weston followed with excellent readings; tests and psychometric readings were given by Mrs. Rich, Mrs. Moody (the Conductor), Dr. Fuiler (the President of the Society), Mr. Littlefield and others. In the evening Mrs. Davis, Mrs. Roy, Mrs. Rich, Mrs. Weston and others took part.

Mrs. Davis, Mrs. Roy, Mrs. Rich, Mrs. Weston and others took part.
Under the auspices of this Society a circle and meetings were also held at Harmony Hall, Mrs. Farnam conducting. Dr. Baker and Mr. Varcoe gave short addresses, and Mrs. Roy, Mrs. Rich, Mr. Hersey, Mr. Gridley and others assisted. The progress of the Society has been great, and many present applied for membership. Its objects, as explained by the President, are to promote, by lectures, seances, meetings and entertainments, the Cause of Spiritualism and its teachings. A most attractive and interesting program is promised for Sunday next. All are invited.

Engle Hall .- Wednesday afternoon, April 18th, a large meeting. Excellent remarks, tests and readings, Mrs. E. A. Lincoln, Mrs. O. A. Robbins, Mrs. M. Knowles, Mrs. L. Hartmann, Dr. Wm. Franks, Dr. L. F. Thayer, Dr. Quimby, Mr. Tuttle.

F. Thayer, Dr. Quimby, Mr. Tuttle.

Sunday, April 22d, the meetings throughout the day were interesting and satisfactory; excellent remarks, clear and convincing tests and readings, Mrs. J. E. Davis, Mrs. A. L. Pennell, Mrs. J. K. D. Conant, Mrs. Cushman, Mrs. M. Knowles, Alice G. Hayes, Miss A. Peabody, Mrs. Osborn, Mrs. Woodbury, Mrs. Hancock, Mrs. Stratton, Dr. Magoon, Dr. Thayer, Mr. Tuttle; poems and mental questions answered, Mrs. H. S. Chase; musical selections, Mrs. Nellie Cariton. The morning circle was large and harmonious, and the presence of spirit power was strougly manifest. Meetings Sundays, 11 A. M., 2:30, 7:30 P. M.; Wednesday afternoons, 2:45.

The BANNER OF LIGHT, the exponent of spiritual truth, for sale each session.

E. H. TUTTLE, Leader.

Bathbone Hall, 694 Washington street, corner of Kneeland.-2:45 P. M. Dr. N. P. Smith opened with remarks; Mrs. H. Chase presented answers to questions

marks; Mrs. H. Chase presented answers to questions and psychometric readings; Mrs. H. Woodbury, Mrs. Lizzle Hartmann. Dr. Smith gave psychometric delinetions; Mrs. M. F. Lovering, a written message; Mrs. Minnie E. Soule, convincing tests.

Wednesday evening a successful musical and literary entertainment was held. Mrs. A. E. Perkins and an orchestra of ten pieces; Mrs. M. C. Weston in recitations. The committee of arrangements were Mrs. H. Blodgett, Mrs. Laura Jost, Mrs. A. Woodbury, Mrs. M. Irwin.

M. Irwin.
Sunday, 11 A.M., Dr. N. P. Smith; Mrs. Joan Woods
gave psychometric readings. At 2:30, Dr. Smith, Miss
Annie Hanson, Mrs. Jennie K. D. Conant, Dr. I. Magoon, in remarks and readings; Mrs. Joan Woods,
Mrs. A. Woodbury, Mrs. H. Chase, tests. 7:30 r.M.,
Mr. W. Quimby, remarks: Dr. N. P. Smith, Mr. F.
Alexis Heath, Mrs. Joan Woods, Mrs. H. Chase, Mrs.
A. Woodbury, Mrs. M. Knowles, in psychometric delineations. Miss N. P. Berry, musical selections.
N. P. Smith, Chairman.

The Home Restrum (21 Soley street, Charlestown, E. M. Sanders, President).—The meetings of the 17th, 19th and 20th were very interesting; many ne 17th, 19th and 20th were very interesting; many people were present at each session. The following mediums and speakers rendered good work: Mrs. Bray, Mr. Rollins, Dr. Franks, Major Andrews, Mr. Quimby, Mrs. Nutter, Mr. Hall and Chairman. Solo by Mr. Hall, accompanist, Prof. Butler; duet, by Mrs. Bolton and Mrs. Cariton—organist.

Sunday, 22d, meeting was opened with praise service, and poem entitled, "There is no Death"; invocation by Mrs. Bray; Mrs. Higgins (of Chelsea) tests; Prof. Butler, solo; Mr. Macomber, remarks; Mrs. Bray, tests; Chairman, tests and readings.

The Bannen always on sale.

C. B.

Hollis Hall .- (Society of Ethical and Spiritual Culture, M. Adeline Wilkinson, President). Tuesday and Saturday meetings were well attended, and the

usual good results obtained.

The Sunday meetings at 11 A. M., 2:45 and 7:45 P. M., were pleasing and instructive. Positive proofs of the continuity of life were given through the following mediums: David Brown, Mrs. Woodbury, Dr. Quimby, and Mrs. Ott took the time for the afternoon; Dr. Wm. Franks in the evening gave wonderful readings, and descriptions of spirits; Mr. C. A. Day spoke for twenty minutes very interestingly; Dr. Huott in his

peculiar way gave out many beautiful ideas, also described spirit loved ones present; Mrs. Nutter gave recognized messages from decarnate spirits. Mrs. M. Adeline Wilkinson, who has been absent for three weeks, will return in Thursday, April 20th, and assume the duties as Fresident of this Boolety.

First Spiritualist Ludies' Ald Society, 1031 Washington Street. - Business meeting Friday. April 20th, at 4 P. M., Mrs. A. E. Barnes, President, at April 20th, at 4 P. M., Mrs. A. E. Barnes, President, at which the Society voted to have Memorial Services on Sunday, May 27th, afternoon and evening. Notice was read of the sickness of the Vice-President, Mrs. Butterfield, whose absence was regretted by all. Evening Session: Interesting remarks by Dr. Magoon, Mrs. A. S. Waterhouse, Mrs. Kate R. Stiles, Mrs. Lidcoin, Miss Jennie Rhind, Mr. Henry Myers gave several appreciated recitations; Mr. J. B. Hatch, Jr., spoke regarding the benefit of Mr. Ohas. W. Sullvan, to be held May 16th at Union Hall.

The services were interspersed with songs by Miss Bailey, Mr. J. B. Hatch, Jr., Mrs. Lovering, accompanied by Miss Burnett, planist.

The Banner of Light is on sale at every meeting.

The Children's Progressive Lycoum met it Dwight Hall, 514 Tremont street, Sunday, April 22d, 1894. Exercises opened with singing by school, and reading of an invocation by Guardian; followed by responsive reading by the school from the lesson cards. Dr. Root spoke upon the day's lesson. After the Banner March recitations were given by Baby Giltord, Albert Souther, Willie Sheldon, and Little Eddie; Mrs. Butler inade remarks; the Guardian read a letter received from Mrs. Longley in California. Don't forget Mrs. Butler's May Festival to be held in Music Hall, May 5th. afternoon and evening. On May 15th. in Union Hall, a benefit will be tendered Mr. Charles W. Sullivan. Tickets for both entertainments now on sale. E. L. PORTER, Sec'y. 1894. Exercises opened with singing by school, and

397 Charles street.

Knights of Honor Hall, 730 Washington Street.-Two excellent meetings were held at this place on Sunday last. The following speakers and place on Sunday last. The following speakers and mediums took part in the exercises: Mrs. A. L. Pennell, Mr. F. A. Heath, Mrs. Julia Davis, Mrs. Nellie Thomas, Mrs. A. Forrester, Miss A. Peabody, Mrs. I. E. Downing, Mrs. A. E. Cunningham, Mrs. A. Osborne, Mrs. A. Howe.

Mr. Eben Cobb opened both meetings with fine discourses. He paid an eloquent tribute to our departed friend and brother, Jacob Edson.

BANNER OF LIGHT for sale at these meetings. †

First Spiritual Temple, corner Exeter and Newbury Streets .- W. J. Colville lectured to very large audiences in the Temple Sunday, April 22d [no report furnished]. On Sunday, April 29th, he will speak at 10:30 A. M. on "How We Answer Our Own Prayers"; 2:45 P. M. upon subjects from the audience.

The Ladies' Spiritualistic Industrial Society met Thursday afternoon and evening, April 19th Business meeting at 3:30; supper at 6; an evening of music, readings, remarks, recitations and tests, from fine talent, pleased all present.

April 26th, dance. All welcome.

19 Oak Grove Terrace. H. E. JONES, Sec'y.

MAINE.

Portland.-April 22d, at Reform Club Hall, before the People's First Progressive Spiritual Society, Mrs C. H. Jewell lectured in the afternoon to a large audi-

C. H. Jewell lectured in the alternoon to a large audience; address followed by tests.

In the evening Dr. J. H. Hunkins lectured to good acceptance, being followed by Miss Kate Davison with recognized tests; Master Sammie, the boy medium, and Mrs. Kimball gave tests.

The BANNER OF LIGHT for sale at these meetings. On Sunday next Mrs. May S. Pepper of Providence, R. I., will be with our scolety. JOSEPH THAXTER.

The Spiritualists' Home Union was dedicated April sth at Red Men's Hall. Dr. F. H. Roscoe of Providence, R. I., was the speaker; his lectures and tests were appreciated by the audiences. Dr. W. S. Eldridge of Portland gave a number of tests in the afternoon.

JAMES O. DOBSON, Pres.

noon.

James O. Dobson, Pres.

The Home Union had for speaker Sunday, April
15th, Mrs. Matilda Cushing Smith—wife of F. W.
Smith, Esq., of Rockland, Me. The large audience
was greatly surprised at the lecture; depth of thought,
logical deduction, historic research and convincing
proofs of the glorious philosophy of Spiritualism have
never been more ably presented by any speaker in
the city of Portland, and societies desirous of engaging good talent can do no better than secure her services.

Mrs. E. M. Littlefield, Sec'y.

Belfast.-Sunday, April 15th, your correspondent spoke for the Spiritualists of this place from the text, In my Father's house are many mansions." The "In my Father's house are many mansions." The fact that there are homes beyond is the most comforing assurance that can be given us, for it not only gives promise of continued existence, but intimates that what made life here so blessed shall continue in the higher life. Home implies rethion and association with loved ones. Change is only progress.

The choir furnished excellent vocal and instrumental music. Some satisfactory tests were given by Mrs. Staples and your correspondent.

M. J. Wentworth,

Augusta.-Last Sunday morning, afternoon and evening, at Union Hall, Dr. and Mrs. Goodrich of Portland, Me., gave a very satisfactory test séance, and formed a new Society. Dr. and Mrs. Goodrich

gave some forty tests that were recognized.

The Doctor and his wife are excellent test mediums, and are doing grand missionary work throughout this State.

Next Sunday Mrs. Goodrich, test medium, Mrs. Jewell and Master Samuel Goodrich, the boy medium, will be with us. Charles Chapman, President.

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, April 22d, at 2:30 and 7:30 P.M. (Progressive School at April 22d, at 2:39 and 7:30 P. M. (Progressive School at 1 P. M.) Dr. Geo. A. Fuller of Worcester, Mass., spoke to large audiences. Subjects: "Rock of Ages," and "Are They not all Ministering Spirits?" Sunday, April 20th, afternoon, Elder J. N. Sherman of Rumford, R. I.; evening, Mr. George Porter and Mrs. Sarah E. Humes of this city will speak for us.

SARAH D. C. AMES, Sec'y. No. 95 Daboll street.

No. 95 Daboll street.

The second of a series of entertainments was given by the Progressive Aid Society Wednesday, April 18th, at Columbia Hall. There was a large attendance to listen to some of the best talent in the vicinity—Mrs. S. E. Humes acting as directress. The following talent volunteered: Mr. Pierce: Mrs. M. Lapam, soloist; Miss Wilson; Miss Prentiss, pianist; the Norwegian Andrake Chorus; the Grand Army Quartet; Misses Buffington and Johnson, readers; negro character songs by Mr. Proctor and assistant. The entertainment closed with dancing.

Mrs. M. L. Porter, Sec'y.

PENNSYLVANIA.

Philadelphia.-I was to-day present at two meetings of the Spiritual Conference Society, and most intensely interesting they were to me. The lecturer

tensely interesting they were to me. The lecturer was Dr. J. H. Mac El'Rey, an ex-Episcopalian minister—but for some time past an earnest worker in the cause of progress. Dr. M. is a person of marked ability in his chosen Beld of labor, and societies should keep him well employed; his address is Traynors, Delaware Co., Pa.

The Spiritual Conference Society is presided over by Samuel Wheeler, Esq., an old (in experience) worker in the spiritual field; it holds its meetings in a beautiful hall, centrally located at 6th and Spring Garden streets. The meetings are well attended, and the society is in a healthy condition financially.

That remarkable instrument or medium, Mrs. Colby-Luther, serves this society on Sunday, April 20th, and her coming is looked forward to with pleasure by her many friends in the Quaker City.

April 22d.

JOHN EGGLESTON.

NEW JERSEY.

Trenten.-The meetings of the First Association of Spiritualists on Sunday, April 15th, were ministered to Spiritualists on Sunday, April 10th, were ministered to by Mrs. R. Outler of this city. She devoted the evening service to the memory of departed friends. A large number of bonquets were placed on the table by her audience, and Mrs. Outler gave readings from them. Her tests and readings were remarkably clear and direct. These memorial services were a beautiful change from the usual routine, and were halled with satisfaction by our people. W. J. Hibbert. 118 Lamberton street.

LOUISIANA.

New Orlenns.—In the decease of our brother in the faith, Henry Ray, the city of New Orleans loses a good citizen, and Spiritualism a most sincere, faithful

V. E. RILLIEUX, 2664 Roman street. New Orleans, April 20th, 1894.

Horsford's Acid Phosphate. If You are Nervous,



HOW WE ARE ABLE TO DO ITS

These spoons were made up especially if the World's Fair-trade, by THE ONEIDA COMMUNITY Ltd., and were left on their hands. In order to dispose of them Oulokely was make this enheard of offer, Bix 800 WKINE & POUNES, with GOLD PLATED BOWLES, each spoon representing a different building of the World's Fair. The handles are finely chased, showing i end of Columbus, and dates 1400-1800 and offerent building of the World's Fair. The handles are finely chased, showing i end of Columbus, and dates 1400-1800 and offerent building of the World's Fair of the same for the same of the first souvenir selections over produced. Solo Fair and the same of the first souvenir selections over produced. Solo Fair and the same of the first souvenir selections over produced. Solo Fair and the same property produced and express prepaid to any address. Send Potals Note, or currency. Money cheerfully refunded if goods are not as representate, what the "CHRISTIAN AT WORK" of New York, has to say in their (saus of March 22, 1884; "These popons have bensiabilised to us, and rease earth that these who ead for them will be accordingly required to the consideration of the described of the same of the same

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th treets, on Seventh Avenue, entrance on 57th street, where he Bannen of Light can be had. Services Sundays, 0% A.M. and 7% F.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists Society meets each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker. Now York Psychical Society, Spencer Hall, 114 West lith stroet, near fixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pros. Soul Communion Meeting on Friday of each week, \$ P.M.—doors close at \$14-at \$10 West 28th 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, 37 West 42d street, between Fifth and Sixth Avenues, where this paper can be obtained.

Spiritualist Headquarters and Ladies' Aid, 165 West 23d Street.—Open daily from 11 A. M. to 9 P. M. for Spiritualists and friends. Wednesdays, entertainment day; business meeting at 2 o'clock; supper from 6 to 8 P. M.; en-tertainment, etc., to follow.

Prof. Theodore F. Price lectures on the Philosophy of Spiritualism at 11 o'clock every Sunday morning at 223 West 32th street. Mediums present and tests given at each meeting.

Carnegie Hall .-- Last Sunday Mr. Walter Howell spoke upon "Our Consolations" in a manner to touch the hearts and awaken the sympathies of every sorrowing and suffering one. And who has not suffered and been stricken by becavement and loss of loved ones? The speaker illustrated his remarks by reference to the ever-present fact that nature begins to destroy as soon as she begins to build; that at the budding of the leaf she begins a rim or structure about the roots of its stem which solidines and crowds in upon the stalk until it stops the flow of sap or its life, and then the leaf dies and drops from the twig. Thus in the midst of life we are in death. Mr. Howell then drew the attention of his auditors to the power of the human intellect and soul to subdue the apparently warring forces of nature to their uses, and attach them as aids to their car of progress.

The further lesson was that by finding our suffering and sorrow are the common lot of humanity, and sharing the sorrows and joys of others, sympathizing and consoling others, we find therein our own consolation. By forgetting self and seeking to comfort and aid others, we are more likely to find true happiness than by seeking our own pleasure. Self-ishness destroys its own aim, and instead of galning, it loses all that it seeks.

Character is the object of life, and this is not reputation, necessarily. The latter is what people say of us; character is what God and the angels know us to be. This alone is vital, and lives on when all appearances are stripped from us.

The vice-President, who is conducting the meetings during the liness of Mr. Newton, read the leading editorial in Sunday's Heraid, which is so nearly in accord and sympathy with the progressive thought of the day, and gives implied credit to the spiritual movement begun forty-six years ago that it deserves attention and comment.

He also enlarged upon "obaracter," as the essential thing in man's life. Our real selves are what God and spoke upon "Our Consolations" in a manner to touch the hearts and awaken the sympathies of

ment begun forty-six years ago that it deserves attention and comment.

He also enlarged upon "character," as the essential thing in man's life. Our real selves are what God and the angels know us to be, not what we may try to make the world think we are, and even delude our selves into thinking we are. The time will come when all pretense will be uncovered, and we shall stand clothed only in the garments befitting our real character, which may be so scanty as to leave us shivering before the all-seeing eye of the Spirit of Truth. Trouble not at what the world says, whether it be to commend or decry; strive alone for purity, integrity, charity and unselfish love—in one word, "character."

Mrs. Williams followed with complimentary remarks upon the editorial read by the Chairman, and of Mr. Hepworth, who is understood to be the writer of the series of editorial sermous published during the past few months in the Sunday Herald. Mrs. Williams announced that at the close of this season she will go to Germany and Russia to give séances under an engagement with a Russiah and German society, and expects to be away six mouths.

Mrs. Tingley spoke with interest and effect; Mrs. Henderson, Mr. Striker, Mrs. Moss and others gave many recognized tests; Mr. Pfleging, from Washington, D. C., spoke of matters in spiritual circles at the capital.

capital.

The evening meeting was attended by one of the

The evening meeting was attended by one of the largest evening audiences ever assembled in our hall. Mr. Howell discoursed ably upon "Nature and God." It was one of the finest and most effective lectures of this excellent speaker, but nothing less than a verbatim report can do justice to it. He spoke one hour, and was listeded to with eager interest, and repeatedly speakers. and cordially cheered.

Harlow Davis followed with a number of his very wonderful and convincing clairvoyant tests. He is wind the confidence form of the confid

wonderful and collection will, and has the connected and good-will of our people.

Next Sunday will close Mr. Howeil's engagement with the First Society. His morning subject will be, "The Message of Spring to Human Hearts," and in the evening, "The Relation between Ethics and Religion." It is also expected that Harlow Davis will be present and give messages and tests. Extra music will be furnished, and Willie King, the wonderful child violinist, only seven years old, will, it is hoped, give an exhibition of his marvelous performances.

L. O. ROBERTSON.

The New York Psychical Society (114 West 14th street).-Wednesday evening, the 18th inst., the hall was crowded to overflowing.

street).—Wednesday evening, the 18th inst., the hall was crowded to overflowing.

The meeting was opened with brief remarks by the well-known medium, Mrs. Mary Wakeman, who had been absent for five weeks. She felt, she said, that we should always come together with a serious desire, not to chat, but to learn something of the glorious truths of the Spiritual Philosophy, something which will impress us with the truths of a higher life. The return of our spirit-friends should not be treated as a frivolous subject, but we should receive them with great kindness and love, and our hearts should go out to them with gratitude and joy that they can come back to talk with us, and to watch over us through the journey of life. The speaker also besought due recognition of the President, who had so disinterestedly worked for the good of the Society for nearly seven years past. Her Friday evening circle at 145 West 4th street had just been visited by a New York World reporter in cop., but she was at once inspired to declare his profession, intentions, and the names of his spirit relatives, so that now he is a respectful inquirer; and so the would-be exposer became the exposed.

Mr. Walter Howell, in a spirit of fraternal reciprocity, preceded the phenomena with an earnest and appreciated address. Our ancestors lived in a ghostworld. They had visions of their comrades who had died on the battle-field. Wonderfully interblended in that early dawn of man's intellectual march are the phenomena of nature and the spiritual world. When he began to recognize the reign of law, that many of his preconceived ideas were lilusions, he corrected his ghost theories for more tangible forms of manifestation. Notwithstanding all the later evolution of human thought, the most intelligent, as well as some of the most lilliterate, have held tenaclously, with fact and with instinctive intuition, to the doctrine of a life beyond.

But other elements followed; after awhile man began to reason about the world. He saw a great deal

[We are indebted to Mr. George W. Simpson for an account of this meeting, which is mainly covered by

press one day in advance because of the new holiday—sets forth that Mr. Fletcher closes his lectures at this hall April 20th, which will be an occasion to be remembered, as a testimonial will be tendered him. Among those announced to appear are Mrs. M. E. Williams. Dr. A. W. Fletcher, Grace Dorley, Miss Augusta Chambers, and a number of pupils from the School of Oratory.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and 7% P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1924 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock. Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every saturday evening at 102 Court street. Good speakers and mediums. Herbert L. Whitney, Chairman. Seats free.

Fraternity Hall, 860 Bedford Avenue.—The First Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for lecture and tests. Mediums and speakers welcome. S. Wines Sargent, Chairman.

Brooklyn Spiritual Association meets every Sunday evening at 102 Court street. Good lecturers and mediums. Joseph La Fumee, Treasurer.

Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meetings second and fourth Friday evenings, at 102 Court street. Miss frem Mason, Secretary.

616 Park Avenue.—Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock.

Lee Avenue Academy.—Meetings each Sunday at

Lee Avenue Academy. -- Meetings each Sunday at 2½ P. M. Fred N. Payne, Secretary.

The Advance Conference celebrated the second anniversary of its organization at 102 Court street Saturday evening, with Mr. Whitney in the chair. Mrs. H. M. Walton opened the meeting with remarks, and was followed by Mrs. Ruggles; Miss Hayward, and Messrs. Whitney and Moorey sang solos; Miss Terry gave psychometric tests; remarks were also made by Capt. Dey and Mr. Deleree.

. Fraternity Hall .- The afternoon Bible Conference last Sunday bore upon the nature of Jesus as a medium, his works being explained from the spiritualistic

standpoint. Mrs. Blake, the well known medium, was present, and gave good tests.

In the evening Mr. Geo. Deleree gave a very excelent address, contrasting the teachings of the church and Spiritualism.

W. J. C.



It is not only the purest, sweetest and most refreshing of nursery soaps, but it contains delicate emollient properties, which purify and beautify the skin, and prevent skin blemishes occasioned by imperfect cleansing and use of impure soap.

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The Freed Spirit;

Glimpses Beyond the Border. A Collection of New and Authentic Occult Tales

from the Author's Personal Experience and Reliable Private Sources.

Author of "The Devil's Anvil," "The Grinder Papers,
"The Nine Iron Bars," etc. This book furnishes an epitome of facts, presenting them This book furnishes an epitome of facts, presenting them in a clear, lucid manner, and so written as to enlist the attention of the reader, be he skeptic, inquirer or believer. Personal experiences are always valuable, for they, at the start, transcend all theories, and suggest that what has come to one may in time be common to all. Mrs. Dallas impresses one with her sincerity, and if there is a little wavering as to conclusions, it is because of the desire not to appear in the light of a prejudiced writer, nor yet seem to be too easily converted. "The Freed Spirit" will stimulate inquiry in the minds of the curious, comfort many aching hearts, and become a valuable acquisition to an already increasing harvest of spiritualistic evidences. Cloth, pp. 232. Price 81.00.

For sale by COLBY & RIOH.

PSYCHIC STUDIES, Spiritual Science, The Higher Aspects of Spiritualism.

BY ALBERT MORTON. This volume, of upwards of three hundred pages, contains much valuable matter, among which are articles: Advice to Mediums and Investigators; Intuition; Magnetic, Mental and Spiritual Healing; Nationalism; Pre-Natal Conditions and Heredity; Physical and Moral Education; Psychometry; Re-incarnation, and other interesting subjects. It also contains Alfred Russel Wallace's able lecture, "If a Man Die, shall be Live Again?" with a short sketch of Mr. Wallace's life, and an excellent portrait—frontispiece—of this eminent gentleman.

Cloth, price \$1.25.

For sale by COLBY & RICH.

Glimpses of Heaven. BY GILBERT HAVEN,

Late Bishop of the Methodist Episcopal Church. This little work is the second purporting to come from Gilbert Haven since he entered upon spirit-life. The medium by whose hand Mr. Haven has been enabled to pen this, and the former work, Mrs. Carrie E. S. Twing, has earned an honorable and national reputation as a reliable medium, a popular speaker, writer and laborer for the Grange, the Woman's Uhristian Temperance Union, Woman Sufriage and for the cause of Modern Spiritualism. Pamphlet, pp. 4. Price 20 cents.

For sale by COLBY & RICH.

Have you promised yourself the Rare Pleasure of Reading this Beauti ful Work by the good old-time IN writer, Hudson

SPHERES Tuttle? Price, 50 cents. Contains a fine portrait of the Author. Send to us for it.

Anniversary Hymn, Words by LIZZIE DOTEN, Music by FANNIE A. HAVEN, Price 15 cents. For sale by COLBY & RICH.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. President, Benj. P. Benner; Treasurer, James Breen; Secretary, Frank H. Morrill. Bervices at 10% A.M. and 7% P.M. Lycoum at 2% P.M. Dycoum at 2% P.M.

Spiritual Conference Association meets at the
corrheast corner of 8th and Spring Garden streets every
sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society. Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M.

Lie forwarded us by the Secretary, but received too late for publication last week—the forms going to Secretary Sunday, 71% P.M., at the Temple, 425 G street, N.W., opposite Pension Office. Rev. E. B. Fairchild, Pres.