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NO. 9.

WHY MOURN OUR FRIENDS? Why mourn our friends? For we shall greet at last With outstretched arms each other, as we cast Trouble and pain behind us with the past. The dust we tread, beneath the falling showers Develops higher life, in fragrant flowers And golden grain throughout the summer hours. The blooming flowers with fragrance cheer the day: The leaves but fall, the flowers fade away To reappear in beauty with the May.

From out the chrysalis a bright form springs To light and wider life, on graceful wings, Rejoicing in the change the new birth brings. Death comes and calls our dearest friends away Into the spiendor of eternal day: No tears nor passionate prayers their course ca

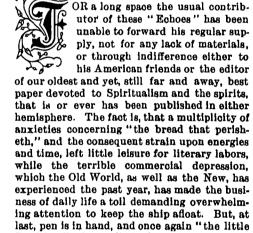
Look not on that which turns to dust, but to The immortal body fair; look to the true— The self which inner vision brings to view. Why should we sorrow that from mortal sight Like birds from natal shells, to realms of light From narrow confines they have taken flight? It is not far. that heavenly country where These friends now dwell: it touches everywhere, Bounding our little space like viewless air. There all is joy and beauty, and no care Can ever come to mar the quiet air Where they still live; yet love can reach them there. At times it seems more near than aught beside; Only this vell of flesh its splendors hide; Its dwellers linger often at our side. Not dead! Translated to a higher state
To which the Angel, Death, swings wide the gate
We, too, must pass; and there for us they walt.
Manchester, N. H. JAMES A. FRACKER.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FIFTY-TWO.

Specially contributed to the Banner of Light by its English Correspondent. J. J. MORSE.



Britisher" salutes all his old friends across the

water, and craves hospitality in these columns

for a short chat with old friends, tried and true,

First, let me say a word anent our good old BANNER, and its veteran chief. One rubs his eyes to see that the Seventy-Fifth Volume has just commenced. Just think of it: for now closely on to forty years this avant courier of glad tidings has floated in the van, carrying the gospel of glad tidings-immortality demonstrated and communion with angels realizedto all the ends of the earth. When our Cause was young, and few could be found to advocate its claims, when to do so meant loss in pocket and repute, then was our BANNER flung upon the breeze, and ever since its starry folds, blazoned by angel hands, have flown to the winds of heaven the wide world over Times change, men come and go, periodicals rise, fall and vary their aims and scope, but, as enduring as Plymouth rock itself, and as instinct of liberty, our paper stands to-day, as ever, for the religion of the angels, whose creed may be thus expressed: "Freedom, Truth and Progress, and the union of the two worlds in one."

But one of its peculiar claims upon our peo ple, surely, lays in connection with its longsustained, admirably-conducted and marvelously-useful Free Circles. The communications given thereat have long since attained a world-wide celebrity. The facts and tests of identity, the clear-cut and useful information these circles gave to the world, have made unknown thousands debtors to the wise intelligences who direct and manifest at these gatherings. Sustained by the liberality of THE BANNER's publishers, these Free Circles, alone, entitle this journal to the grateful admiration and constant support of Spiritualists all over the world. And when, in addition, it is borne in mind that there is no other journal existing to day in our Cause that can equal THE BAN-NER, in the opinion of one who has read it for twenty-five years, for its wide variety of interesting topics, its records of progress, phenomena, and the stream of inspired utterances constantly offered to its readers, there seems every reason for sustaining, by a wise and liberal patronage, an organ that has done, and is doing, so much for the great spiritual Cause for nearly forty years. Indeed, this is how the case strikes the writer, and such the thoughts that rise on seeing the Seventy-Fifth

Volume has just begun. The labors of Luther Colby, its able editor, have been herculean in this connection; and the very fine biographical notice of his life and work says not one word too much in his commendation. Bro. John W. Day, the present scribe heartily endorses all you say in THE BANNER of March 24th. Rapidly nearing the shores of that Brighter Land, whose people he has served so faithfully and well, we shall lose a most noteworthy personage from our mortal army when he is called higher-one, too, that it will be difficult to replace. No one entirely escapes detraction; all worthy people

it is to say that few have less, and even those | nounces the present withdrawal, from intend-who may deem themselves ill-used may, in the | ed publication, of the magnum opus of Mrs. | with an "Overture" by the Williams Family | Church-and-State question—after which 'free-thought' and scientific investigation will be last man to think, or say, ill of any-be he friend or worker in our Cause. While one port to ensure its publication not having been word of the less publicly known, but none the less respected, Isaac B. Rich, the business partner, whose practical acumen is a potent factor upon the worldly side of an institution unique in business annals, may be also allowed here. For twenty odd years the writer has done business with the firm of Colby & Rich, and in every case has found it the soul of honor and probity, and exhibiting many instances of personal generosity also. But there, a truce to these reflections - sincere enough, without question, but nevertheless they only express sentiments common to all who know their objects. An old friend is apt to be garrulous; let his affection atone his fault, if fault there be.

Now to news nearer home. First, as to the Cause, in general. In private the interest is undoubtedly greater than has been the case for many years. More inquiry, more desire to hold circles and develop mediumship; more questioning and comparing of experiences and opinions, but not enough of sustained efforts. The present-day inquirer wants mediumship spirit-communion "ready-made," so to He lacks the patience necessary to develop the conditions at home. Literature is in fair demand, providing it be reasonablei. e., cheap! Undoubtedly the issuance of W. T. Stead's Borderland has contributed largely to arouse public attention. I understand its circulation is considerable, and that its sales have been satisfactory. It is eminently adapted for a neutral ground, but Spiritualists find it contains much they have long since learned. It brings into a handy compass, though, much that has hitherto been scattered through many channels. The absence of its promoter in Chicago undoubtedly affected its last issue. Publicly, the work grows apace. The public assemblies are well attended, and fairly well supported. They increase in numbers, too, both as to attendances and places. A firmer tone is running through the inspirations uttered through our speakers; and, in spite of severe commercial depression, most of our societies are financially sound. But let me add a word here-and so answer many who write me: English lecturers receive nothing like the remuneration for their services that is accorded them in the United States. American media or lecturers who possess some very special talent can, of course, command fair remuneration. A really good test medium, who gives full names and facts of identity, could do well. However, to resume. The Cause has been endeavoring to build up a "Spiritualists' National Federation" for Great Britain during the past four years. It wakes up annually, and holds a quite lively convention, of two sessions of about five hours, upon a Sunday, closing with a Public Demonstration in the evening, which has always been excellently well attended, our leading speakers being present and entertaining the people. A pleasant feature is the Concert and Tea-Party (f. e., supper) on the preceding evening, at which music, song and oratory are the features. Whether this latest and most well meant attempt will succeed in permanently establishing itself, is still an open question. The meeting for this vear will assemble at Darwen, a small manufacturing town in the county of Lancashire. right in the heart of a cluster of industrial towns devoted to cotton manufacture. A large assemblage is confidently anticipated.

The work of the Children's Progressive Lyceum claims increasing attention from our people; there are now over sixty Lyceums in full working order. Their interests and welfare are considered by a Lyceum Union, in which are federated the greater number of the Lyceums. Brother Alfred Kitson acts as Secretary to the Union, and it is no exaggeration to say he is an invaluable adjunct thereto. Singularly modest and retiring, sensitive to a degree, he is all unconscious of his ability and usefulness, both of which have been of incalculable service to Lyceum work in this country. Brother H. A. Kersey, as President of the Union, deserves all praise, for he, too, is one of those "who do good by stealth, and blush to find it fame." Yet he has ever been unsparing in time, labor, pains and purse to serve the work he loves so well. Our Lyceum Banner has also rendered its meed of service, now greatly increased by reason of its enlargement. The outlook for Lyceum work was never healthier than at present.

The public progress of our Cause has of late peen largely aided by the influence of our excellently useful periodical, the Two Worlds, now enjoying a circulation rapidly approximating to seven thousand copies per week. Mr. E. W. Wallis fills his post as editor to general satisfaction, and though the journal is not yet a paying property—which one of our papers is? -yet its losses are less each year.

Among the current items, so to say, concerning the Cause over here, is a lecturing tour now being conducted by Florence Marryat, the widely known and justly celebrated author. and daughter of the famous writer, Capt. Marryat, of nautical novel fame. The tour commenced this week at Birmingham, with an audience exceeding eleven hundred persons, and a correspondent assures me the event was a literary and financial success, as well as a triumph for our Cause. The tour is the outcome of the energy and foresight of Mr. J. Fraser Hewes of Nottingham, and the President of our Society in that town. He deserves credit for initiating a matter that all hope will redound to the advantage of our Cause.

In the current issue of Light there is an adof ability have foes, open or covert. But safe vertisement that all must regret to see. It an-

end, live to see that Luther Colby is ever the Emma Hardinge-Britten's literary labors. "The Spiritualists' Encyclopedia," a sufficient supaccorded its distinguished compiler. No doubt the depressed state of trade here largely accounts for the insufficient subscription, and, possibly, in the no distant future, either here or in the United States, this important work may ultimately see the light.

Now my pen must stop; space is gone and the mail is closing. Since my previous article we have removed Morse's hotel to address below and as it is a very central, quiet and excellent locality, our patrons have increased in numbers, and a fair sprinkling of Americans have sojourned here. Well, good friends, one and all, for this time adieu. May the good angels bless, guide and guard us all, until at last we join them in the sweet Summer-Land above.

Florence House, 26 Osnaburgh street, Euston Road, London, N. W., April 7th, 1894.

The Annibersary.

The Forty-Sixth Anniversary of the Advent of Modern Spiritualism; Commemorative Exercises held in Milwaukee, Wis. San Francisco and Summerland, Cal.; Bridgeport, Ot.; Hannibal, Mo.; Titusville, Pa.

Especially Contributed to the Banner of Light.

Milwaukee, Wis.

The Anniversary was celebrated by the First Society of Spiritualists on Saturday, March 31st, and Sunday, April 1st, with appropriate exercises at Fraternity Hall, 216 Grand Ave-The exercises consisted of addresses, vocal and instrumental music, tests, etc.

At the close of the Saturday evening address by Bishop A. Beals, Dr. Rothermel gave many tests, which were all recognized; the large audience was delighted with Bro. Beals's address and Dr. Rothermel's wonderful tests. After the meeting supper was served by the good sisters, after which all joined-in a merry dance until after midnight. The entertainment was considered a grand success.

The Sunday meetings were well attended, especially in the evening; the hall was filled with some of the best people of the city, and all the seats and extra chairs from adjoining rooms were filled; this was the grandest meeting known in Milwaukee since the opening of the spiritual era.

Bishop A. Beals, whose fame and ability as an inspirational speaker and medium are worldwide, delivered eloquent and entertaining addresses appropriate to Spiritualism's natal day. Dr. Rothermel is one of the best test mediums on the rostrum; he gave entire satisfaction. A marked and agreeable feature of the meetings was the excellent singing by Mr. and Mrs. Scott, whose vocal selections were peculiarly appropriate, and rendered with grand effect After ten o'clock the meeting adjourned, but it was hard to induce those comprising the audience to leave the hall. They seemed to feel as Peter did. "It is good to be here."

The interest manifested in these meetings has been very gratifying to the true workers here. The presence of hundreds of interested people on the occasion proves that Spiritualism has gained quite a respectable standing in this community. We are glad that we can stand erect in conscious integrity of purpose, and feel we justly merit the respect that the community has at last grudgingly accorded us. An interest and an awakening are being manifested in Milwaukee that have not been known

The celebration was a pronounced success in every respect; such gatherings and hearty cooperation on the part of those who wish the novement well, must always result in good. H. C. NICK.

Summerland, Cal.

The Summerland Progressive Spiritualist Society met at Library Hall at 10:80 A. M., March 31st. to celebrate the Anniversary.

It being the first anniversary since our organization as a society, we wished to observe it in a proper manner. The meeting was called to order by the President. The exercises commenced with music by the Summerland Orchestra; a poem entitled "I Still Live" was read by Mr. A. L. Bourquin; after another selection by the orchestra, Mr. M. E. Taylor entertained the audience with a lecture, and an original poem written for the occasion. At close of his remarks the Messrs. Edwards sang, "I am Hiding": another selection by the orchestra closed the forencon service.

At 2:30 P. M. the meeting was again opened with music by the orchestra; Mrs. Turner read a poem, entitled "Sitting Bull's Message from Spirit-Life," by Mrs. Kate R. Stiles; after more music, Mr. David Davis, aged eighty-five, the oldest resident of Summerland, gave an address, after which the exercises closed with musio.

The ladies gave a dance and supper in the evening for the benefit of the orchestra.

Sunday, April 1st, meeting opened with music; the "Tin Tin Galop," finely rendered by the Williams Family Orchestra, consisting of Mrs. H. L. Williams and her young daughter, Miss Edith Williams, Misses Ross, Emma and Caro Morgap, accompanied by Mr. L. P. Benjamin; Mr. A L. Bourquin spoke under control; at the close of the lecture Miss Rose Morgan sang 'Dear Heart,' accompanied by Mrs. H. L. Williams on the plane; Mr. M. E. itualism is yet in its infancy. She predicted Taylor, by request, read again the original that there would soon be trouble on the

dinner in the upper hall.

At 2:30 we again assembled, for a children's entertainment; after music by the Williams Family Orchestra, Mr. M. E. Taylor gave the children a short talk: recitations and songs were next in order; Masters Lonnie and Allie, and little Miss Revie Ogsbury, with Master Ralph McKenney, sang "What will Grandpa do in Heaven?" to Mrs. Ogsbury's accompaniment on the guitar; the same little ones sang 'Three Little Kittens" to Miss Pearle Bourquin's accompaniment on the piano; the children executed the Banner March; remarks were made by Mr. Schoonover, Mr. Bourquin and others; "Nearer, My God, to Thee," was sung, and the meeting dismissed.

MRS. WM. K. TURNER, President.

San Francisco, Cal.

have developed in our midst some very fine The Anniversary was duly and successfully phases of mediumship. celebrated at several places in San Francisco. I will only speak of one society which has been called "The Circle of Harmony" for several years-a meeting not officered by several persons, but gotten up by one individual and her invisible inspirers, who endeavor to hold the forces in harmony.

The greatest freedom to the platform is granted, so that any one feeling an impulse or an inclination to speak, sing or give tests, or even to exercise the gift of healing, or to improvise poetry, is not prohibited in the least.

Our Anniversary differed from our usual meetings only in the abundance of flowers, the music furnished through the mediumship of a young lady, who sang in several different voices, meanwhile playing an accompaniment on the piano: the music on the guitar was fine, and the speeches made were in accord with the

We feel encouraged to still continue our work. We meet every Sunday in the Alcazar Building, O'Farrell street, San Francisco, at 11 **а. м. and** 8 р. **м.**

[Our home is by the seaside (the Bay). Invalids from the East, or from any direction, who would like a quiet home, and yet only thirty minutes from San Francisco, at a cost of ten cents by rail and boat-local trains meet every half-hour in front of the door-can find MRS. F. A. LOGAN. accommodations.]

Bridgeport, Ct.

The Anniversary exercises held April 8th exceeded in interest the expectations of our most sanguine co-workers. The meeting in attended, every available seat being occupied. and standing-room utilized as well.

the Cause; being all contributions from individual members as the spirit prompted, or circumstances permitted. One gentleman alone contributed four most magnificent palms, six large pots of deutschia and azaleas in perfect bloom of white and pink. Others contributed bouquets of pansies, carnations and roses. The palms decorated the four front corners of the

Dr. G. C. Beckwith Ewell gave the address, which was received with marked interest by an audience made up largely of people not acquainted with the claims of Modern Spiritualism. The manifestations and principles of the philosophy were concisely and eloquently set forth; their harmony with historic descriptions of phenomena of ancient date was briefly shown; the names of many of the tried and brave exponents of the Cause in the past were mentioned with reverence, and due honor accorded them.

After the address nearly an hour was given by Dr. Ewell to the recognition of spirit-friends present, and delivering their messages—he giving also psychometric reading from the voice.

ing also psychometric reading from the voice,

Hall April 1st-Cora Myrtle Carpenter being the principal speaker. The Daily Courier-Post of the next day stated that "the hall was literally packed, and more than one hundred were turned away on account of there not being room." The hall was beautifully decorated with plants and flowers, and presented an inviting appearance. Miss Carpenter's theme was "The Angels' Message," and she spoke, says The Post, "just one hour and ten minutes, during which time she held the audience in rapt attention."

certainly a wonderful young lady, and bids fair no sting! to become one of the most noted Spiritualist lecturers of the country. Last evening she took the position that communications are took the position that communications are ering in our midst, we offer our congratulations and a continuance of our friendship and

Orchestra, when all were invited to a social better recognized. Miss C. is decidedly the ablest Spiritualist that was ever located in this city, and the Society should use every endeavor to retain her here.'

Titusville, Pa.

The Titusville Spiritualists' Association celebrated the Anniversary with appropriate exercises on Sunday evening, April 1st. The hall was tastily decorated with flowers and plants. The exercises consisted of singing. congregational, solos and duets-with organ and flute accompaniment; reading selections appropriate for the occasion; reading inspirational essays and poems by mediums; speaking by medium under spirit-control.

Remarks and experiences by persons in the

Our entertainment was all by home talent. Our Society is in a healthy condition, and we

C. M. HAYES, Sec'y.

Remarks of Mr. Wilson MacDonald, ON THE DEPARTURE OF MAJ. CHORPENNING.

To the Editors of the Banner of Light:

Maj. George Chorpenning, after a severe illness, culminating in a surgical operation which was hoped would bring relief, passed to spiritlife at the New York Hospital on April 3d. In order that he might be given a Spiritualist's funeral, Mrs. M. E. Williams, with characteristic kindness, gave the use of her parlors for that purpose, and at the services delivered a brief eulogy inspirationally, referring with feeling to the many virtues and the superior personal qualties and attainments which went to make up the character of this pioneer in Spiritualism. In addition to the immediate family, there were a host of friends present to pay their last sad respects to the deceased. Wilson MacDonald, the noted sculptor, delivered the address proper, which I herewith append.

Friends: We have met here not to weep and Friends: We have met here not to weep and mourn over the natural phenomenon that has brought to a close the earth-life of our good friend, Major Chorpenning, but rather to congratulate him and console his kindred and those who loved him, that he has been eliminated from the form which he wore for nearly seventy-four years. He is now born into the real, the spiritual world.

I knew Mai, George Chorpenning for more

real, the spiritual world.

I knew Maj. George Chorpenning for more than a quarter of a century. He was an honorable man, a sincere friend and a true American in every sense which that proud title implies. His earthly life was one of constant the hall—the first time since its enlargement to nearly twice its previous size—was largely attended, every available seat being occupied, and standing-room utilized as well.

The decorations testified to zeal and love for the Causer being all contributions from the contributions of the first time since of the great empire of the Pacific Slope as any other one man. He was the first toll—his struggles on the vast plains and mountains of the far West, in the service of the Government, were arduous and severe. He was one of the early pioneers of civilization, a pathfinder, who accomplished as much for the Service of the great empire of the Pacific Slope as any other one man. Slope as any other one man. He was the first to transport the United States mail across the Rocky Mountains, and while he was a man of tried and undaunted courage, in his heart he was as simple and as tender as a/child.

His earth-life and his religious and philosophical principles were founded upon the facts and established upon the truths of spiritual and the truths of spiritual and the truths of spiritual and the truths and the results. Slope as any other one man. He was the first

manifestations, and the teachings of the spirit-ual world.

palms decorated the four front corners of the double platform; their boughs meeting made an arch under which the speaker stood—"forming," as a morning city paper was gracious enough to say, "an Edenic bower of great beauty."

Mrs. George Hibbard and Mrs. S. S. Ewell rendered piano and vocal music. Mr. Victor Lovely recited an Anniversary Poem appropriate to the occasion.

Dr. G. C. Beckwith Ewell gave the address,

unlike the spiritual essence of the human soul, and as the substance of the flowers passes into in which he is very interesting and accurate.

Improvisation on subjects from the audience closed the service—one to be remembered and enjoyed until Anniversary returns again to freshen the old themes, and add another year to history. That it may be replete with progress strong and true is our prayer, to which let us add our efforts in that direction.

PROGRESS.

Hannibai, Mo.

The Anniversary was observed at Bethlehem Hall April 1st—Cora Myrtle Carpenter being

The Anniversary was observed at Bethlehem Hall April 1st—Cora Myrtle Carpenter being

and as the substance of the flowers passes into invisible existence, so does the human spirit by natural law pass out of the physical body into the inner life, the only difference being that human essence preserves its indestructible identity, while the spirit of the flowers passes into invisible existence, so does the human spirit by natural law pass out of the physical body into the inner life, the only difference being existence, so does the human spirit by natural law pass out of the physical body into the inner life, the only difference being the inner life, the only difference being existence, so does the human spirit be inner life, the only difference being the property of the flowers passes into invisible existence, so does the human spirit be not provided into the inner life, the only difference being that human essence preserves its indestruction to the inner life, the only difference being the provided into the inner life, the only difference being the provided into the inner life, the only difference being the provided into the inner life, the only difference being the provided into the inner life, the only difference being the provided into the inner life, the only difference bei

"Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust,
Or flattery soothe the dull, cold ear of death?"

There is no consolation in this; it teaches a There is no consolation in this; it teaches a hopeless philosophy. The Angel of Death to the sectarian is the most dreaded visitor. He brings in his train the pall, the bier, the gloom of the grave; the awful cooks that fall upon the coffin-lids of loved ones reach the voids of broken hearts that can never know joy in this world again. But those of you, my friends, who have had the unmistrable evidence of a spiritual life and an absolute existence after the phenomenon of death the copy of the grave can have no victory, death

To our old and valued friend, who has just left the form whose earthly body now lies be-fore us, and who may at this moment be liev-

Secular Press Points.

A "Classic" Car-Ride!

[This will be appreciated as a fine piece of descriptive writing by some of Boston's children who, while exiled far distant from the city, still feel, with Dr. Holmes, "Their hearts lie warm within her triple bills."—Eds. B. of L.]

Billing on the platform of an electric car from the Tremont House to Harvard Square, via the Harvard bridge, on a recent Sunday afternoon, I fell to thinking how much pleasure for the sight and exhibitantion for the mind one can derive from this trip.

ure for the sight and exhibitation for the mind one can derive from this trip.

The time was just sunset.
Back of the spires and houses of the Back Bay, discernible through the trees on the Common, the sun was going down in a blaze of ruddy glory that set the foreground aglow with color. As the car turned the corner of Boylston street, the spire of the New Old South Church arose in striking relief against the brilliant hues of the sky. With its slight incline forward, the open beliry, clear-cut and graceful in outline, made a beautiful picture, and gave a romantic interest to the view.

The budding greens of the Public Garden freshened the ride for a moment with an inspiration of coming spring, and, as the car sped by, the architectural beauties of the great trio of buildings in Copley Square grew into evidence. Trinity tower raised its huge grandeur into the evening halo above it; the more finical tracery of the Art Museum followed immediately afterward, and opposite both the new Public Library—architecturally chaste, in spite of the recent spasm of prudery against it—revealed its pale and beautiful façade in modest attractiveness.

The square was filled with departing congregations homeward bound from the Art Museum,

gregations homeward bound from the churches in the neighborhood and from the Art Museum, and down the intersecting streets the substantial mansions of the Back Bay dwellers offered imposing side-views and silbouettes to fill in

ne ever-changing scene. As we turned from Boylston street into Massachusetts Avenue—what an appropriate name for such a thoroughfare!—Corey Hill and its crown of handsome residences loomed up far to the left, its creat sharply traced against the deepening shadows, and its star-like electric lights just glimmering into their nightly service.

It has often struck me that Corey Hill is the noblest mound of nature in Boston's vicinity, and the fittest subject for the pencil of her most gifted landscape artist, and the idea is strengthened every time I chance to see the hill and its surroundings bathed in the soft

tints of gathering dusk.

But the finest view of the trip was to come As we burst from the Avenue on to the bridge, between the gauntlet of twinkling lights, the whole surface of the Charles river was aflame with the reflection of the sun's afterglow. Every conceivable tinge of color was rippling Every conceivable tinge of color was rippling over the water, mirrored from the sky overhead, and along the banks, both on the Cambridge and on the Boston side, the houses seemed to rise vaguely as from a mist of blended shadows. The dwellings on the Beacon street embankment formed a picture from Venice, and this impression was intensified by a purple of pleasure beats giding along the a number of pleasure boats gliding along the wall, which my quickened fancy soon trans-formed into the gondolas of the poetic Italian

city.

Then, through Main street, Cambridge, between rows of shading elms, to Harvard College, and its numerous sights and suggestions—and the trip was over!—The Boston Herald.

Was it His Wraith?

I was at college. I had two rooms in one of the dormitories. One was my sleeping-room and the other my study. There was a double door between the two, and I had some heavy curtains hung from a rod that ran across the top of the doorway. The door from the hall came into my sleeping room. The bed stood over against the wall. In my study there were a table, a bookcase and a couple of chairs.

Just before the Christmas holidays I got a

Just before the Christmas holidays I got a letter from my mother, saying that my brother, who was two years younger than I, was seriously ill, and telling me to be prepared to come home on receipt of a telegram. My brother and I were the closest kind of chums, and the news worried me a good deal. I made ready to start for home at a moment's notice.

That night I could not sleep. I went to bed and tossed about for two hours, and then gave it up. Then I tried to read, but I could not. I was desperate, and to kill time and get rid of my depressing thoughts, I went into the room of a friend of mine and organized a game of whist. This was not accomplished without a good deal of difficulty, but I finally got three whist. This was not accomplished without a good deal of difficulty, but I finally got three friends interested in my case, and we sat down about 11 o'clock to play. We played until 3:45 o'clock. I remember

We played until 3:45 o'clock. I remember the time perfectly, for I looked at my watch just before I left the room. The other fellows went to their rooms. I was tired, and confident I could sleep. I walked to my room and entered it. Just as I lighted the gas the clock struck four. As I have said, the door from the hall opened into my sleeping-room. I had partially forgotten the illness of my brother, but as I came into the sleeping room I saw the letter from my mother lying on the dresser, and I ter from my mother lying on the dresser, and I began thinking of it again. A chill came over me as the clock struck, and I made haste to get into my study and get a pipe.

I pulled back the curtains, and there, stand-

I pulled back the curtains, and there, standing in the full glare of the gaslight, I saw my brother. He had on a night-shirt, and stood by my study table looking toward my sleeping-room. He was pale and thin, but otherwise looked as he did when I last saw him. I was terribly frightened. I tried to speak, but the words stuck in my throat. He looked steadily at me. I let the curtains go together again, undressed as quickly as I was able, and jumped into bed, pulling the bed-clothes over my head. Four hours later, at eight o'clock, I got a tele-

into bed, pulling the bed-clothes over my head. Four hours later, at eight o'clock, I got a telegram saying that my brother had died at exactly four o'clock.

I do n't pretend to explain this. I know that my brother, or my brother's spirit, was in my study a few seconds after four o'clock. I saw him there. I have met other people who have had similar experiences, but I have never known anybody who could satisfactorily explain them. It all convinces me that there is a mighty deal about ourselves that we, with all our boasted knowledge, do not know.—Buffalo (N. Y.) Express.

The Dream City.

As you think back upon your days at the Fair, you see yourself in a state of almost ceaseess rush-hurried, tired, distracted, possessed ess rush—hurried, tired, distracted, possessed with a fury of going on, of getting somewhere. And as you recall the self thus brought into play, you are sensible that it was unworthy the hour and the scene. But happily you can recall another self that also got into play, albeit insufficiently, and hence unsatisfactorily. This self came to the front in one of the rare pauses which you allowed yourself when you ceased to hurry to plan to question; when you with to hurry, to plan, to question; when you withdrew, as it were, from the field of action, and, throwing open all the windows of your soul, permitted the full magnificence of the scene to have access to your thoughts and emotions.

110000

well up. Fear, anxiety, all the brood of pestering cares depart, and leave you a noble soul, risen in greatness to match a noble scene.

This was your half hour of being, your half hour of exercising your completest self, your noticest power of repose and reflection; and it is the half you would not have missed for all the others. Without it, it might be said that you, the true you, had not been to the Fair.

But, alse, how many did go and come through the gates of Jackson Park without this half hour! Yet stay, did they? Were there many, could there have been many, who left the gates without having experienced a great lift of the soul? Is it not because this lift was almost universally experienced that the people speak of the Fair with such deep and unfeigned emotion? That certain reserve and earnestness of their manner, that quiet intensity of their

tion? That certain reserve and earnestness of their manner, that quiet intensity of their tones when they attempt to acknowledge what the scene was to them, surely make evident that it brought them some high moments of being; that the memory of it must henceforth abide with them, sacred, as the memory of their great hour of love or sorrow or contrition or inspiration is sacred.—Arthur M. Judy, in Presbyterian Messenger.

[From The Harbinger of Light, Melbourne, Australia, March 1st, 1894.] ON THE WING.

BY W. H. TERRY.

The name of Luther Colby has been so assoclated with the BANNER OF LIGHT and the Spiritualistic movement in America for the past three decades, that it is a household word with all the old Spiritualists, as well as being familiar to the new. He is a fine old gentleman, kindly sympathetic, and overflowing with experiences of all phases of Spiritualism. He is mediumistic, and sometimes exercises the faculty of prevision. One instance of this sort was verified to me by the landlord of the Crawford House, where he resides; it was as collows: Mr. Colby had called to him, and told follows: Mr. Colby had called to him, and told him "he was going to have a fire in his house." He treated the information jocularly, saying he had a fire in his house every day. Mr. C. said the fire would be a larger one than ever he had before; and shortly after, the impression on his mind became so strong that he removed his property from the house, though he had heep straying there for works and want on a been staying there for years, and went on a visit to New York. The period of his visit having expired, he paid his hotel bill, and

visit to New York. The period of his visit having expired, he paid his hotel bill, and made preparations to return to Boston with a friend. Meeting the friend, he told him that he felt as though he could not go; there seemed no particular reason, but he would have to stay another week. He left on the following Thursday to find that the Crawford House, to which he was returning, had been badly injured by fire on the previous day.

Whilst talking to Mr. Colby he showed me a small telegraphic instrument, which he had recently purchased, for getting direct telegraphic communication from the spirit-world. A medium who sometimes visited him could hold the instrument, enclosed in a box, and get communications, but it would only work for Mr. C. by putting his hand lightly on the key. He did this, asking some question of "Charley," who it appeared usually operated it for him; but instead of getting an answer to his inquiry, it was rapped out, "William Denton is here, and sends greeting to his friend Terry." This was unexpected, both by Mr. Colby and myself; it was, however, a pleasant welcome to me from my old friend, and I responded appropriately.

In Mr. Colby's editorial sanctum, on the up-

sponded appropriately.

In Mr. Colby's editorial sanctum, on the upper floor of the BANNER of LIGHT office, there is, amongst other objects of interest, a beautiful picture in oil of an Indian maiden, dressed ful picture in oil of an Indian maiden, dressed in a light tunic, with feathers round her head, a bow in her hand, and standing in a graceful attitude in a woody glade beside a stream. It is a work of art, and was painted by the late Joseph John; it is professedly the picture of "Spring Flower," resident in the spirit-world. Mr. John was a clairvoyant, and painted the picture from life. It is immortalized in a poem, "Spring Flower," in Mr. John W. Day's collection of Progressive Poems, published by Colby & Rich, favorably reviewed in The Harbinger some time since (in 1891). Mr. Day is associate editor of THE BANNER, is an able journalist, an earnest Spiritualist, and a pleasant gentleman to converse with. ant gentleman to converse with.

We accompanied Mr. Colby to a materializing scance, held at the house of Mr. Albro, the medium being Mrs. Martin. The scance-room was a long parlor, about 45x20, opening with folding doors at rear into a smaller room. The cabinet consisted of a jointed screen, about seven feet high, covered with dark material. A curtain was hung before the entrance. Mrs. turned down to about one candle power, and turned down to about one candle power, and immediately two forms in white appeared. This was certainly within thirty seconds of the time the medium entered it. They walked to the further end of the room, and taking the hand of a gentleman seated there, led him up to the front of the cabinet, and resting their hands on his shoulders, appeared to be in earnest conversation with him for some three or four minutes, then they retired into the cabinet. Another form appeared, and brought up some one else; so they continued, sometimes one then two, until about sixteen had appeared, all clad in white, and mostly females. Then, one then two, until about sixteen had appeared, all clad in white, and mostly females. Then, as one form stood at the entrance to the cabinet, another appeared at the further corner of the room, behind the sitters, and coming through an opening made for her between the chairs, took the hand of a lady and led her up to the cabinet. Next, an Indian girl, in dark dress (who was understood to be the medium's controll come bright out and passed round. control), came briskly out, and passed round the circle, talking to those she knew; and shortly a new phenomenon was exhibited. Whilst in the centre of the circle a transformation oc-curred, her dress changing to white. Presently she retired, and after a single form had ap-peared and interviewed a friend, two female peared and interviewed a friend, two female forms left the cabinet, and advancing to the centre of the room, knelt down a little distance from each other, their skirts overlapping on the carpet. They moved their hands lightly over this part of the skirts, which began to rise as though lifted by something coming through the floor, and in about one minute a third form arose and stood between them, the taree returning to the cabinet. Another form came, and led Mr. Colby to the cabinet, when she left him. Mr. Albro took his hand, and led came, and led Mr. Colby to the cabinet, when she left him. Mr. Albro took his hand, and led him to the further corner of the room, at one of the curves of the circle. He then led me and a Mr. Thaxter, who accompanied us, up to Mr. Colby, telling us to join hands, and the same spirit would return and dematerialize in our presence. Presently she came, taking Mr. Colby and Mr. Thaxter's hands, whilst I stood facing her within about four feet. She began to sink downward, gradually diminishing, till she entirely disappeared. Whilst we were looking at the carpet, a white substance appeared to protrude through it, and the form gradually rose as it had previously disappeared. More forms came; one took my hand, and led me toward the cabinet; but though I could see the face, I failed to recognize any one I knew. She spoke in a low voice, saying she had often been with me. Then two forms, one male and one female, came out, walked rapidly to the end of the room, the male taking up a boy who sat the cabinet the carriers him to the cabinet the female, came out, walked rapidly to the end of the room, the male taking up a boy who sat there, and carrying him to the cabinet, the female taking two ladies by the hand. It was said the male form was the father of the boy. Again two female forms came, and knelt oppo-site to where I sat. Mr. Albro said they were going to dematerialize; but, instead, a third form materialized between them, as before. The form of an apparently young girl came from the cabinet, and knelt at the feet of a gen-tleman near it. He leaned forward and kissed her. She stretched up her arms lovingly toward him, and leaned against his breast for some

The Medical Question in France. A Resume of the Contest over the Medical Law now going on in France, prepared from the Journal du Magnétism and La Chaine Mag-nétique for the BANNER OF LIGHT.

Our friends noross the water are waging a vigorous battle in behalf of freedom. It is not alone a fight to recover the right to exercise the art of healing the sick in freedom that is now enlisting the energies of a very large and influential body of the French people, although the medical law now in operation in that country is the point of attack just at present. It is war against monopoly of whatever sort.

One hundred years ago all monopolies were abolished in France. Gradually they have been restored: the last to be imposed upon the people was the monopoly of medicine; and as this is considered to be the most abusive, dangerous and odious of all, an intense feeling of hostility to the law creating it has found expression in all parts of the country.

On the 30th of November, 1892, the law was enacted prohibiting those who were not in possession of diplomas from medical schools recognized by the government, from engaging in any way in the care or cure of the sick; and heavy penalties were decreed for violations of this law.

The passage of this law, in spite of the urgent protest of a large and eminently-respectable body of men, was attended with so many irritating circumstances, that immediately after its enactment vigorous measures were taken to secure at an early date the repeal of this odious legislation.

The first movement in this direction was made in Paris in March, 1893, by the formation of a National League to secure the free exercise of medicine; this league is represented in all parts of France by associated leagues, that hold meetings at stated times to instruct the people in their rights, and to concentrate their force upon the one point, the repeal of the law; literature devoted to this purpose is widely distributed, and a large fund is already collected to push the work vigorously.

The first Congress of these associated bodies was held at Paris in 1893. The report of its sessions, extending from the 20th to the 25th of November, is now at hand, and from it we gain knowledge of what progress has been

Two noteworthy facts arrest attention: the large number of prominent physicians who are engaged in the cause of repeal, and the large number of influential journals and reviews that has enlisted in the work.

The first Congress of the League was evidently a notable assemblage. Dr. Benard, one of the most influential physicians of Paris, presided over the deliberations of the first sitting, and in his opening address sounded the keynote, with which all the others were in accord.

'It is not," he said, "the superiority of one method of treatment that is here the question. It is a question of liberty. We are agreed that liberty is of all blessings the most precious; without it we would not wish to live. How, then, can the idea come to my associates in this noble profession that by seeking to deprive others of that which they take so much pains to preserve for themselves, that which they esteem the sovereign good, they are to honor their calling and advance the interests of medical science? The thing is impossible. The sole effect of the enforcement of this law will be to degrade a profession, the exercise of which is by right one of the highest and holiest offices of the human heart, to the rank of a low and vulgar trade. Are we so weak in our position before the people that we need the assistance of the law to sustain us? Is it consistent with our dignity as intelligent, instructed and philanthropic men, to claim for ourselves a privilege which our merits cannot win? to cause a monopoly to be created for us? No! It is for us to demand, in the interests of that profession which is dear to us, that the right to practice medicine shall be absolutely free!"

ger. If the people are obliged to submit to it. then they have a just right to demand of the government that they be protected by a guaranty that the physicians thus imposed on them shall cure them, or be responsible for failure to do so.

"Every monopoly imposes a duty in direct proportion to the thing monopolized; and inasmuch as the physician is never sure of curing his patient, he cannot without injustice claim the exclusive right to treat him."

M. Houssay: "Among all the arguments that have been offered with so much eloquence and wisdom. I have listened in vain for one which I consider the most powerful and convincing of all, and which I propose to use. It is the opinion of the physicians themselves, who proclaim in terms more virulent than any we should dare to use, the terrible abuses of the privilege by which they live. There are no better advocates for our cause than these."

After quoting the recorded opinions of a large number of physicians of world-wide repute on the state of medical science, he closes: "It seems to me that after such testimony. the cause of liberty in the practice of medicine is won, and that the class of men that has the privilege of killing us under a guaranty of the government, comes with very bad grace to demand the terrors of the law against those who, discarding their perpicious drugs, nearly always cure the sick, and when they do not cure. at least always' relieve and comfort them. The law, monopolizing in the hands of a few, however skillful they may be, the uncertain and insufficient art of official medicine, attacks the liberty of the sick by depriving them of the most sacred, most imprescriptible right that a free citizen of a free State can have, that of entrusting the care of his health to the practitioner who possesses his confidence."

The Congress adjourned, after voting unanimously to present to the Legislature a petition representing the people of France for the immediate repeal of the law.

The Old and the New.

permitted the full magnificence of the scene to have access to your thoughts and emotions. That was a moment when you were not doing, but being.

How precious remains the memory of the few moments thus spent! Perhaps the sun is setting, and upon the Dream City the peace of the dep and cool about the base of the buildings. On their airy summits the flashing light plays winsome hide-and-seek, glancing now from tretor dome, now from statue or parapet—a roguish Ariel. The splendid skylines of the arcollecture now stand out in marvelous beauty. Far over the heaving waters of the lake Night, in all her mystery, has descended. The roar of the great crowd grows subdued. You lean on the railling that guards the lagoon, and from the simplest weed that fringes the waters edge. Your soul now is rising to full tide. Garish memories assert their rights, Deep longings.

For the Hanner of Light. THE FORSAKEN. A FANTABY.

'T is said that in every closet is hid Some skeleton grim and ghastly, Upon which the entrance is bolted fast, And is opened only lastly.

But the multitudes pass me every hour, And I see but gladsome faces-Is 't possible mirth and sorrow with these Are running horrible races? Is 't likely if I could probe them deep

. I should find substratum of sorrow; Have they only their visiting presence on, Which they will put by on the morrow? I met to day on the crowded street

A couple youthful and tender, And he was manly and noble of build, And she was girlish and slender; And they talked to each as if none were near, And their looks were Heaven's own glances-Is there any skeleton in their home To plerce them with its lances?

Shall these souls that only from happy eyes Bend greetings, e'er grow colder, And careless be of the other's joy, When they are a little older?

Then rode, in the sunlight, an ancient pair-A venerable, loving mother, So bappy and calm by her husband's side-(How can I suppose she is other?) And youthful and aged, the solemn and gay, Rich, poor, the wed and the single, Oblivious evanish, enwrapt in themselves, A medleyed and wondrous commingie! But seldom indeed was my penetrant sight

Accursed with the vision flattering (1) Of the ghostly attendant that each must own, With all its dry bones clattering! But whether others be curst or blest-My skeleton ever is peeping-

Affrighting with dreams my sleeping. Our life at the best is but emptiness, Disappointments its joys outnumber: But Life without Love is a wearisome jest-Its nightmares our spirits encumber.

Enchaining the days in a terrible dread,

In vain for a change, through the months and years I have looked with soul-felt yearning, And kept the fire of my vestal lamp In holiest of holles burning.

But the sun of my loves and hopes hath set In the clouds of wintry weather, And alone, through a darkened life I plod-Though there's him and me together. I say that no more for my desolateness Will I sigh, nor for years departed; But that I will steel my womanly soul, And grow proud and angry-hearted!

But my heart is fuller of tears unshed Than my eyes are, now they 're weeping-And I walk with my skeleton all the day, And at night 't is by me sleeping!

The Reviewer.

The Lyceum Guide,

FOR THE HOME THE LYCRUM AND SOCIETIES. A MANUAL OF PHYSICAL, INTRILECTUAL AND SPIR ITUAL CULTURE. COMPILED BY EMMA ROOD TUTTLE. PUBLISHED BY HUDSON TUTTLE & CO., CHICAGO, ILL.

This volume is a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions. Parliamentary Rules, Instructions for Organizing and Conducting Lyceums, Instructions for Physical Culture, Calisthenics and Marching: Banners, Standards, the Band of Mercy, etc.—a book by the aid of which i Progressive Lyceum, a Spiritual or Liberal Society may be organized and conducted without other as sistance. It supplies the wants of spiritual societies for fresh spiritual songs, with music free from the dismal tone of the old hymnology. It furnishes a unique selection of choice readings and responses. It gives a practical system of graceful calisthenics, every step of which is made plain by engravings. It gives directions as to how to make the badges and banners, and instructs in marching. It shows how to establish a Band of Mercy as auxillary to the Lyceum, and has all the most beautiful songs which have been gathered up by that movement.

The author and compiler of this Guide is eminently prepared for the task by years of devoted labor in the A curtain was hung before the entrance. Mrs. M. Gautlard, Professor of the School of So-Lyceum. The book is the result of practical work, Martin entered the cabinet; the light was ciology, said, "This law constitutes a real dan-land tested by the interest awakened in the actual session of the Lyceum. In her preface she thus states her purpose:

her purpose:

"The central idea of the Lyceum system is the harmonious development of the physical, intellectual and religious faculties of the scholars, and the preservation of their individuality; to educe all the good that is in them and encourage a proper independence. As no dogma is taught in the school, except in entire subordination to the first principle of evolving original thought and encouraging individual freedom, Freethinkers and Liberalists of all denominations may safely allow their children to avail themselves of its advantages.

thinkers and Liberalists of all denominations may safely allow their children to avail themselves of its advantages.

To further this object I offer 'The Lyceum Gulde,' and hope it may supply a need in the Lyceum work which has been widely feit. The most earnest effort has too often been only half successful for want of such means of instruction.

In the working of a Lyceum, a book is demanded containing plain directions for its establishment, its calisthenics and marching, mustc, lessons, recitations, and yet of moderate size, and cheap enough to be within reach of every child as well as adult member. It has been my aim to produce such abook, so plain in all its directions that wherever a Lyceum is desired it will furnish all required information, and those who are to act as officers can, by its assistance, go forward without the expense attending the procuring of an individual aiready versed in the methods of organization. The size of the 'Gulde' gives small indication of the labor expended on its pages.

I have endeavored to make the work cosmopolitan and the selections such as convey the highest and best expression of truth, moral purity and entire no bility of life.

It will be noted that directions are given for establishing that powerful auxiliary to humane education, 'The Band of Mercy,' which is doing so much good in our public schools, church Sunday schools, and counts its societies by thousands. I expectantly hope Liberal societies by thousands. I expectantly hope Liberal societies will not be remiss in taking up this needed reform.

The book is not only designed for Lyceums, but for

needed reform.

The book is not only designed for Lyceums, but for societies which desire an aid in conducting meetings on the Lyceum plan." It also answers an eager demand for music-nearly

eighty pages of choice spiritual words with music being given, not a line of which savors of the old hymnology. It would be unfair, when all is so good, to make se

lections, as in any way representing the contents, but we cannot refrain from quoting this "Silver Chain Recitation," as a taste of the spiritual food the GUIDE "A LADDER OF LIGHT.

What is the first step toward progress?
A desire to know and follow truth.
What is the second step?
A willingness to receive, without dictating how it

hall come. What is the third step? Courage to cherish and defend it, making it a part of our lives.
What law of progress ought we to always remember?
Fraternal love. We should do as we would be done

What is the first lesson in fraternal love?

What is the first lesson in fraternal love?
Faith in our fellow-beings; faith that there is in every human soul a desire to do good.
What does this faith teach us?
Charity, which covereth a multitude of sins; that sins flow from weakness and imperfection, and we pity when we cannot blame.
Does charity necessitate toleration?
'The greatest good of the greatest number' should be the motto of nations and individuals;
What is the grand ultimate of truth?
The truth shall make you free,"
And again:

And again: And again:
"What is our baptism?
Frequent ablutions in pure water.
What is our Eucharist?
Nutritious food and cold water.
What is our inspiration?
Plenty of sunlight and fresh air.
What is our prayer?
Abundant exercise.
What is our pledge of holiness?
Personal cleanliness.
What is our pledge of holiness?

A clear conscience and sound sleep.
What is our bond of followship?
Sweet affections and harmonious social relations." How do these compare with the Orthodox catechism? The book is so clastic and profound that out of two of its lessons friend Burns gets a complete endorsement of his four-fold Cranloscopy, and yet it is so natural and sparkling with truth that the child will be attracted.

The selections are gems, every one, and there is not a line of padding. The author and compiler appears to feel that space is of greatest value, and has condensed to the last degree. Nothing can be spared, and yet the work is so perfect in its suggestiveness that it is like a key that opens the gates to the temple of learning. Beautiful as are its teachings, they are of even more value as suggesting the way to greater

Not here, but within yourself, by your own efforts, must you seek wisdom. These are the methods and the means, but true wisdom comes from self-improvement, and not from foreign sources. Save others, and thereby save thyself. Be true to thyself, first and always, or you cannot be just and true to others.

The ability and patient labor required to prepare a book of this kind, and the great expense of its publication, have hitherto prevented the urgent demand of Lyceums and Societies from being answered. Yet the publishers have such confidence in the support of Lyceums and societies, that the price of the "Guide" has been placed at fifty cents, malled free. It contains about two hundred pages, square 8mo, neatly and substantially bound.

For sale, wholesale and retail, by Colby & Rich, 9 Bosworth street, Boston, Mass.

The church has too long lived upon the dignity of its attitudes and the blackness of its cloth. While it has been posturing before the altar, the congregation has slipped out into the fresh air to find the life of humanity and the richness of the fields in which there are no vain repetitions.—Rev. David Swing.

Sterilized Milk

Is the only safeguard against the many diseases in-sidiously promulgated by ordinary milk. You may rest assured that the contents of every can of Borden's Peerless Brand Evaporated Cream are thoroughly sterlized.

SPIRITUALIST MEETINGS.

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

Albany, N. Y.—Spiritual meetings every Sunday from to 5, and 7 to 9 P. M., at G. A. R. Hail, 31 Green street, con-lucted by Miss G. Reynolds. [BANNER OF LIGHT on sale.] Allegheny, Pa. – The First Spiritual Church meets every Sunday at 2½ and 7½ P. M., Wednesday at 7½ P. M., at 68 Ohio street.

38 Onto street.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 21/2 and 71/2 P. M. Henry Van Buskirk, President; L. C. Boesing, Secretary, 846 Prospect Avenue.

Baltimore, Md. - The Rollgio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Estella Kapp, 1100 Clifton Place, Secretary.

The First Spiritual Church holds services every Sunday at 8 P. M. at Benson's Hall, opposite Academy of Music. Mrs. Rachel Walcott, speaker.

Rachel Walcott, speaker.

Ohlengo, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.

The Progressive Spiritual Society holds meetings in the Masonic Home Temple, 3120 Forest Avenue, every Sunday, afternoon and evening.

Oleveland, O.—The Children's Progressive Lycoum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

Cleveland, O.—The Spiritual Allience holds received.

Cleveland, O.—The Spiritual Alliance holds regular sunday evening meetings free at Arny and Navy Hall at & o'clock. Mrs. H. S. Lake, permanent speaker. Everybody nvited. Thomas A. Black, Chairman.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock. Dayton, 0.—The Spiritualists' Library Association holds meetings every Sunday at 7½ P. M. at its hall in Central Block, second floor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary.

Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2½ P. M.

Dabuque, Iowa.—Services are held every Sunday at 7½ P. M., and Thursdays at 7½ P. M. Lyceum Sunday, at 2½ P. M. Dr. O. G. W. Adams, President.

2½ P. M. Dr. O. G. W. Adams, President.
Grand Rapids, Mich.—Spiritual Association holds
public meetings every Sunday at 10½ A. M. and 7½ P. M., also
Wednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street.
L. D. Sanborn, Secretary, 205 North Lafayette street.
Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionis street. Meetings Sundays, 10½ A. M.
and 7½ P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effic F.
Josselyn, President.

Josselyn, President.

1ynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2% and 7% P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 38 Lowell street, Secty.

Children's Lyccum meets Sundays, 12 M., in the same Hall.

T. J. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec. Spiritualists' Association holds meetings at Cadet Hall, 34 Market street, every Sunday afternoon and evening at 1% and 7%. All welcome. I. Warren Chase, Secretary, No. 36 Boyer Place.

Milwaukee, Wis.-Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 21/2 and 71/2 P. M. Sec-

The Spiritual Fraternity meets every Sunday at 2% and 1°P. M., also every Thursday at 1%, at Kuights of Honor all, No. 1 Grand Avenue. Admission free. Mrs. Emma M. att, speaker during April and May.

Minnenpells, Minn.—Bervices are held every Sunday at 2½ and 7½ P. M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. O. Wester-field, President. New Bedford, Mass.—First Spiritualist Society meets Sundays, 2% and 7 P. M., at Knights of Pythias Hall, No. 14 Purchase street.

Norwich, Con...-First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Children's Progressive Lyceum meets every Sunday at 11½ A.M. in the same hall. Mrs. F. H. Spalding, Conductor.

North Science, Mass,—Children's Progressive Lycoum holds sessions at Gannett Hall at 2 P. M. each Sunday, Silas Newcomb, Conductor.

Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 8024 Church street. Mediums with remarkable gifts officiale. U. H. Stockell, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. P. Benson, Fresident. Ohkland, Cal.—Mission Spiritualists meet every Sun day at 2 and 7% r. m. at Native Sons' Hali, 918 Washington street.

Pittaburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A.M. and 7% P.M.; Thursday, 7% P.M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

day, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

Providence, R. I.—The Spiritualist Association holds
meetings every Sunday at Columbia Hall, Broad street, at
2% and 7½ P. M. Progressive School at 1 P. M.

Portland, Mc.—The First Spiritual Society holds meetings in Mystic Hall, Monument Square, every Sunday at 2%
and 7½ P. M. Strangers visiting the city cordially invited.
N. H. Lord, President; Mrs. F. E. Ward, Vice-President; H.
C. Berry, 112 Franklin street, Clerk, to whom all communications should be sent.

The People's Progressive Spiritual Society at Reform Club
Hall: Sundays, at 10 clock, for developing class; 2½ and
7½, lectures, tests, psychometric readings. Treeday evenings, mediums meetings. Seats free. Parties wishing engagements can address Dr. C. Goodrich, 51 Freble street.

Port Huron, Mich.—Meetings held regularly, Sunday
evenings, at White Building. Mrs. Annie L. Robinson, settled speaker.

Springfield, Mass.—The First Spiritualiat Society—

tied späaker.

Apringfield, Mass.—The First Spiritualist Society—
T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists Hall, corner Main and State street,
Sundays at 2 and 7½ P. M.

The Ladies' Aid Society—Mrs. H. G. Holcomb, President
(14 Howard street), Sociables at hall in Foot's Block, corner Main and State streets, Thursdays, afternoon and evening, Strangers cordially welcomed.

Straingfield III.—The Social Wheel of Progression of

ing. strangers cordially welcomed.

Springfield, III.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% F. M. in G. A. R. Hall, on 6th street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, Fresident; Miss H. A. Thayer, Secretary.

St. Louis. Mo.—Spiritual Association holds meetings every Sunday at 10% A. M. and 7% F. M. at Howard Hall, 8001 Olive street. A welcome extended to all. M. S. Beckwith, President.

resident.

Sain Francisco, Cal.—The Society of Progressive Spiriualists meets every Sunday in Fraternal Hall, Alexar Building, O'Farrell street, at 2 and 8 F. X. Conference \$23; ceture, with mediums, at 8. Mrs. S. B. Whitehead, Secty. Topoka, Kan.—The Independent Society of Spiritual-sts holds regular meetings. F.P. Baker, President; Lillian Yood, Lecturor.

Wood, Lecturer.

Worcester, Mass.—Association of Spiritualists, Arcsnum Hall, 656 Main street. Goo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgar F. Hewe, Treasurer, Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12 M.

Waltham, Mass.—Every Thursday, 2 P. M., at Shopard Hall, a meeting for readings, tests and development. Frank M. Todd, Chairman.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list
of members will be sent on receipt of stamped anvelope by
any of the following International Committee: America,
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er. W. O. Hobson, French Correspondent, 156 Rys Hill, Newcastle-on-Tyne.

**Robert Cooper, Pres.,
2 Manchester street, Brighton, Eng

Banner Correspondence:

New Hampshire.

LACONIA .-- A. D. Swan writes: "Four years ago I became convinced, much against my will, that the genuine phenomena of what is termed Spiritualism were true, but said that what I saw which seemed so mysterious was only the reflex of my own brain, brought out by some law of psychology unknown to man, but soon to be developed into a scientific fact, for I had already learned that science itself is but

I had already learned that belonds the last an infant.

From a sincere and devoted religionist of the Orthodox faith I drifted, from study of the Bible, the Koran, Vedas, Zendavesta, and other books obtainable in my circumstances, into a belief that there is nothing but matter, which to me includes the life-giving principle of all organisms.

organisms.

I am a traveling salesman, visiting nearly every State and Territory in the Union, and since I began with an honest (but very skeptical) purpose to investigate Spiritualism, I find myself in the arms, as it were, of what is claimed to be my spirit friends wherever I go. It is nothing unusual when in a public gether. claimed to be my spirit friends wherever I go. It is nothing unusual when in a public gathering, whether in Maine or California, for the lecturer, an entire stranger, to come to me in the audience and say, 'Your son' (or perhaps several of my deceased relatives and old friends, some of whom I have nearly forgotten, always giving names,) 'wishes to tell you that he is here with you.' In private sittings, also in public circles, nearly every one of my friends have come and called me by my full name (my two first names are very uncommon), giving their own names in full, as well as reminding me of many things of the past by

which to identify themselves.

At Fort Worth, Tex., last January, I was fortunate enough to join in a dark circle, held by Mrs. Maud Lord Drake from Chicago. The by Mrs. Maud Lord Drake from Chicago. The circle was composed of ten ladies and ten gentlemen, nearly all being entire strangers to each other. We sat alternately, lady and gentleman, in chairs close together. The medium occupied a chair within the circle, and kept up a continual low conversation; also kept clapping her hands lightly, and placed her feet on those of some member of the circle. When all was ready, with a small music-box, guitar and paper fan placed on the floor beside the medium, the lights were turned out.

The exercises began by singing 'Nearer, My God, to Thee,' when the music began to play, and the fan took a circuit around the circle, fanning each in turn. Small round lights, pale like the rays of the moon, could be seen slowly rising from the floor, and disappearing high above our heads. Soon there came to each of

above our heads. Soon there came to each of us our deceased friends, who proclaimed their us our deceased friends, who proclaimed their presence in whispers loud enough for all to hear. At one time there were two different ones talking to their friends near me, one in English and one in Spanish. Each sitter claimed to recognize the voice of his friend beyond the shadow of a doubt. I easily recognized the voice of my deceased son.

Afterward a light circle was held in my own private room, which thereughly convinced me

private room, which thoroughly convinced me that there could be no fraud whatever in connection with the manifestations. A curtain of thick material was borrowed for the purpose, and Mr. Drake, the medium's husband, and my-self fastened it to the inner casing of two windows across a very small corner of the room. When the audience were seated in close proximity to the thus arranged 'cabinet' the medium's hands were securely tied behind her, and she entered the cabinet just as the lamp was turned partially down, but leaving light sufficient for all to see perfectly whatever might transpire.

the instant the medium disappeared a At the instant the medium disappeared a hand was clearly seen by all protruding from the cabinet, between the curtains, and high above her head. One by one we were called to the cabinet for tests. When I approached, I was instructed to reach one hand in between the curtains, holding the curtains together with the other. This I did, when my hand on the inside of the cabinet was patted rather hard, and a hand reached from within the cabinet at the same time and patted me on the cabinet at the same time and patted me or the head in full view of the audience. I though this an opportune time to discover fraud, if any existed, and I reached further into the cabinet and drew the medium forth, finding her tied, as when she entered the cabinet. I also pulled the curtains aside and examined closely to see if there were others beside the medium in the cabinet, but found no one, and

medium in the cabinet, but found no one, and it was not possible for any one to enter without detection.

After this the medium requested that as many as could should enter the cabinet with her and see that no one untied her. This we did, and she was untied in less time than is required for me to pen the fact.

As nearly all of your readers are perhaps better posted in Spiritualism than I, and are convinced of the reality of its claims, it would be folly for me to undertake to tell of the joys and beauties of such belief, or to picture to their minds the happy meeting with loved ones from whom death has separated us in this mundane life into which we are forced by no will or act of our own, and made to sufby no will or act of our own, and made to suf-fer the consequent evils connected therewith. The old Orthodox teaching of a wrathful God has nearly had its run, and we need a Deity of love better suited to a more highly-developed humanity."

Massachusetts.

LOWELL.-Ed. S. Varney writes, under date of April 19th: "This is Patriot's Day-our new holiday. It is an occasion gloriously and doubly significant in American annals, signalizing, as it does, that heroic initial struggle of a century ago which eventuated in the birth of a new nation—the world's exemplar; and later, the martyrdom in the streets of Baltimore in behalf of its preservation. While the day is being grandly celebrated in Concord and Lexington, the thought occurs to me that the earthly parthe thought occurs to me that the earthly participants in the observance, could they but look beyond the veil of mortality, would see 'a phantom army come' of those they are immortalizing in processional, in song, in story and in speech. Could the world at large but understand the sublime truths of Spiritualism, all who take part in these memorial events would be thrilled with a realizing sense that the arisen heroes whom they are honoring are joining with them in the service of the day. And why not? They still love their country they died for, they still love to mingle with earthly friends and kindred. Then let us joyously and gratefully greet them in spirit. They have not perished,

ously and gratefully greet them in spirit. I have not perished,

'They are alive who seemed to die, In every breeze a soul goes by, And whispers, "There is nothing dead; Life stirs the very dust you tread; Haunted is every spot below; Spirits around us come and go, Opening earth's doors to heavenly air, With us forever, everywhere.""

BOSTON-Mrs. H. Huldekoper, under date of April 23d, writes: "I could not resist the imof April 23d, writes: "I could not resist the impulse to express through you my thanks to 'White Rose,' who, in The Banner of April 7th, under the heading 'Illinois,' shows up in such a clear, common-sense light the inaccuracy and absurdity of the theory of the subliminal or subsconscious self. The writer leaves nothing to be desired in forcefulness of statement, which carries with it the conviction of its being the truth—beautiful for its simplicity and freedom from all subtleties."

Texas.

WICHITA FALLS. - O. Eastland writes:

ders greatly to a perverted taste in searching out and delineating that phase of passing events while the virtues of thousands are never mentioned in flaming head-lines. No one hears of how Mr. A—quietly relieved the wants of a widow and orphans in an obscure street, or how Mr. B—found a struggling young man whom the waves of adversity had almost overwhelmed, and with timely fluancial aid had tided him over and started him on the road to prosperity. These are things, too, which occur daily, yet find no place in the news of the time, thus causing a misconception of the day's doings.

daily, yet find no place in the news of the time, thus causing a misconception of the day's doings.

In forming correct conclusions we must go back of to day into the records of past centuries, taking the condition of man as we find it then and compare with what we now find.

Who can then gainsay the truth that all is good? That we thus get at the true significance of this earthly existence is plain—it is a training school. All the experiences through which men and women pass have a higher meaning than we are wont to give them. It may be an experience full of pain, bitter anguish and sorrow, yet, in the far-reaching designs of the Infinite, all have a purpose to serve in our elevation. The process of elimination thus carried on will ultimately free the race of physical encumbrances that now hold it on the lower planes of being, and since they serve this eliminative process, who feels equal to asserting that all is not good? True, it is a mental process, the culmination of which will only be seen in the coming ages, yet with unerring precision the forces are aimed in that direction, and the slowness of the process does not detract from the certainty of results."

Pennsylvania.

PHILADELPHIA.-M. E. Cadwallader says 'As usual, intelligent and enthusiastic audiences assembled Sunday, April 22d, both morn ing and evening, at the hall of the First Associing and evening, at the hall of the first Association of Spiritualists, to listen to the utterances of Mr. Willard J. Hull, who is very popular here. 'The Elements of Education' was the theme of the morning, the dominant idea of the lecturer being the necessity for a true education of the masses, which consists of something more than the mere memorizing of something dates and events which proceedings to something more than the mere memorizing of names, dates and events, which, according to Mr. Hull, is only machine education, and only relative in value. Art as an educator was forcibly illustrated, and much stress was laid upon the importance of proper environments in the attainment of knowledge, Mr. Hull contending that the child of the purest Angle-Saxon would become a Conga savage in ideas and total if become a Congo savage in ideas and tastes if brought up among Congo savages; post-natal influences being quite as effective as the influ-ences of heredity.

'The relation of Spiritualism to Secular Re-

The relation of Spiritualism to Secular Reforms' was the subject for the evening lecture, the speaker asserting that Spiritualism embraces everything and deals with every reform; that those who would narrow its scope and confine it to the communication between and confine it to the communication between the two worlds as embraced in the phenomena only, are still in the rudimental stage of Spiritualism. Said he, 'Do you think our beloved Denton, Hare, Edmonds, and the immortal Jonathan M. Roberts, as well as many other workers in our Cause, would say that Spiritualism has nothing to do with secular reforms?' Mr. Hull was loudly appleaded in the course of Mr. Hull was loudly appleaded in the course of Mr. Hull was loudly applauded in the course of

Mrs. Mary Crail gave some remarkable tests at the close of the lecture.

The Spiritual Conference, of which Mr. S. Wheeler is the President, had as its speaker Mr. J. H. Washburn on the same date. This lecture always has attractive advanced as a lecture always has attractive and some date. lecturer always has attentive audiences, as he is the possessor of a-vast fund of knowledge gained by years of travel and investigation. At the conclusion of the afternoon lecture a conference was held, followed by tests of spirit

Mr. Hugh Moore of Dayton, Ohio, the re-nowned trumpet medium, is still with us. The tests given at his scances are very convincing, as he sits outside the cabinet in full view of the circle. We hope to keep him with us for some time yet."

Ohio.

MILAN.-Mrs. M. L. Darrow says: "Mr. J. Frank Baxter lectured to an audience of nearly five hundred people in the Milan Opera House of Modern Spiritualism, and the Good Spiritualism has Done.' The rostrum was beautifully decorated with potted plants and a profusion

of cut flowers. Mr. Baxter is a fine speaker, a delightful singer, and a genuine test medium, and we sin-cerely hope he will be with us again in the near future."

Oregon.

NEW ERA .- M. F. Moore, under date of April 19th, writes: "The Clackamas Society is to hold its camp meeting on the New Era camp grounds, commencing July 9th and continuing three weeks. Moses Hull and wife and other speakers will be present. A large attendance is expected, and accommodations will be further three speakers. nished to meet the increased demand. The Society is to build a two story addition to the hotel before the meeting opens.

The Portland societies are in a flourishing condition, and have large audiences."

The Spiritualists' Encyclopædia.

Emma Hardinge Britten's LAST, BEST AND GREATEST LIFE WORK.

Statement and Final Notice.

For the past two years I have added to my other engrossing engagements the writing and compilation of the above-named great work-sending out thousands of circulars, letters, and notices-and receiving in return many hundreds of blographies, portraits of mediums, woodcuts, &c. Besides those sent me, I have collected many records of present-day Spiritual workers, whose addresses I have falled to arrive at. and written, from personal knowledge or other reliable sources, the wonderful experiences of the brave and devoted pioneers of the noble cause, most of whom have already passed on to the higher life, leaving none, but me, their friend and fellow laborer, to bear testimony to their dauntless courage and terrible trials.

As the progress of my great undertaking proceeded, I found it impossible to condense the record into less space than two large volumes of 500 pages each. To publish the first 1,000 copies, together with the numer ous illustrations they were to contain, would involve, at the smallest cost, four hundred pounds (English) or two thousand dollars (American money), and that without leaving one penny of recompense for the time, labor, and preliminary expenses of the author. I have hitherto published all my large volumes, pamphiets, leasiets, &c., at a financial loss, and my last magazine venture has exhausted all my available means, and I can do no more without such assistance as the work in question imperatively calls for. I have, hitherto, sent broadcast circulars to the alleged "millions" of Spiritualists of the age, announcing simply the immense value and importance of the work I was undertaking, and soliciting the promise of subscribers enough to insure the bare expenses of publication. To effect this purpose, I have placed the subscriptions at the lowest possible rate, namely, sixteen shillings (English), or four dollars of foreign money, for the entire two volumes.

In response to the last circular announcing the completion of the work, the "millions" have narrowed down to fewer hundreds than would suffice to meet "To the pessimist the assertion that 'all is half the expenses of the first 1,000 issued. As I am good' seems an absurdity; in fact, to many who neither versed in the art of begging, nor servile solicigood' seems an absurdity; in fact, to many who are even conservative or lenient in their criticisms of the acts of man, it seems hypothetical, for to be absolutely conscious that the expression is a truth requires more training in the realm of thought than one at first realizes.

To day we take up the records of the past twenty-four hours as found in the daily press; they are largely details of murders, cruelties and crime, and we say; 'Surely the world is plunging headlong into the abyss of ruin,' and the pessimist triumphantly points to this as evidence to sustain his position. But let us not render a hasty verdict, for the press pan-

World has conforred on humanity. In closing, I now kindly request those good friends who have sent money for the engraying of their pertraits to furnish me with such correct addresses as will enable me at once to return their money safely, by Post Office orders.

To the noble few, but true ones, who have freely sent in their names as future subscribers, I hereby return my warm and loving thanks, and conclude with the fervent wish that there were one thousand such, when the spirits would no longer have to say (as they have too often done of late): "We have founded SPIRITUALISM, and all that we need to make it the world's religion is—SPIRITUALISTS."

EMMA H. BRITTEN. The Lindens, Humphrey street, Chectham Hill, Manchester, Eng.

May Magazines.

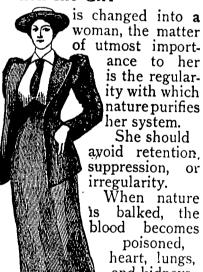
THE MAGAZINE OF ART .- This particularly attractive number opens with a charmingly-written sketch of "Emile Wanters: Portrait-Painter," by A. J. Wanters, with portrait of the eminent artist by himself, and eight beautiful illustrations of his work "The Malcolm Drawings at the British Museum," by Lionel Cust, with six illustrations, is an exceedingly interesting article; Claude Phillips contributes a paper on "Early Italian Art at the New Gallery-II."; Austin Dobson furnishes Part I. of a biographical sketch of the noted sculptor, Louis Francis Roubille, with illustrations of his work; "In the Down Country," by Graham R. Tomson, with illustrations by Arthur Tomson, is an entertaining description of a most picturesque section of England; "Our Illustrated Note-Book" is especially good, and three exquisite full-page illustrations embellish this issue. The Cassell Publishing Co., 31 East 17th street, New York.

CASSELL'S FAMILY MAGAZINE.-A pretty frontispiece, entitled "A Song to Cheer," adorns the cur rent number. C. N. Barham furnishes a fascinating story, "An Aldershot Mystery"; "A Family Doc. tor" tells of "The Pleasures and Perils of the Teapot"; lovers of flowers will be particularly pleased with "Gardening in April," by a practical gardener;
"Sir Guy's Room" is a weird story from the pen of William Cairns; A. E. Bonser writes of "People Who Face Death: Lifeboat Men": other interesting articles appear, and the departments are well sustained. The Cassell Publishing Co., 31 East 17th street, New York.

MISCELLANEOUS NOTES AND QUERIES IS especially interesting, and contains more than the usual amount of reading matter. "The Burial of Sir John Moore" is presented in prose; Herbert E. Crosswell contributes a paper on "Spirit"; "The 72 Verses in the Urim and Thummin" are followed by "Sir Francis Bacon's Cipher Story," by Belle Cactus; a poem "On Absolute Truth" appears from the pen of Theodore Faber: Ernest de Bunsen furnishes two brief essays entitled "According to the Scriptures." Published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby &

BORDERLAND. - The current number opens with "Chronique of the Quarter," and is followed with "The Other World from the New World; or, Psychical Study in America." After citing numerous instances of wonderful cures and great skill exercised in surgery by irregulars, under the heading of "Gifts of Healing and Bonesetting: A Rebuke to Materialism in Medicine,' the writer most pertinently asks, "Is medicine a Sci ence or an Intuition?" in the same line of thought is an able editorial condemning the action of the German court that recently sentenced Gottfried Jost of Dör lisheim to sixteen months' imprisonment for presuming to heal without a diploma; "A Colonial Investigator" relates many remarkable experiences in Australia and New Zealand in an admirable paper entitled "After Twenty Years of Spiritualism"; other articles not here mentioned, of an eminently interesting nature, also appear. Published by W. T. Stead, 125 Fleet street, London, E.C.

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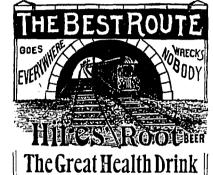
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No attention is paid to annonymous communications.
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article or articles.

Panner of Pight.

BOSTON, SATURDAY, MAY 5, 1894. 188UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street,

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COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Isaac B. Rich.....Business Manager Luther Colby, 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 valnable 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 house hold of knowledge. With this hope the above

Facts Tell.

One of the curiosities of experience that often crop out in the presence of trance-clairvoyant mediums has been related to us which was very amusing, but at the same time gave indubitable evidence of genuine spirit-pres-

A lady of prominence, who was desirous of nortance, sent in her card with the name of 'Molly Muldoon" upon it. The sitting was granted at once, when the clairvoyant re-

"There is a spirit-friend of yours present, who informs me that Molly Muldoon is not your right name."

The lady being taken by surprise was somewhat abashed, when the spirit friend took control, and said:

"Why, Clara, what did you come here for giving an Irish name?"

The reason she gave was that she was an unbeliever in Modern Spiritualism; but now she believes spirit-return is true-as the medium was an entire stranger to her.

Another singular case occurred several years ago in this city with Mrs. B. K. Little-one of the most competent clairvoyants and healing mediums we were ever acquainted with, who has been an instrument frequently in the hands of the angels to remove disease and thus oure the patient, even in cases where the "regular" doctors had failed to do so-who had advertised her specialty in THE BANNER for some time, requesting those who might need her services in the medical line to send a lock of hair, to be held in her hand while her spirit-doctor, John Dix Fisher (whom we have communicated with for many years), diagnosed the case: when the correspondent (a skeptic) sent to the medium a lock of hair, accompanied by the fee of one dollar, for a diagnosis, as was supposed, for the benefit of some person who was ill, she not for a moment dreaming that the whole thing was a possible "catch," to prove her mediumship a fraud, the hair not being clipped from the head of a human being; but in this of the medium to write to the applicant what he should say, which was done, with the fol-

lowing result: Return answer to the writer, and say that the hair sent for examination was not taken was clipped from a cow! and that the said cow will have a calf in three weeks" from the time | pox epidemic. of writing.

The reply was accordingly sent to the party in question, who resided in the West. Nothing was heard from him until, at the expiration of the three weeks, a letter was mailed to Boston, in which the writer stated that the hair was taken from a cow, and that the animal did have a calf at the very time the spirit namedproving, the writer said, that clairvoyance was a fact, which he did not before believe. On the contrary, he had an idea that such people were simply pretenders; and he tried the experiment in order to expose what he felt was an imposition; but the result turned out to be the reverse of what he expected, and as an honest man he felt it to be his duty to acquaint | City is now at No. 108 West 43d street, inthe medium and her husband with the facts.

mate facts are before us, which have been so for insertion.

fully demonstrated for many years, members of our present Legislature rise from their seats and call these useful people, who are backed by the angel-world, incompetents, and think that a penal statute should be enacted to suppress thom.

A Nicodemian Drift.

How much one hears now-a-days concern-'psychics," "psychical research," etc., ing ' "Psychio" is the term used by a new etc. crop of inquirers to express what Spiritualists mean when they say "medium," while "forces," "they," etc., do duty in like manner for "spirits."

Those who are at all acquainted, practically, with spiritual phenomena will feel to survey with a hushed and breathless wonder the position assumed by some of the latter day psychical disciples—the easy, affable, au fait manner in which they draw nigh a great veteran Truth, which, seamed with the scars of an honorable conflict for years with every species of opposition known to man, has now fought its way to popular notice, and engages the attentionand has made possible the very existence—of

these callow "researchers" themselves! These students—who are now, according to their promise at the start, seeking to make a 'scientific investigation of the phenomena of Modern Spiritualism"-as if it had never been scientifically examined before they came!are self-demonstratedly a motley array, and, in views entertained, stretch from Prof. Dolbear -who declines now and then to append his signature to the official reports of some of his colaborers, because, to his mind, "nothing has been proved" (see last issue of Psychical Review), and who holds that the "antecedents of | fine cabinet photographs of the deservedly every physical phenomenon are themselves physical," etc., to Rev. Mr. Allen, who in the same issue of this magazine had a candid editorial headed "Fair Play for Spiritualism"which is a something quite in order, when the general attitude of the psychical savants is kept in mind.

Those who like to toy with Spiritualism (which society and the churches have so long united to bitterly condemn) " with gloves on," may find matter of interest in the speculations of this Nicodemian crop of psychical philosophers; but, in the end, the best way to investigate the spiritual phenomena is by boldly applying to them for one's self the touchstone of individual, unbiased, persistent experiencegained by open inquiry as an investigator of Spiritualism, in harmony with needed conditions in presence of a medium for spirit-con-

Spirit Release from Prison.

Eleven years ago Rev. Lyman Abbott had an editorial article in the Christian Union, following one by Henry Ward Beecher, on "The Prayer of Intercession." The article was of an expository character, based on the story, in Acts, of the angelic (or spirit) deliverance of Peter from prison—a story that literature has delighted to reproduce and art to celebrate. If, said Dr. Abbott, the theory of natural law in this case is true, the miraculous narratives are not. He, however, who does not believe this theory has no difficulty in believing the miraculous narratives. He believes that force is only the will of God—natural law is only God's ordinary habit of action. There is, he concludes, nothing incredible in God's occasionally varying from his ordinary habit, on occasion adequate. He-the believer in God's will or force—believes that history is the record of the evolution of the race under divine guidance, teaching and protection: that it is the record, finally, of divine, not of human achievement, as the history of a school is the record of what a teacher has done in and for the pupils. There is, therefore, no difficulty in believing that special need has elicited special service.

Such an one-continues Dr. Abbott-believes consulting a medium on a matter of some imand valleys, beyond the ocean other beyond this world other worlds; that life has forms we do not ordinarily see; spirit-forms too tenuous for our gross senses. He is not frightened from this faith by a fear lest men shall call him Swedenborgian or Spiritualist.

About So!

The Roston Post editorially characterizes the proposed medical bill, which is now wriggling along toward its passage by the Massachusetts Legislature, "a job"-remarking senten-

tiously: "As the medical registration bill comes out of the Senate, it is nothing but a job to provide place and fees for seven doctors. The bill as it stood at first was an outrage. In the shape in which it goes to the House it is an absurdity."

If mortals desirous of communicating with their spirit-friends only knew that the excarnated are extremely fond of flowers, and are often drawn to THE BANNER SPIRITUAL CIRCLE-ROOM, when they otherwise could not manifest, by finding on our table natural floral offerings sent in by relatives and friendswhich act, it is said, as a magnetic attraction -they would kindly furnish such donations. But whether people send flowers or not, the statement is made by Nona, the guide of the medium [see sixth page], that generally there are three vases of beautiful spirit-flowers placed upon our table, although unseen by us, and yet as visible to spirits as are earthly ones to mortal eyes.

The turpitude of ingratitude in the minds of many otherwise enlightened people of this country seems to be more prevalent today than ever before, judging from present apparticular instance, the spirit told the husband | pearances, in Church and State; now and then even Spiritualists are not exempt. We are led to make the foregoing remarks in consequence of the rejection by the New York Senate of the renomination of Health Officer Jenkins of the port of New York, to whom, more than from a human being, but, on the contrary, it any other man, that city owes its escape, for two successive years, from a cholera and small-

> THE BANNER recently noted an "Encyclopedia" card by Mrs. Emma H. Britten in London Light. Since then we are in receipt of a letter from this eloquent and industrious toiler for the Cause, enclosing a copy of the card, with a request that we give it place in these columns. We do so (see third page), with the feeling that Mrs. Britten's caustic arraignment of present day Spiritualists for their general lack of appreciation shown toward the early and veteran workers for the Modern Dispensation is fully warranted by the facts.

> Mr. J. W. Fletcher's office in New York stead of the address given in his card on the

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.

When people become intensely selfish, and their policy is to grab all they can and keep all they get, at the expense of liberalminded, honest people, is it any wonder that workingmen become dependent, owing to laws favoring the rich at the expense of the poor, leaving the toilers in a starving condition in a land of plenty? Is it strange that men are marching as petitioners to Washington for redress? Revolution is a sequence of evolution, which has ruled the race for thousands of years, and is not yet dead.

Colby & Rich have received at the Banner Bookstore, 9 Bosworth street, Boston, some popular medium and speaker, Mrs. Carrie E. S. Twing-which they offer at thirty-five cents each.

"Crescent and Crown," Stratham, N. H., will please accept our thanks for a donation of 'Mayflowers" for our Circle table.

Read Bro. J. J. Morse's interesting let-

A Clairvoyant Revealed It.

er from England—on our first page.

Nelson Chace of Lewiston, Me., after living fifty years with the Shakers, for alleged injuries left that community a few years ago. Lately he finds that he was given to the Shakers in infancy, and that his mother married again, two children resulting. Now the brother and half-brothers find themselves heirs to estates worth five millions of dollars-so runs the report in the daily press.

This fortune consists of two fine estates in San Chace was born in Stanstead, P. Q., and the mother of young Nelson left him to the care of the Shaker

community at Enfield when a baby, and there he remained for fifty years. When he was fifty years of age, he was sent to New Gloucester as a messenger to the Shaker community at that place, and was soon made a trustee and assoclate elder. This was in the days of Otis Sawyer and

William Dumont the elder. Here be left the order having a disagreement with them at that place. A few months ago he was notified through a clair voyant that a large estate was waiting for him to claim. He met the clairvoyant in Auburn, Me., and she first told of the property-and subsequently, when efforts to locate some of it proved successful, she told him he had not found it all; which proved to be the fact on further investigation. Questioned by a reporter, he replied, confidently: "Well, I think that the two uncles [in spirit-life] took that way of letting

me know of this estate. "If I can only find my other sister, who was Laura Phelps, this fortune will have proved to be a blessing in more ways than one."

His advertisement resulted in his discovering the existence of two half-brothers, one of whom lives in Boston. Nelson Chace's mother, after giving away several children by her first husband to the Shakers at Enfield married another man named Phelps, by whom she had two sons, the two half brothers, who with Nelson Chace, are now millionaires.

The two estates, which have been in the hands of to turn up, were left by Mrs. Chace's two brothers. Messrs. Thomas and C. R. Williams, who died at San Francisco, leaving no heirs.

This old gentleman is now living in South Boston at the home of his half-brother, William T. Phelps, and quietly waiting until a lawyer investigates the property in California, and reports upon it.

The Franklin Typographical Society.

The death of a member of the Franklin Typographical Society of Boston, who in the last two years of his life was benefited to the amount of nearly \$600, is sufficient excuse, says The Transcript, for calling atten tion to an organization which has done and is doing a grand work in a quiet and unostentatious manner.

This Society is in no sense a trade union, although its membership is confined to persons connected with the printing business. It is purely a benevolent society, and it is the only one that we are aware of which does not limit the term for paying sick benefits. The Franklin pays the stated benefit, at present \$5 a week, as long as sickness continues, and at death pays a funeral benefit of \$75 beside. One member who foined the Society in 1849 has received \$2,100, and in the nine years he has been on the sick list his dues, according to by-law, have been remitted. The whole amount he has paid into the treasury of the society is \$150. Another member, who was admitted in 1859, has been on the sick list for about eleven years, and has drawn \$2,524. Four others have been paid respectively \$1,235, \$946, \$900 and \$405. In the twenty-four years beginning with 1870, and ending Jan. 1, 1894, the Franklin distributed in benefits \$40,-689, or about \$7,000 more than was received from as sessments during that period. The only surprising thing about it is the fact that it should be able to do so much, as its source of income is limited, the annual dues being but \$6, while the rates for admission range between \$7 and \$12. And yet in its seventy years existence it has received but little extraneous aid, comparatively speaking, although it has been remem-bered in the wills of a few men and women who had during their lives been acquainted with its benefactions. Their example is one worthy of being followed extensively, for the Franklin has been a benefactor to many an unfortunate printer. The senior editor of THE BANNER was elected an honorary member in 1871, and is still on its records as such.

The recent ceremony of unveiling the Confederate monument at Birmingham, Ala., witnessed some significant incidents. A one-legged Confederate soldier, old and grizzled and gray, it is said, arose and stated that his life had once been saved on the battlefield by a Federal officer, and that officer was in the assembly. With one voice the delegates called for the gallant Northerner, who was invited to the front and cheered to the echo. Then Gen. Miller, Commander of the G. A. R. of Alabama, made a telling speech, in which he complimented the chivalry of Gen. Gordon of Georgia in having saved the life of Gen. Francis Barlow of the Federal army at Gettysburg. And finally there was a magnificent tableau representing the South of to day. Confederate and Federal soldiers marched in stacked their arms. clasped hands and knelt, and Columbia raised her hands as in silent benediction.

THE BANNER contained in its issue for April 28th a notice that Dr. S. H. Nelke had withdrawn from the management of the America Hall (Boston) meetings, by reason of sickness; and that Dr. C. L. Willis would hereafter conduct the services there. A line from Dr. W. (received subsequently) informs us And now, at this very time, when such legiti- seventh page. The correction arrived too late that Mr. Eben Cobb will in future carry on the work at America Hall.

TIMELY TOPICS.

What Chemistry will Do.-A scientific French man, M. Berthelot, writing of the tendencies of the times and the prospects of the future, discusses more particularly the future triumphs of chemistry, under the subject of "The World in the Year 2000," His declaration and prophecy is that chemistry will furnish deliverance from the social evils of the present day. This will be accomplished in part by utilizing the heat of the sun and the central heat of the earth. The latter will be obtained by shafts two miles deep, and modern engineers are equal to this task. Uhemi cal transformation will be easy with such a source of heat at command. When energy can be cheaply obtained food can be made from carbon taken from carbonic acid, hydrogen taken from water, and nitrogen taken from air. The work that vegetables have so far done, science will soon be able to do better, with far greater profusion, and independently of the seasons or microbes or insects. There will then be no passion to own land, beasts need not be bred for slaughter, man will be milder and more moral. The reign of chemistry will beautify the planet, and there will be no need to disfigure it with the works of the agriculturist or with the grime of factories and chimneys. It will recover its verdure, the flora of the earth will be a vast pleasure garden, and the human race will live in peace and plenty.

Hard Times and Charity.-We are in receiptat the hands of Zilpha D. Smith, Secretary of the Associated Charities of Boston-of a circular setting forth that the work of this valued and worthy institution has during the past winter more than doubled. Through the Central Office the various benevolent agencies of the city exchange information confidentially; only those charitably interested in a particular family being given any report about it. During the five months from the first of November to the end of March, the office received 37,561 reports, against 17,969 in the same months last year, and sent out 12,581 against 6488. For the five months ending March 31st, 1893, the District Conferences received 941 new families: for the five months ending March 31st, 1894, they received 2681, or nearly three times as many. This gives some idea of what the increase of work must have been among families already known, although these are not counted until the end of the year. Many families, who had been self-supporting during late years, required as much attention in this winter's emergency as new familles. The Society has endeavored, despite the mass of work laid upon it, to fully carry out cooperation, investigation, and friendly visiting, and while failing short of its ideal, it has worked steadily toward adequate relief and assistance toward self-help. The Soclety now faces the summer with the knowledge that \$4500 more must be raised to carry it safely through until the autumn. Contributions, large or small, will be gratefully received by the Treasurer, Darwin E. Ware, Room 41, Charity Building, Boston, Mass.

The Medicos of Massachusetts had a grand "palaver" regarding vaccination and its blessings (?) at Parker's Hotel, Boston, Mass., on the afternoon of April 26th. Upward of sixty doctors and health-board members assembled, and adopted without discussion (a favorite method with the friends of this filthy process) a preamble and resolution that an amendment now before the Massachusetts Legislature allowing 'reputable physicians" to save school children from the law of compulsory vaccination, by giving a certificate that the child was "not in a condition to submit to the operation," would nullify the existing law, and obstruct the efforts at *enforcing* vaccination, for which it was originally framed. "Here's a state of things!" allopathically. Do "reputable [Regular?] physicians indeed so generally condemn Jennerism, and in such an open manner-seconded by the parents? If so the morning of anti-vaccination draweth night

In the Clear Light of the New Revelation "the life that now is" is being supplemented in wider measure than ever before by the conception of a " life which is to come." Materialism as a philosophy of things is no longer maintained by any thinker of the first class; the universe can be rationally interpreted only in terms of spirit and life. As, then, conscious man faces the universe, it is spirit facing spirit. It becomes well nigh inconceivable, certainly unbelievable, that all the slow, patient and myriad-yeared evolutionary preparation and process of earth-life should end in nothing at all! Men reject as an anti climax and absurdity an ending of the play that seems so stupendous, and listen more widely and with willing and receptive minds to the demonstrated assurances the government for several years, waiting for the heirs | that Spiritualism presents of a future state of being in direct harmony with natural laws.

> Self-Interest .- Amid the multiplied whirl of modern life, and the necessary clashing of plans and principles, how much a distorted sense of self-interest is led to stand in the way of reforms. Men, corporations, institutions of all kinds oppose reforms because it is for their interest to do so. Steps for the betterment of human conditions also collide grievously with the indolence or ignorant inertia of humanity generally. It is so difficult, not only for people to be disturbed, but to join those who are ready to disturb others, even though advantage to the race collectively should result!

While the Entering Wedge for a bitterly proscriptive Doctors' Plot law in future, by amendment. is being forced stage by stage through the Massachusetts Legislature, it would be a good thing for our readers in this State to peruse the article headed " The Medical Question in France," in another column. The points made by some of the speakers in that country regarding the justice of the State's being held strictly responsible for the acts (as agents) of the physicians imposed by it upon its citizens who may be sickand the inalienable right of every free man to entrust the care of his health to the practitioner who possesses his confidence"-are self-evidently incontrovertible!

The Theosophist [for April]. —"In Old Diary Leaves" H. S. Olcott continues his interesting reminiscences of physical manifestations occurring in the presence of H. P. B.; C. C. contributes a sketch of the widely-renowned ascetic, Bhaskarananda Swami; under the heading of "The Doctrine of Maya," N. Ramanuja Chari, B. A., replies to his critics; H. S. O. writes of "The Hindu Revival"; the "Horoscope of Mr. Gladstone," by Sepharial, will be read with eagerness; A. Nilakanta Shastri furnishes an installment of "Krishna's Journey to Mount Kailas." Other articles of interest not here mentioned also appear. Published at the Theosophical Society's headquarters, Adyar, India. For sale by Colby & Rich.

A Bill has recently passed the legislature of Iowa giving the women of that State municipal suffrage, that not only provides that women may vote for town and city officials, but that they may vote on questions of issuing bonds. The suffrage is on a property basis. Here is something, now, that begins to look like it. Why should not women, pray, vote on the issuance of town and city bonds as well as men, especially as they are owners of property, and therefore accounted quite as worthy of being taxed? A sense of equity is steadily coming into control of this question of legis lation as well as of suffrage.

Echo Grove.-One of the most beautiful Parks in Massachusetts, opposite Raddin's Station on the Saugus Branch of the Boston and Maine Railroad, has been hired by a party of Spiritualist friends for the holding of meetings there from June 1st to October 1st, The accommodations for visitors are of the best-large dining-room, pavillon, etc.; good auditorium. Electric cars, also, from Boston and points north of the city.

Dr. Bipley of Unionville recently delivered—as reported in the columns of The New Britain (Ct.)
Record—a brief but pointed address vs. the disgusting practice of vaccination, which we shall give our readers next week. His evidence is of the most thrilling and personal character, and the vow he took to abandon the deadly rite, which nearly caused the death of affirmatively by every doctor in the world!

NEWSY NOTES AND PITHY POINTS.

Tadpoles first paddle with their talls, And then their legs sprout out; But in their costasy of mind Their tails they wag about—

Until at last they wear them out, While their legs begin to grow. Which enables them to hop about; And thus on land they go.

Who croak throughout the night, Putting their human neighbors In a very sleepless plight. Moral. And thus there is no simile Between the frogs and men.

For the latter croak continually.

They are known to all as buildrogs,

But the former now and then! Learn to say "No." It will be of more use to you than to be able to read Latin.—Spurgeon.

A simple remedy for a rough skin is to first wash the face thoroughly at night, then rub it with about a teaspoonful of cream, and let it dry in. The skin will look shiny, and feel stiff at first, but in the morning you will be surprised to find how soft it will be

There is one safe rule for stomach troubles, and that is starving, not absolutely, but after a fashion. Drink little or no tea and coffee. Let all kinds of dessert severely alone. Eschew greasy viands, and eat twice a day only. Your interior department will get mighty lonesome, and you will think you just can't endure such harsh measures, but after a day or two you'll be surprised to see how little you can live on and yet be

The first air-pump was made in 1650.

There's the woman we all of us frequently meet,
With her parasol aimed at our eye.
And the cattle who all the while tramp on our feet—
They are all pretty hard to get by.
But there's no other lunatic running around
Who so sadly of sense is bereft—
No other blamed chump who is quite so profound
As the demon who turns to the left.

No one but a man of science like Babbage could possibly have suggested that the Laureate should correct the much-quoted verse of The Vision of Sin that it might more accurately read:

"Every moment dies a man, One and a sixteenth is born."

A Philadelphia firm makes a specialty of fried ice cream. which is said to be "delicious!" What next?

The most precious logic that ever fell from the lips of Wisdom is naught to a hungry man compared with a pound of beef.

Strictly speaking, seigniorage is the charge made by any national government for coining bullion on private account. It usually takes the form of a certain rercentage, fixed by law, and deducted from the metal brought to the mint. In other words, when an individual brings to a government mint a quantity of one of the precious metals to be coined on his private account, he will receive a weight of coins equal to the weight of pure metal brought, less the percentage deducted as compensation to the government for its services and incidental expenses of coinage.

Perseverance overrides all obstacles when it is honestly carried out. Otherwise it is in the end a signal

The word "Anarchist" is altogether too loosely employed of late. To confound anarchy and socialism is no more justifiable than to confuse black and white, or daylight and darkness. While the anarchist believes in the destruction of all government, the socialistic ideal is to attain the most efficient government possible.

The Ohio legislators have evidently been trifling with the women. They have passed a law giving women the right to vote at school elections and to hold school offices, but the constitution of Ohio expressly restricts the suffrage to male citizens.

HEARTS AS ONE. (No. One.)
'T was she,
Not he,
With blushing cheek,
Who sweetheart love disclosed.
'T was he,
Not she,
In tones so weak
United love proposed.

The Shah of Persia is an enthusiastic and fairly skillful photographer, and wherever he is-in the town, in the country, or in the mountains-he has always at his side a chief court photographer, who must be ready with his camera at the shortest notice. in order to perpetuate a landscape, a group, or anything that may have taken his ruler's fancy.

The community at large has no interest in any cause between private individuals save such as is conducive to the public welfare.

Daniel Baugh, a farmer of Scott County, Indiana, is one hundred and five years old, and gives the following account of his personal habits: "I have always been temperate in all things, though not an abstainer from liquor. I have drank a little-never to excessand drink a little yet, when I think I need it. Tobacco I use moderately, and have always eaten anything that pleased me." Current statistics show that foreign immigration

into the United States has practically come to a standstill.

The physical and vital worlds are subject to the absolute reign of law. The man who believes in "luck" or chance, in the possibility of any suspension or deflection of natural law, is, in the eyes of philosophy and science, superstitious, and to that extent an object of compassion!

The case for Mr. Stead's civic church would be abundantly made out, if it were created for the sole and exclusive purpose of securing the cooperation of all good citizens in preventing the election of rogues to positions of trust and authority; but that is only one and by no means the most important of its manifold functions.

The Anti-Vaccination League has been organized in Brooklyn, with a female physician at its head.

[LOT'S WIFE AGAIN ON THE ROAD.]—"When Lot's wife looked back," said a Sunday school teacher in Boston, what happened to her?" "She was transmited into chloride of sodium," answered the class with one-voice.—Chicago Tribune. . . . Teacher—"And Lot's wife—" Pupu—"Was turned into a pillar of sail. Say, teacher, that's the first pillar-case mentioned in history, is n't it?"—Harper's Young Peonie.

A NEW Use FOR "Puss."-Cats are becoming extensively used in New Zealand for the destruction of the pestiferously multiplying rabbits. It is stated that the owners of one estate are so pleased with the efficacy of the new "cure" that they have just given an order for five hundred cats.

Johnnie—"Mamma, I heard the preacher say to-day that matches were made in heaven. Is it so?" Mamma—"Of course. Why not?" Johnnie—"Well, I don't see any use for matches. There's no night there."—Ex.

"RIVERS TO THE OCEAN RUN."-At Gainesville, Tex., recently, during a storm the ground was covered with ocean snails, which, except a few specimens captured by local naturalists, by the next day had

found their way instinctively to the streams! "If, as the Bible says, 'all flesh is grass,'" said the star boarder at the breakfast-table yesterday, "this steak must be the kind of grass those Mexican ham-mocks are made of."—Philadelphia Record.

Russian immigrants are being introduced into the cotton plantations of the South, as substitutes for ne-

Little Jennie Creek of Indiana, who saved a train on the Pennsylvania railroad last summer by giving warning of a dangerous bridge, is, to be decorated by the French Society for Life Saying.

As Sidney Smith says, "The ordinances of the church his own child by his own hand, ought to be recenced are tolerably well kept up—the rich keep the feasts and the poor keep the fasts."

Good Words for the Lyceum Guide. Its Worth at Once Recognized.

Alfred Klison, one of the foremost leaders in the Lyceum movement in England, has the following appreciative notice in the Lyceum Danner:

preciative notice in the Lyceum Banner:

The new Lyceum Guide, by Mrs. Emma Rood Tutile of Berlin Heights, Ohio, is an excellent book. It is arranged on the lines of the previous one, and may be said to be its amplification. There are new places of the calisthenics, illustrating the; r woltons; and also a new department added u r(i) the head of the Band of Mercy, whose pledge is harmony with the first rule in our excellent Golden Group. There are some splendid pleces in it, both selected and from the gifted compiler's pen. No cloubt it will fill a long-folt want in America. I hope it will give new life to the Cause."

Mr. Lew Gleason, for a long time Conductor of the Cleveland Lyceum, and thoroughly informed in Lyceum work, writes:

"The Lyceum Guide is the right thing in the right place, and I do not see how it could be possibly improved. I only wish that every child of spiritualistic parentage could be studying its beautiful lessons every Sunday."

Miss Marie Sprague, the talented daughter of Mr. and Mrs. E. W. Sprague, who have been meeting with such marked success as speakers and mediums, says: "The Lyceum Guide is a most admirable work. It ought to be put into the hands of the children of every spiritualist, and every theologian, too, for that

Several of the more influential Spiritualist Lyceums have already supplied themselves with The Guide, and report a remarkable awakening of interest since its introduction. The above commendatory notes THE BANNER fully endorses.

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. have requested him to accept a grand testimonial to

have requested him to accept a grand testimonial tobe tendered him at Union Hall, 48 Boylston street, Boston, on Tuesday evening, May 18th.

A one-act sketch by the U. P. L. Dramatic Company will be presented, and a grand Old Folks' Concert, with a large chorus, assisted by Miss Louise Horner, Miss Mabel Waite, "Little Endle," Winnie Ireland, Carl Leo 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 Eddle 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 Ladley Ald Society, the In-

and by members of the Laddes' Ald Society, the Industrial Association and the Children's Lyceum. All desiring tickets in quantities can secure them by applying to J. B. HATCH, JR., Manager. 38 Sydney street, Savin Hall, Boston, Mass.

Massachusetts State Association of Spiritualists.

A meeting of the Board of Directors of this Association will be held at Gould Hall, 3 Boyiston Place,

Boston, Tuesday, May 15th, at 10:30 A. M.

Special Notice.—The first Public Mass Meeting under the auspices of this Association will be held at Gould Hall at 2 P. M., May 15th, 1894. Addresses by President. Dr. Geo. A. Fuller; Mrs. R. S. Lille; Rev. S.
L. Beal; Mrs. Carrie F. Loring. President Barrett of the National Association is expected to be present.

F. B. WOODBURY, Sec'y.

Read the call of the Secretary of the Connecticut State Spiritualist Association, published on eighth page, for the Annual Convention, to be held at Hart-

ford, Conn., Saturday and Sunday, May 12th and 13th. MEETINGS IN MASSACHUSETTS.

Lynn .- At Exchange Hall last Sunday excellent audiences were present both afternoon and evening, Dr. Charles Faulkner presiding. Mrs. G. D. Merrill furnished appropriate music. Mr. J. Clegg Wright of Cincinnati, O., was the speaker and medium for the day. At 2:30 P. M. Mr. Wright discoursed on a subject suggested by the audience, "The Evolution of the Spiritual in Man," which he handled in an able and masterly manner. He then gave a large number of very satisfactory test readings.

At 7:30 Mr. Wright took "Financial Legislation, Administration and Foreign Emigration the Cause of Tramps," for his theme.

Tramps," for his theme.

Next Sunday Mrs. R. S. Lillie will lecture.

Winthrop Hall, 15 City Hall Square, was well filled Tuesday evening, April 24th. Mrs. Dr. M. K. Dowland, after a few remarks, introduced Mr. J. Clegg land, after a few remarks, introduced Mr. J. Giegg Wright. He took for his theme "Nature and Mind— Their Relation to Mediumship and the Development of the Various Phases of Mediumship from a Scientific Standpoint." He closed with test readings. Dr. Arthur Hodges followed with excellent tests and messages. T. H. B. JAMES.

Spiritualists' Association .- Sunday, April 29th, at Cadet Hall, Dr. F. H. Roscoe was our speaker. In cadet Han, Dr. F. H. Roscoe was our speaker. In the afternoon the meeting opened with a service of song, led by President J. M. Kelty; a solo, Mrs. E. M. Libbey; invocation. Dr. Roscoe; "Sweet Hour of Prayer," Mrs. Libbey; Dr. Roscoe read Edwin Arnold's beautiful poem, "He and She," after which he announced as his subject "The Continuity of Life," giving a most able and eloquent lecture thereon; Mr. W. B. H. Spencer then presented drawings of spirits seen by him clairvoyantly, all of which were recognized; Dr. Roscoe gave several excellent psychometric readings.

nized; Dr. Roscoe gave several excellent psychometric readings.

The evening service opened with song; invocation, Dr. Roscoe; solo, Mrs. Libbey; reading of Will Carleton's poems, "Over the Hill to the Poor-House," and "Over the Hill from the Poor-House"; Dr. Roscoe took for his subject the last words of Lucy Stone, "Make the World Better," His powerful and logical address was received with applause. Mr. Spencer again presented a large number of tests; Dr. Roscoe gave correct psychometric readings, all recognized.

May 6th, "Children's Sunday," Mrs. N. J. Willis will deliver the address, with exercises by children of the Boston, Malden, Salem and Lynn Lyceums. Supper at 5 P. M.

Malden .- At Odd Fellows Hall Sunday evening, April 29th, Mrs. C. Fannie Allyn (Stoneham) gave an eloquent discourse on subjects chosen by the audience,

closing with a fine inspirational poem on "Progression" and the "Boys in Blue."
Sunday evening, May 6th, we have with us again Mr.
D. Evans Caswell (Melrose Highlands), and expect a rare treat from this talented inspirational speaker.
Mrs. Allyn will speak for us again on Sunday evening, May 13th.

The Children's Progressive Learner was taken and the content of th

ing, May 13th.

The Children's Progressive Lyceum met at 2:30 Sunday atternoon, April 29th, in Odd Fellows Hall, W. E. N. Potter, Conductor. Review of special topics by the Assistant Conductor; Banner March; recitations, Bertha Willard, Maude Willard; songs, Jennie Potter, Winnie Potter; plano solo, Master Leo Putnam; remarks, Dr. Toothaker, Mrs. Willard; plano solo, Miss Chatfield. Special topic for next Sunday—each scholar to give his or her idea of it—"What is Heaven?"

On May 23d—Wednesday evening—at Red Men's Hall, Malden, Mrs. Butler will lead the children of the Boston Lyceum in a grand entertainment for the benefit of the Malden Lyceum, and the affair will be followed by a social dance.

J. R. Snow, Seo'y.

Stoneham .- D. Evans Caswell of Melrose High-

lands has given three Sunday evening services in G. A. R. Hall. The closing one last evening was a me-A. R. Hall. The closing one last evening was a memorial service for the soldiers who have arisen to the higher life during the past year. There were present large delegations from the Post and the Woman's Relief Corps. The audience orowded the hall and auteroom, and listened with close attention to a very able and eloquent address.

Mr. Caswell will speak on Friday evening, May 4th, in Rogers Hall, Melrose Highlands. Subject: "The Medium of Endor"; he will be assisted by the celevated soloist, Madame Child. All welcome, seats free.

CLARENCE MILLIKEN.

Lawrence. - Miss S. Lizzie Ewer (Portsmouth, N. H.) gave, Sunday, April 29th, many tests of spirit presence, etc. Miss Ewer is undoubtedly one of the presence, etc. Miss ewer is undountedly one of the finest test mediums on the spiritual rostrum. Many of the friends availed themselves of her presence here to engage her for private sittings during the week.

Miss Ewer also kindly gave a successful parlor seance on Monday for the benefit of the Society, which was well patronized.

DR. C. A. STEVENS, President.

and Master Sammle's tests were highly appreciated.

Mrs. Goodrich gave fifteen tests, all recognized.

Dr. and Mrs. Goodrich will be with us Sunday, May

6th.

Maverbill and Bradford.-Last Sunday Mrs. Kate R. Stiles visited the Spiritualist Union, delivering cheering and instructive inspirational addresses, accompanied by interesting exercises in mediumship—most of her descriptions being recognized.

Next Sunday the speaker and psychometric reader will be Dr. C. H. Harding of Boston.

E. P.

Chelsen, Pilgrim Hall.-April 29th. Afternoon. -Invocation by Dr. A. C. Davis; remarks, Mrs. Dr. Pratt and Mrs. Boyden (Ohelsea); tests, Mrs. Josie Higgins (Chelsea) and Mrs. C. A. Butterman (Mai-

den).

Evening.—Invocation and discourse by Dr. A. C.
Davis, President; tests, by Dr. Wm. Franks and Dr.
Arthur Hodges (Lynn).

Mrs. Abble N. Burnham will speak here next Sunday, May 6th.

DR. L. F. C. STONE, Sec'y.

Worcester .- Mrs. Carrie F. Loring, one of our most highly esteemed workers in Spiritualism, filled an engagement here April 29th, and will officiate

an engagement here again May 6th,
Mrs. Jennie J. Clark, who was too ill to participate
in our Anniversary exercises, is now greatly improved
in health, and will shortly leave this city for Lake
Pleasant, where she will remain until late in the season.
GEORGIA D. FULLER, Cor. Seo'y.

New Bedford.-Sunday, April 22d, Dr. C. H. Harding of Boston was the speaker at the meetings of the first Spiritual Society, and gave good satisfaction. Last Sunday Mrs. Nettle Holt Harding occupied our platform, to the acceptance of all. Next Sunday F. A. Wiggin will be the speaker. SEC'Y.

Fitchburg. - Sunday, April 29th, Mrs. Ida P. A

Whitlock lectured instructively and gave fine tests

here. Mr. Edgar W. Emerson will be with us May

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

PENNSYLVANIA.

Philadelphia.-The past week was an unusually eventful one. The meeting of the Women's Progressive Union on Wednesday evening was well attended. The President, Mrs. S. Benner, read an interesting paper written by the late Lucy Stone, bearing upon the injustice of the laws relative to women, after which

paper written by the late Lucy Stone, bearing upon the injustice of the laws relative to women, after which a discussion was held in which both sides of the suffrage question were well presented.

Our Sunday meetings were saddened by the announcement at the morning service that Mr. B. P. Benner is President of the First Association, and has so long been identified with it that his affiliction brings sorrow to the heart of all who know of his earnest work for the cause of Spiritualism. We sincerely trust that it may only be a temporary affliction, and that though now the clouds seem so dark there may yet be found the silver lining. Our heartfelt sympathy goes out to his mother and his family in this their hour of trial.

"The Purposes of Life" was the subject of the morning discourse at the First Association hall—Mr. Willard J. Hull, speaker. The central thought of the address was a plea for a more universal opportunity, to the end that men and women be enabled to achieve such experiences in spiritual and material matters as shall redound to the inherent purposes of their lives, and not as now be circumscribed by arbitrary rules and customs designed to operate indiscriminately.

The evening lecture was well attended. "What Shall we do to be Saved?" was the theme. This was one of Mr. Hull's best lectures. The pivot upon which the discourse turned was the proposition that constitutional integrity as an effect of equilibrium in the functions of the brain in man leads to the only salvation known to reason or analogy, the essential thing being not so much the endeavor to correct the faults in others as to apply the knowledge of our own deformaties to their reformation, illustrating the thought by citing the law which requires a farmer to build a fence; to wit, he must keep his own stock in and not his neighbor's stock out. Men need not look for salvation as long as they gain riches at the expense of others less fortunate than themselves. The tradesman need not look for salvation who compels weak young girls to make s

was cited, and Spiritualism held up as the great moral force of the world.

Mrs. Minnie Brown gave some wonderful manifestations of the presence of spirit-friends after the lecture.

At the Spiritual Conference Association Dr. Mac El'Rey was the speaker; subject for the afternoon:

"Mammon, not Christ, the God of the Christian Church." 'Dr. Mac El'Rey is a foreible speaker; his remarks called forth an animated debate, in which Messrs. Wheeler (President of the society), Neill Tichmiller and others took part. The afternoon meetings at this place seem to bring many earnest investingators to the front, because of the presence of good mediums who give tests after the conference. Mr. John Eggleston was present at the meeting, and gave an interesting account of his visit to the shrine of Spiritualism in Hydesville, N. Y.

The evening session opened with reading of poem by Mr. Eggleston. The subject of the discourse by Jr. Mac El'Rey was: "The Social Condition of the Country, and the Right of Women to Equal Representation and Citizenship." Platform tests were given by Mrs. Dr. Newman.

[Mrs. Colby-Luther was to lecture at this hall on April 29th.]

Much of the success of these meetings is due to the indefatigable labors of Mrs. Locke, who is untiling in her efforts to make the society a success. She is ably assisted by the Ladles' Aid Society, which has lately been instituted as an adjunct to this Association.

M. E. CADWALLADER.

Pittsburgh,-The most successful series of meet ings for a year has just been concluded at the First Church of Spiritualists in Pittsburgh, under the ministration of F. A. Wiggin of Salem, Mass. Not only

Church of Spiritualists in Pittsburgh, under the ministration of F. A. Wiggin of Salem, Mass. Not only have the audiences been large and appreciative, being limited in size at each service solely by the capacity of the hall, but the subject matter presented has been of a character calculated to stimulate a new interest in the Cause of Spiritualism.

Mr. Wiggin is an indefatigable worker, and while in Pittsburgh not only attended three meetings each week for the Association, but delivered while here a lecture full of patriotic sentiment before the various orders of the Daughters of Liberty, conducted the funeral service of our late sister Bender, etc.

As a public speaker Mr. Wiggin gives the most universal satisfaction of any medium who visits Pittsburgh. His public tests never fall to please, and are usually of such a nature as to carry conviction to those inclined to be skeptical. As an organization we are making substantial headway, and are continually adding to our numbers new members from all ranks and walks of life.

Were the thousands of believers in Spiritualism who inhabit Pittsburgh and vicinity connected with our so city, there is not a building in the city at all adequate to accommodate them. That the majority of such do not connect themselves with us or any similar organization is largely due to our poor accommodations, but we are faithfully working to secure a temple worthy of the Cause, and believe that success will crown our efforts in the near future.

JOHN H. KNIGHT, Vice President.

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, April 29th, at 2:30 and 7:30 P. M. Progressive School at 1 P. M. Edder J. N. Sherman (Rumford, R. I.) spoke well and earnestly in the afternoon. In the evening Master George Porter (of this city) lectured on "Mediumship and its Attendant Phenomena," He treated this theme in an able manner. Master Porter is seventeen years of age—a trance speaker just coming before the public. All were well pleased with the lecture.

ture.

Mrs. Sarah E. Humes (of this city) followed with satisfactory tests.

Bunday, May 6th, Mrs. Clara H. Banks (Haydenville, Mass.) will be with us.

50 Daboil street.

SARAH D. C. AMES, Seo'y.

The Progressive Atd Society met Wednesday, April 25th, atternoon and evening, with Mrs. Manning. The evening was passed in social talk; Mrs. Whipple, our'President, gave several recognized personations.

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

Household Treasure. GROWING POPULARITY OF THE OXFORD SEWING MACHINES.

Stoughton.—Mrs. Sarah A. Byrnes of Dorchester spoke morning and evening, April 20th. The first subject was "The Morning Light is Breaking"; the evening theme was, "What Came ye Out for to See? a Reed Shaken by the Wind?" a text which was beautifully illustrated. Her remarks were fully appreciated by intelligent audiences.

FREDERIC BEALS, Conductor.

Augusta.—Last Sunday, afternoon and evening, the People's Progressive Spiritual Society met at Union Hall. Mrs. Mary L. Goodrich, trance-test medium, Mrs. O. H. Jewell; lecturer, and Master Sammel, the boy medium, occupied the platform at both sessions. Mrs. Jewell's lecture was well received,

MAINE.

First Progressive Spiritual Society, Mrs. May S. Pepper of Providence, R. I., spoke and gave tests after-

Willard L. Lathrop (Boston) gave two interesting and satisfactory lectures, followed by readings and clair voyant descriptions. Good audiences were well pleased with his efforts.

Sunday, April 20th, Dr. P. C. Drisko (Lynn) conducted the services. We are always pleased to have Dr. Drisko for our speaker, and would recommend him to all societies in need of an honest, sterling worker. His afternoon discourse was on the subject, "Who Knows?" and was very interesting to all. His evening subject was, "The Unseen World; What is It?" At the close of his lecture he gave clairvoyant descriptions of spirits—recognized. Good audiences were present afternoon and evening.

H. C. Berry, Clerk.

Mrs. Adeline M. Glading.

The many friends of Mrs. Glading will be pleased to learn that she has successfully undergone, at the private sanitarium of Dr. Joseph Taber Johnston, in Washington, D. C., a very painful surgical operation, i. e., the removal of a large abdominal tumor of twen ty-five years' growth.

the country, and only to his skill and kind nursing, and by the help of the band of unseen friends of Mrs G.'s on the other side, is due her presence with us to

G.'s on the other side, is due her presence with us today.

On Friday, Sept. 21st, which will be the fourteenth
anniversary of the first control of her main guide,
"Hoolah," Mrs. G., in gratitude for her recovery, will
give a public reception to her friends in Philadel phia,
when she will rededicate herself anew to the work of
the spirit world, and begin her labors with renewed
vigor and health.

The operation was a very dangerous one, and few
surreons would undertake it with any hopes of ultimate success of saving the patient's earthly life. Her
quick recovery has been pronounced by the medical
faculty as "miraculous!" In a few days, or as soon
as it is safe for her to travel, she will return to her
pretty country home near Doylestown, Pa., where she
intends passing her summer vacation, and in the fall
will be ready to resume her labors on the rostrum.
November, December, January and April are the
only open dates she has for the season of 1894-95.

WM. H. Glading.

Dr. E. A. Blackden has removed to 289 Columbus Avenue, Boston, Mass.

E. J. Bowtell writes from Richmond, Va., that he recently devoted nine days to this historic city, and found Orthodoxy, of the "blue" variety, very much in the ascendant. He encountered a few Unitarians and some Swedenborgians, but people having a knowlof spirit-return were singularly reticent as to the great jewel held in their possession. Mr. Bowtell can be addressed for engagements, 665 West Saratoga street, Baltimore, Md.

Dr. C. H. Harding will speak and give tests in Brock.

To Correspondents.

W. C. A., CHICAGO, ILL., writes that he has been, unexpectedly to himself, developed as a medium; that the control wishes him to give up his present business and devote Mr. Francis, of the Chicago Progressive Thinker, personally.

F. W. Kinsman & Co.:

Dear Birs:—I do not use, or allow my patients to use, medicines that I do not know the formulas of, but make one exception, and that is Adamson's Botanic Cough Balsam. I have seen so many cases of lung troubles that it seemed to do so much more good than any of the regular prescriptions that are known to the medical profession that I not only use it in my own family, but recommend it in almost all my cases of cough, colds, asthma, and any cases that are liable to lead to consumption.

Yours truly.

HERMAN HOFNER, M. D.

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

.894		May.		1894	
Mo.	Tu.	We.	Th.	Fri.	Sat.
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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.

Andrew Jackson Davis, Physician, will take no new cases for treatment until June 1st. Patients enlisted can come Tuesdays, Thurslays and May 5. and Saturdays, from 8 A. M. to 4 P. M.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Banner of Light and the publications of Colby & Rich.

To Foreign Subscribers the subscription

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

Manuer If each subscriber to the Banner doubled.

Pertland.-On Sunday, April 29th, at the People's per of Providence, it. 1., spoke and gave tests afterneon and evening, followed by Dr. C. Goodrich (President), who gave psychometric readings. Mrs. Pepper
will be with this society Sunday, May 27th, next.
The Banner of Light for sale at these meetings.
JOBEPH THAXTER, Chairman.
The First Spiritual Society.—On Sunday, April 22d,

Willard L. Lathrop (Boston) gave two interesting

To the Editors of the Banner of Light:

The operation was successfully performed on March 23d. For ten days her life hung by a thread, but her otherwise healthy condition and stoic nature prevailed, and on April 20th, less than one month, she was able to leave the institution a new woman, phys-

cally.

Dr. Johnston is one of the most skillful surgeons in

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

Dr. C. H. Harding will speak and give tests in Brock ton, May 2d; Stoneham, May 3d; Haverhill, May 6th; Salem, May 2oth. Has open dates May 13th and 27th, and in June. For engagements address him 9 Bosworth street, Boston.

worth street, Boston.

That his work of magnetic healing may be better known, Mr. F. B. Hawkins, author of "The Haunted Trombone," has decided to give his monologue, "Sammy Wayne," gratuitously to all societies within one hundred miles of New York until July ist. Entertainment consists of stories, music, personations, an essay on "The Proofs of Man's Immortality," and exhibitions of free magnetic healing. Address Mr. Hawkins at 142 West 133d street, New York City.

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Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

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Message Department.

SPHCIAL MOTION.

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

LUTHER COLBY, Chairman.

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

It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives-whether of good or evil that those who pass from the mundane sphere in an unde veloped condition, eventually progress to a higher state of existence. We sak 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 f life who recognize the published messages of their spirit friends will verify them by personally informing the andersigned of the fact for publication.

COLBY & RICH.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held February 9th, 1894. Spirit Invocation.

Unto thee, oh! Father, would we render thanks at this hour, asking thy divine presence, that thy spirit may guide every word which may be spoken, knowing that thou art all wisdom, all love, all patience with thy children, ever ready to supply their many needs. We would ask that thy angel messengers may be sent out unto every home to bear the glad tidings that their loved ones live, are conscious of ever; act when present, and only come through the love and syn pathy they bear them, and also to aid them in every good work, thought and word. Oh! Father, hasten the day when thy children upon the earth-plane may realize more of the companionship of those who have passed on to the higher life, that sorrowing hearts may be uplifted and

We thank thee, oh! Father, for spirit-communion, and we ask that the doorways may be ever kept open, that we may consult together. We realize more and more of thy goodness, but still we ask for more light. We ask that more charity may be given to thy children of earth, and more knowledge, that they may meet halfway the loved ones who have passed through the portal of death. We ask also that some loving one from the pure realms beyond may at this hour give one word which will remove darkness and give earth's children more light, that those who are sorrowing to-day may be uplifted and comfort and consolation bestowed upon them; that where ignorance reigns knowledg may be given; and unto thee would we ascribe all praise, both now and evermore. We ask that thy benediction may rest upon all humanity at this hour. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

"Eva," to Fred Evans.

families to-day have reached out in their spirits should gain all we can in spirit—not wholly for may gather from what has been spoken; other tigation will prove them sound and consistent for the little ones that have been transported ourselves, but that we may extend it to others. to that higher life, and have learned to know either mortal or immortal. Sarah, often have they are with them, when, at the time the lit- you heard little sounds, and sometimes the tle ones were taken from the home, they felt thought would come, It may be. Still I know there must be another world-that was all-or doubts will come to mortals; but try to rise that they must wait until "the great judgment above these doubts, and say within your spirit, day" before they would know of spirit-life; but I am only too glad that the loved ones can come now they have learned to know, in part, that the judgment day is every day, and every hour in the day. I never could comprehend why, if God was just and created us in his own image, that, if we disobeyed one law, we were lost eternally. I could not understand that, and my reason would not allow me to accept it. Now I understand, because of my experience, that it is not so. I think sometimes that experience is the best teacher we can have.

I have listened to words that have been given here often in your building, I see the changes that have been made, and I find it is much easier for spirits to report now than formerly.

I would like to speak a few words in regard to my home beyond, and I know, Fred, you will be glad to hear from me. I will not be personal, for reasons back in the past. Arthur stands beside me, whom you will be glad to know is here, and says: "Please, Eva, say to Fred, my brother, that I am here, and brother Walter, also, for we are all brothers and sisters." He wants me to send these loying words to Fred, who will know why Walter and Arthur have learned to know each other in spirit, and are so attracted together.

While I am speaking to you I gaze yonder, and I see four colored women come into this room. All are welcome, for we are all God's children, and all of one family. He loves them all, created in his own image, and is no respecter of persons.

This message is to go to Lafayette, Ind., where they take the paper in which these messages are printed, and they will be glad to get a crumb from me, for Fred will well understand the words I am giving, and why I am a little close in regard to what I say. They are only for you, Fred. A little while since, a few weeks in the past, I perceived that a little downcast feeling came over your spirit, but there was no ground for it. All will be light again. I have often said since becoming an immortal. We can, we do aid you mortals very much. You cannot always comprehend how much, but give us credit just as far as you know, and that is all we ask.

These words are from Eva, to Fred Evans.

Robert R. Crosby.

As I have been kindly invited upon this platform to-day by the Rev. John Pierpont, who stands beside me, I come very gladly,

I was and am a friend to all true mediums and if ever one mortal needed sympathy it is a true medium. I love the name of truth, as has been said by others, and when in the mortal I

has been done by me in that direction.

It made me happy to do this work, and I habits, as I might say, follow them, let us have ance by inherited habits, which perhaps they have fought against, but yet could not overcome. Mr. Chairman, I know you agree with, me, for as I look into your face to-day I see you have weathered many storms, yet you have been protected in every gale; and, sir, I feel to make the assertion, you will still be. 1 am interested in all humanity and in all reforms, but I would advocate temperance at every opportunity. Rev. Warren H. Cudworth stands at my left; he coincides with every word that I have uttered to-day. No one upon the mortal plane who remembers me but what would say I was a friend to mediums, to prisoners and to the intemperate. I feel now to say I will ever work on, and for each unfortunate my pity, my sympathy and my charity go out. We do not have charity enough on this mortal plane, so I say, Learn to be more charitable.

Dr. Gardiner asks to be remembered, and says

in the proper time you will hear from him. There are many-yes, many!—who gather in the halls of your city where spiritual meetings are held that will remember Robert R. Crosby. There are many others also in Boston by whom I shall not be forgotten.

Nona Bell.

The spirits have not forgotten to bring flowers into this Circle-Room; three vases filled with the choicest flowers from the Summer-Land stand on this table, and the little spirit children eagerly reach up to grasp them, although we have all heart could wish in the spirit-world.

I desire also to say that we all who gather here in spirit gain a great deal of light from the messages which are given by different spirits, for each relates his personal experience, and that is always instructive. This is a privilege for which all spirits who come here are grateful. Many little children gather in this Circle-Room. all coming with their hands full of flowers, and their innocence brings an influence of love and harmony.

I am the medium's guide, Nona Bell.

John F. Dean.

to report at this Circle Room, for the loved ones that I have left here upon the earth-plane have sorrowed so for those that have passed on, yet they have only a knowledge in part that we live and can visit them; but there is a reaching out in their spirits to know more.

How oft we hear these words spoken through mortal lips: "If they are here, as they tell us so many times, why is it they cannot, through some demonstration, make us know it?" We are governed by law as much as you upon the mortal plane. That is the only explanation I can make, for I have been but a short time out of the mortal form.

I felt, when I stepped upon this platform, that perhaps what I might say would hardly have a feather's weight with mortals, but there is a handful with whom it will, for each one has a feeling pervading his spirit that he wishes so much to hear from his own. That is natural; we won't find fault with that.

I have often heard Sarah say, in thought, How I do wish John could report through the BANNER OF LIGHT," which is a light to many poor sorrowing mortals upon this earth-plane, as I have learned from others since passing on to join the happy number.

You will find this story has been repeated often: No one has a desire to return to stay. No! I wish to say to you, Sarah, I am happy, very happy, but not perfectly; no one is, as How true the words that have been spoken, they tell me, for if we were we should need and sympathize with us in our joys and sor rows, for love is eternal.

I am looking forward to the day when I shall come and open the gate for you. I am happy in the knowledge that we shall live on forever in that happy land that knows no illness, knows no selfishness; where we as living, active people work and seek to aid others on both sides of life.

These loving words and the little light you may gain from them will, I trust, do some good; but I must not be selfish by taking up too much of the precious time here-for I do appreciate every second that is given me to-day. John F. Dean, Birmingham, N. Y.

Eunice Stone.

How sweet to feel a welcome as we step on to this platform.

Seventy-six years would seem quite an age in mortal, but how short it seems to me now I feel no weight of years in the spirit-life.

Dear Charles, in all the sadness that has overshadowed you since Lutie left you in the form I find her with you in spirit; but no name is so dear as mother. Charles, you have a knowledge that we live and are constant visitors with you, which some of the other children cannot realize as plainly as you do, and there fore feel so serene and happy. I would ask you, Charles, to remain as you are, for it is much better; you are comfortable; all is done for you that willing hands can do, although I know it is not just the same as it was when dear Lutie was with you. I think of those sweet poems, I think of those beautiful flowers often, and we compare (we are together so much) the flowers in the Summer-Land and the flowers that were given through angels while here in the form.

My husband, Ephraim, is here, and father and mother stand so near that I must just speak of them. I would say: Dear boy, go on; learn all that it is your privilege to learn; although I know that physically you do not feel strong, yet spiritually you do. I have noticed you when you have been perusing a paper where you have thought perhaps you might catch one thought from us through it. and I felt it would be only justice that I should speak a few words here. Certainly I appreciate this privilege; and the dear, good Spirit-President, so kind in aiding every one, has assisted me also.

We would say, Learn all you can, not wholly for yourself, but to extend light to others. I feel so strong, and I feel in perfect health have many times sheltered mediums; I have and also young. I know, dear child, you will many times given shelter to the prisoners, also, say, "Mother, I am very glad that you have

and I have never had one regret for all that left the old weakened frame, and have a new

form that never grows old." I am very happy, but still we are waiting paspared notime, money or influence for the good. I tiently for the time when the Angel of Life Oft have I visited the prisons, and I say to-day | shall come and bear our own to us. The reto all. Be the prisoner's friend, be the inebri- union that shall take place is grand, is gloriate's friend, and when these conditions and ous! for I have witnessed so many as they have met their own. When passing out I saw charity. Many have been driven to intemper | bright angel forms around me; there was no gloom of death, for it was a joy to be separated from the material form.

Always, when it is your privilege, come into communication with us, either orally or men-

Eunice Stone, Rock Bottom, this State.

William S. Beeson.

It seems to me sometimes, when I hear a person make the statement, "I am a good Spiritualist," that I would like to say, Perhaps you don't know yourself. "Learn to know thyself," is a great command. When we show in our lives, our acts, our charity, that we are living a spiritual life, we can then very properly say, "I am a Spiritualist." I may be wrong, Mr. Chairman; if so I will bear chiding; but we on the spirit side of life are taught in this way. Your lives should show what you are, not your tongues, for by your lives you are building your heavens. Then let us be charitable; let us not watch for every flaw nor see every mote; but let us with charity pass over them, and try to give kind and sympathetic feelings to our fellow mortals.

I do not wish to convey the idea that I think am perfect, but I hope, and I know, I have learned more charity since laying off that garment of flesh here, and I feel I can do more good and exert more influence than I could here. It is my mission, as I come upon the earth plane, to try to aid some one the best I know how. No one is obliged to give an account for what he does not know; it is the use we put the talents to that are given us, as far as we have knowledge, for which we are re sponsible.

I knew a great deal of spirit communion, and enjoyed it. I might use the term, it was my meat, my drink. Silently have I communed with many that had preceded me to that better land. Many times, silently, did I feel I communed with angels; and what better companionship could we have than that? I ask for no better. I was satisfied on some points, yet there was continually a reaching out in my spirit to know more and more of life and labor It is a pleasure to respond to the invitation | in the spirit-realm. I gained a great deal, not only through my own organism, but from others that I have come in contact with.

We meet together in the spirit-world in our places of worship, which are as real to us as yours are to you, and I am never found away from my place of worship. Worship? What does it mean? I will explain, as far as I have learned. It is not worship of a personal God, but communion with more advanced Intelligences, from whose experiences we may gain light that we may extend it to others upon the earth-plane. How few mortals to day recognize the fact that immortals may impart any knowledge or strength to them. We feel that this ignorance has gone far enough. Now we, as individual spirits, are active, and are working in every possible way to bring more and more light, that mortals may know and learn while here something of that which lies beyond this veil, which is very thin, and will soon be rent in twain, that they may learn still more of us. I did not think to make an extended speech,

but I feel so earnest for all humanity to gain more light in the grand and glorious truth of spirit-communion, that I have spoken longer than I expected to.

William S. Beeson, Sailorsville, Iowa.

Abbie B. Ordway.

It is very pleasant to listen to others here, the same, Mr. Chairman, as you would go into a lecture-room. Sometimes you will feel inter-"And a little child shall lead them." Many no progression. Therefore it is right that we ested; sometimes you find some points you times you will not. It depends upon the light the speakers are able to give.

My own dear boy, I would like to have you know that mother will give a few words that will be of some comfort to you, dear child. I know I need not speak of the past, for that has been imprinted upon your memory.

Maria is here—your sister—and sends greetings to you, also your Aunt Sophia; and now father comes, and desires to be remembered.

I should not have spoken here had I not been urged by Dr. D. J. Stansbury, who said it would give a little light to some one. I must stop right here and say he has aided many, many spirits in the short time he has been an inhabitant of the spirit-world. His was a very spiritual nature long before he dropped the covering of clay, and for the last few years his life showed more of the spiritual than of the material. I am very happy to know him better and better in spirit. We often meet and converse together, and it is very pleasant to know your neighbors, as we term it. There are many upon the earth-plane that do not.

Joshua, you would say, "Mother, there are some we care not to know." Ohi let us not be selfish; let us be charitable, for no selfishness pervades the spirit in what is termed heaven. Each one, dear boy, builds his own heaven, and I well understand, through burdens in the past, you have gained a great deal of comfort, besides knowledge. Being of a very sensitive temperament, there are some places where you have no interest in staying; others you do. It is because sometimes your magnetisms do not blend—that is all. I know that, for I can understand the sensitive nature of my own dear

Father and I dwell together, and Maria is with us a part of the time, but not all. We discoverable but unalterable. visit the same as you would visit upon the material plane; here you visit each other when you can, but with us the desire overshadows our spirits, and we are with them. I would n't ask to return to stay, but I would ask to visit you every day, and to make you sense my presence, if possible. I am your own loving mother, Abbie B. Ordway.

These words are to my dear son, Joshua Merrill Ordway, Haverhill, Mass.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

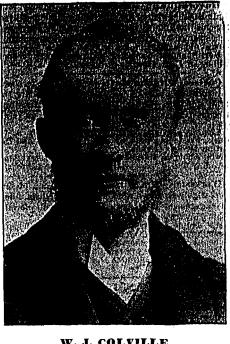
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ANSWERS TO QUESTIONS.

GIVEN THROUGH THE MEDIUMBITE OF



W. J. COLVILLE.

QUES.—[By "Inquirer."] Do you accept evolution? If so, as we belong to nature, we grow as does nature, by a fixed law; then how do we have free will, any more than the flowers, trees or animals?

Ans.-We decidedly accept the premises, and as decidedly do we deny the conclusion of our present questioner. Evolution is as good a word as we can find to express the process of man's development of self-consciousness, which is potentially involved in every ego, but manifested gradually, and rendered actually operative through an evolutionary process.

Evolution is, of course, according to a fixed law, but this law provides for the evolution of man's freedom of action as much as it provides for the evolution of his body. It is a groundless assumption to state that man has no more free will than vegetables and animals, and it is also quite erroneous to class vegetables and animals together in this connection. Vegetables have no power of locomotion, but animals have; therefore animals have manifestly a large degree of freedom impossible to trees and flowers.

We always ask our students to consider the logical sequence of the following statement concerning evolution of human freedom. We place before your mental vision an expanding ladder of four rungs. The first step of this ladder we name Experience; the second, Knowledge; the third, Power; the fourth, Freedom. As we grow through experience, and thereby increase in knowledge, so do we, by means of power to use knowledge, increase in liberty of action.

All false statements are partial statements, and therefore may be relatively correct in certain connections. Some people may not have grown to a point where they can recognize their freedom; it is germinal in them, and as the processes of evolution continue, they will discover and use the freedom they now distical. own. No one can employ more of anything than he has evolved, though all powers are involved in his constitution.

The immutability of law secures to man his freedom, for were the law mutable man could be sure of nothing. Freedom for us all is a it has earned. growing quantity, but our freedom is, of course, within the circle of infinite law. We are not free to break or change the order of the universe, but we are free to study that order and act accordingly.

We make statements which, to the unreflecting, may sound like contradictions; but investigation will prove them sound and consistent.

Wheeler Wilcox's statement, "There is no thing with each other. For example, we say sometimes that all people can obtain health, happiness and every blessing they desire despite all appearances to the contrary. That sounds like rash, baseless assertion to untutored ears, but when the proposition is amplified and elucidated it becomes evident that the spirit of the teaching is thoroughly lawful. Wisdom's ways are ways of pleasantness, and all her paths are peace." If we desire pleasure and peace we must act wisely; this we may learn to do, and gain the end we desire to reach by a natural, orderly path; but it is impossible for us to obtain true pleasure and genuine peace while pursuing the way of folly. We are not free to obtain results in any way we may elect, but we are free to study how nature permits us to obtain them, and then use our knowledge to further the ends we desire.

Our questioner needs to study metaphysics mathematically to get out of his present haze; his conclusion is not logically deduced from his premises. To put the matter syllogistically we should restate the proposition thus, and thereby truthfully express our own convictions: We must all develop according to a fixed law, and that law is universal. This law ordains that man shall be free to find out how to win all treasures he seeks, and there is but one way of really gratifying any desire. Therefore, as through an evolutionary process man's self-consciousness is developed (and all men are not at the same stage in growth in this direction), it follows that men are unequally and increasingly free at this moment. So soon as we find out how to do anything we are free to do it or not to do it; but if we accomplish anything it must be through the agency of an unchanging method involved in nature's order,

Q.-[By S. W.] How can we explain the glaring inequalities of opportunity in this life? Take this example: One child is born of noble parents, with a sound body and mind, amid plenty, and has all favorable chances for developing properly. Another child is born with a defective brain, of victous, ignorant parents, in abject poverty, and is surrounded by bad influences. The former starts under immense advantages The former starts under immense advantages, the latter under great disadvantages. It is generally assumed that the accident of birth and heredity accounts entirely for such phenomena. Is there not a deeper cause back of the law of heredity? heredity ?

A.—There is a far deeper law than that of heredity, for the prevailing teaching in socalled scientific circles is shallow and mislead ing on all spiritual questions, though its influence is often useful in helping to improve

its action upon exterior soul-conditions; and society line a perfect right to'do all in its power for its own benefit and to promote the physical as well as intellectual welfare of all its members.

Hereditary tendencies, and particularly immediate ante-natal influences, can be distinctly traced in the development of criminals and lunatics, on the one hand, and of benefactors of the race along moral and artistic lines on the other; therefore, to call attention to stirpiculture as applied to the human family is right and useful.

The second view of the subject is that of theosophists and all who agree to any extent with the Oriental doctrine of Karma, or who in some slightly different way teach the doctrine of reincarnation or the successive appearances of the same soul through a chain of earthly expressions. This latter view does away with the old dogma of transmitted merit and demerit, and makes each unit of consciousness responsible for its own condition.

We understand, however, that leading minds in the Theosophical Society acknowledge hereditary influences to a limited extent as factors in shaping the external garb of the manifesting ego. We are rather disposed to speak of hereditary and ante-natal influences in the light of tailors and dressmakers, who have a great deal to do with clothing or draping the individual, but have no power to change the essential character of the entity itself.

Now from a purely spiritual standpoint the lenses of observation are directed to inward instead of to outward states, and the soul is judged not by its outward appearance or accomplishment, but by its interior disposition. The spiritual harvest of a life is its garnered intentions, the sum of its efforts, the total of its motives and desires. We are in spirit life what we wish to be; we go where we will to go; we associate, through the law of attraction, with those to whom we are most powerfully drawn.

It is a great mistake, though an intensely prevalent one, to judge lives superficially. We ask, What have they been? what has so andso done? in a purely external way, but when we grow to see the psychic effects of thought, and how silent thoughts affect even the phys-

ical atmosphere, we shall readjust our glasses. We teach that every soul has a distinct mission to fulfill in an earthly embodiment, and that the conditions furnished to any individual are such as to enable that individual to fulfill his mission if he embraces his opportunities, and makes the best of them, using the phrase in the light of the idea of transformation and transmutation.

We see manifold illustrations in nature of the loveliest blossoms springing from the vilest slime, and surely instances are not lacking of souls who are rising to great spiritual altitudes while environed with all that superficial judgment would pronounce insuperable impediments. Genius springs from hovels as well as from palaces; virtue and vice are not exclusively common to grades of society, or to special localities; therefore it is manifestly erroneous to conclude that spiritual development is dependent upon surroundings. The impulse from within the soul determines the use it makes of its environment, just as the same property within seeds regulates their bloom, and these we all know are widely diverse, even in cases where outward conditions are iden-

Let us do all we can to improve outward conditions, and make earth brighter, but at the same time let us never doubt that heaven's beneficent design is ever fulfilled, and no soul is cheated of its birthright, or deprived of what

Q.-[By L. T., Martinsville, Ind.] Are not good and bad men and women born so? and are not pre-natal paramount to all other conditions? A.—No one is born either good or bad, but all are born with some distinctive tendencies we cannot overcome," is absolutely true, and her poem on heredity is of priceless worth because of that opening line. If it were impossible to triumph over pre-natal tendencies to disorder, schools and reformatories would be disorder, schools and reformatories would be farcical, and the only institutions for the weak and crippled in mind would be homes for so-called incurables and incorrigibles, while in reality there are no such people.

We are not seeking to discount the advantage of good ante-natal influences, for we know them to be powerful indeed; but we do claim that no weakness is invincible, though as yet we have not learned how to conquer everything.

There are two very profitable lines of work

have not learned how to conquer everything.

There are two very profitable lines of work open to all philanthropists: the one is to instruct the rising generation concerning the vast importance of formative influences during pre-natal life; the other is to take in hand, lovingly and bravely, those unfortunate children and adults whose heredity has been unfavorable to their harmonious development, and grant them practical, efficient aid to a higher condition. er condition.

Q.—[By the same.] We are taught in the Spirit-ual Philosophy that all human beings have guard-ian spirits. What are their chief objects?

A.—A guardian angel is a parental soul, one who is qualified to fill the position of teacher, guide and overseer. There may be many guiding influences, but only one guardian angel. Angels are spiritual entities so highly unfolded that they are competent to assume the rôle of watchful parents. We shall become guardian angels to others when we have risen so far ourselves that our intellectual and moral infancy has given place to maturity. has given place to maturity.

Q.—[By the same.] It is taught that some have spirit controls: What attracts them, and what is their purpose?

A.-The word control does not express our

A.—The word control does not express our thought, therefore we do not use it. Such words as guides, teachers, inspirers, etc., are all in harmony with our understanding of the Spiritual Philosophy. The law of attraction works universally; therefore whatever influences are attracted to you must correspond to your own interior condition in some way.

To generalize inclusively, we should say there are three distinct orders of intelligences attendant upon every one. Guides are those who are beyond us in attainment; their mission to us is that of teachers and directors, and by their ald we accomplish much that we could not unaided perform. Familiars are such as are on our own we accomplish much that we could not unaided perform. Familiars are such as are on our own level of attainment, and are familiar friends, associates with whom we have nearly everything in common. Pupils are often miscalled evil spirits, while they are really only the comparatively ignorant and undeveloped, whom we can teach and uplift as we can be taught and uplifted by those whose present state is in advance of ours. We ought not to wish for one-sided advantages; if we receive from the higher, we should help the lower gladly.

Q.—[By the same.] Can we give the spirits any aid, or assist them in any way to fill the purpose of their coming, and their being?

There are two diametrically-opposed views on this point entertained by thinkers whose thoughts deserve consideration. The views promulgated in many philanthropic periodicals devoted to the betterment of human conditions are doubtless correct in the main, so far as the effect of heredity can be traced in

"The Discovered Country." Carlyle Petersilea, the well-known musician, author and spiritual teacher, is now introducing to the Los Angeles public his wonderful book, "The Discovered Country," an original and startling volume. This book is suggestive of a combination of the Swedenborgian heaven, the paradiac of the Mahammadan houris, the

and startling volume. This book is audgestive of a combination of the Swedenborgian heaven, the paradise of the Mohammedan houris, the happy hunting ground of the Indian, and the spirit abode believed in by some of the native races of the Pacific coast, as so graphically described by Hubert Howe Bancroft; still it is yet an original conception, and is infinitely above all the beliefs referred to save, perhaps, that of Swedenborg, in its spiritual beauty. The idea that there exists for every spirit of mu "an eternal counterpart—or other half," and that these halves will be united in marriage in the "discovered country," regardless of all former earthly ties, and that this unit forms one perfect angel—with two forms—whose eternal destiny is progress in wisdom, love and truth and unalloyed happiness—this idea will strike poor mortals in different ways. Many husbands and wives will look forward to it as a blessed release from and recompense for their earthly infelicity, while others will regard it with jealous and apprehensive solicitude.

This volume destroys all the horror which usually surrounds death, causing us to shrink with fear and dread from the uncertainty of

usually surrounds death, causing us to shrink with fear and dread from the uncertainty of what lear and dread from the uncertainty of what lies beyond, and, investing it with the brightness and poetry of a dawning morn, carries the released spirit up to the realm of eternal joys, from whence he re-visits the earth almost immediately, in order to view, with the disgust of an emancipated soul, the gross and cumbersome material form, which, like the galling fatters of a cleave possess chained him galling fetters of a slave, once chained him down to earth.

gailing fetters of a slave, once chained him down to earth.

The author explains in demonstrating that the soul is in reality two parts, male and female; that in order to be born into earth-life the souls are separated, and perhaps parted during the period of time spent by them in the material world, to be united again, each to his other self or counterpart, when they reach the spirit-land, and become from thenceforth one glorious, complete soul. Until the divided portions of a soul are united, neither is able to progress in wisdom or perform the noble work required of each angel before enjoying the delight of the higher heavens. It is a remarkable book, judged by ordinary standards; but whatever individual opinion might find to approve or condemn, the fact remains that the writer has expressed herein the profoundest beliefs of his own soul, and often in so exquisitely beautiful form that no thinker can fall to perceive and be inspired by the eternal verities which they envelop. If a person desires truth he will find it, in whatever garb it appears; and, though hosts of people might think that truth should wear a different dress than The Discovered Country gives it, nevertheless volumes of glorious truth are there, and beautifully patent to the mind ready to receive them. It matters not what one's idea of heaven may be, this book teaches some spiritual lessons that this world's denizens can profit by and realize, to their own happiness. If anything can be more beautiful than the writer's theory of love and wisdom as the foundation of all things, with truth as its outcome, we should like to know it. It is grand in infinity, glorious in its beauty and satisfying in its possibilities. The field which the writer has entered is a vast one—an infinite one; but the ground which he has covered reveals an immense depth of thought, directness and purity of purpose, an easy conversance with the outcomes of scientific research, keen and far-reaching deductions, a strong perception and realization of the beauty of harmony a The author explains in demonstrating that of purpose, an easy conversance with the outcomes of scientific research, keen and far-reaching deductions, a strong perception and realization of the beauty of harmony and the harmony of beauty, with all that that means to
the musically-attuned soul. The Discovered
Country is emphatically a psychological work
—such, indeed, as only inspiration and profound research could have dictated, and is so
remarkable as to be in the nature of a spiritual
revelation. Mr. Petersilea is authority for the
fact that, when writing, power comes to him
and he is entirely unconscious of what is being
at the time written by his hand automatically. and he is entirely unconscious of what is being at the time written by his hand automatically. His firm belief is that, "In the ages to come, love, wisdom and goodness—which is heaven—will prevail; while hate, barbarism and cruelty—which is hell—shall pass away." This wonderful book, so interesting, so entertaining, so full of thought and research, can be had from the prevail of the artistic studies or at the Anti-Mr. Petersilea, at his studio, or at the Anti-quarian bookstore, 117 West First street.—Los Angeles, Cal., Herald.

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IN MEMORIAM.

Passed to the "Higher Life," April 12th, 1894, from her

earth-home in Wheeling, West Va., Mrs. MAY BENDER, in the 71st year of her age.

She was born into this expression of her life in Carilsle, Pa., Feb. 23d, 1823, and came to Pittsburgh in her fourteenth year. A few years later she married Robert Agnew, who passed to spirit-life three and a har years afterward. One son, who survives, was the issie of this marriage. Her second husband was Charles Bender of Pittsburgh, by whom she had seven sons and two daughters, all of whom are still in the mortal form, in happy homes, of their own. Mrs. Bender was reared in the Presbyterian faith, and was an adherent of that denomination for many years. About twenty years ago she became a convert to Spiritualism through the teachings of such men as E. V. Wilson and Dr. James M. Peebles—since which time she has been an earnest and faithful worker in furthering the growth and best interests of our glorious religion.

She passed the greater portion of the last ten years in the city of Pittsburgh, in the home of the writer, in order that she might associate with Spiritualists, and be able to avail herself of the opportunity to attend the weekly lectures.

The last three months of her life were very painful, and she endured much suffering. For three weeks previous to her transition she talked much about the prospective change, and looked forward longingly to the hour of her release from physical pain, when she could enter the Morning Land of the Soul free from all the lils of earth-life.

The funeral exercises were of a very impressive nature, and were conducted by the Rov. F. A. Wiggin, of Salem, Mass. An appropriate song-service by the choirs of the Pittsburgh and Allegheny Churches of Spiritualists was beautifully rendered; followed by the reading of a funeral service by the choirs of the Pittsburgh and Allegheny Churches of Spiritualists was beautifully of a noble life, and feelingly referred to the influence of the mother in the home. Even the most Orthodox were sensibly touched by the beautiful rites.

Mrs. Bender's ten childre

Passed to Spirit-Life.

From her home in Gardner, Mass., April 20th, Mrs. Mary O. Colby, widow of Mr. Amos Colby of this city.

Her age was 19 years. For many years she had lived in Lowell, where for a long time she was prominently identified with the Spiritualist meetings. To her Spiritualism was "the bread of life," while the blessed BANNER OF LIGHT was her cherished household companion—she having been a subscriber from almost its first number.

For twenty years she has been unable to walk from rhenmatism in her limbs; but her mental faculties remained clear; nothing could daunt the native cheerfulness of her sunny spirit. She was widely and deservedly loved.

Mrs. Colby was a native of Milton, N. H., and leaves a son and daughter—Dr. Edwin A. Colby of Gardner and Mrs. B. F. Crosby of Lowell, Mass., April 24th. C. Colby, widow of Mr. Amos Colby of this city.

The funeral of Mary A., daughter of the late well-known Spiritualist, Geo. W. Felton, took place recently at her resi-dence, 50 Medford street, Malden.

dence, 50 Medford street, Malden.

The lady had been a great sufferer for over twenty years; she was a medium, seeing her friends in spirit-life quite often. She passed on April 21st,
The services were conducted by the Rev. Mr. Balley, the Unitarian minister of Maldon, who spoke comforting words to the relatives and friends of the deceased, and read a poem which was found among the treasures of the lady, it having been cut from a paper and cherished by her. He was assisted in the service by the Nilsson Ladies Quartet of Boston, who rendered beautiful selections appropriate for the occasion.

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

National Educational Association.

National Educational Association of U. S. A., with Hon. A. G. Lane, Supt. Public Schools, Ohicago, President; Hon. J. M. Greenwood, Supt. Public Schools, Chicago, 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 1894 meeting at Asburk Park, N. J., July 6th to 18th inclusive.

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and Himself.

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Rights; Liberty; Dutles and obligations; Sin; Punishment
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globe and among the stars of the sky; and it is found that all the heraldry of the nations, and all the emblems, ceremonies and figures of s eech of religion and of epic poetry, are derived from the art and the science, the triumph and the destruction of the ancient Americans.

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BOSTON, SATURDAY, MAY 5, 1894.

MEETINGS IN BOSTON.

Hoston Spiritual Temple, Horkeley Hall, 4
Herkeley Street.—Lectures Sunday at 10% A.M. and 7%
P. M. J. Clogg Wright, speaker May cli and 18th; Mrs. R.
B. Lillo, May 20th and 27th. All seats are free. William
H. Bahks, President.
The Helping Hand Society of the Boston Spiritual Temple
meets Wednesdays at 3 Boylston Place at 2% P. M. Business
meeting 4 P. M.; tea at 6 P. M.; public meeting 7% P.M. Miss
Lucette Webster, President.

Lucette Webster, President.

First Epiritual Temple, corner Newbury and

Exeter Streets.—Spiritual Fraternity Society: Sundays, at 2% P. M. Sunday School at 1 A.M. Sociable

Wednesdays at 7% P. 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 Place, at 7% P. M. Dr. H. B. Storer, President.

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

The Ladies' Lyceum Union meets every Wodnesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.—Sundays at il A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Futtle, Conductor.

Tuttle, Conductor.

Rathbone Hall, 604 Washington Street, corer of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 1½ P. M. N. P. Smith, Chairman.

America Hall, 724 Washington Street.—Meetings Sundays at 10½ A. M. and 2½ and 7½ P. M. Good mediums, fine music. Eben Cobb, Conductor.

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

Hallis Hall. corner Washington and Hollis

Hollis Hall, corner Washington and Hollis Broots.—Meetings Sunday at 11 A. M., 2% and 7% P. M., Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President. First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.—Business meetings Fridays, at 4 P. M.; Tea at 6 P. M.; Social meeting at 7% P. N. Public Circle last Friday in each month at 3 P. M. Mrs. A. E. Barnes, President.

Montgomery Hall, 785 Washington Street.— Meetings every Sunday II A. M., 2½ and 7½ P. M., and every Wednesday 3 P. M. Mary A. Moody, Conductor; Charles E. Tobey, Secretary.

The Home Rostrum (21 Soley street, Charlestown).— Icetings Sundays and Tuesdays at 7½ P. M. Dr. E. M. San-ers, President.

ders, President.

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 Tuesday, Thursday, Friday and Saturday, at 2½ P.M. W. L. Lathrop, Conductor.

Boston Spiritual Temple, Berkeley Hall. -An unusually large audience gathered in this hall to listen to Mrs. R. Shepard Lillie last Sunday morning.

The service opened with the singing of "America," led by Mr. John T. Lillie, followed by the invocation and another song.

Mrs. Lillie spoke in reference to the views expressed by Mr. W. T. Stead, editor of "Borderland." in answer to the question, "What would Christ do if he came to Chicago?" in the book recently published by

came to Chicago?" in the book recently published by him.

We desire to inquire into some of the reasons why this work is feared by the churches, said the speaker. He arraigns the authorities in Chicago and its churches, and says that religion consists in cultivating the Christ-principle within, rather than in practicing the rites and ceremonies of the Church. He arraigns every citizen for allowing corruption in high places, giving credit for all the good deeds, but most strongly decrying the wrongs. He denounces the system which allows boards of trade to so control business that those who are trying to make an honest living in a small way have to fall under the wheels of this juggernaut.

The speaker asked, What would Christ say were

ing in a small way have to fall under the wheels of this juggernaut.

The speaker asked, What would Christ say were he to come to Boston and witness the religious ceremonies of those who claim to worship while they neglect the great work of doing good to their fellow-men? The Christ in whom we believe as Spiritualists is an ideal man, and religion means devotion to principle and the practice of justice and charity in our daily lives. If we would follow the teachings of Christ the world would be far better. The religion of to-day deserves this severe denunciation, said the speaker, and we do not wonder that the book has been received with so little favor. Woman as a factor in the great work of uplifting humanity was eloquently spoken of, and all were urged to perform deeds of love.

love.

A beautiful poem was given upon the "Visits of Angels," the service closing with a song by Mr. Lillie

A beautiful poem was given upon the "Visits of Angels," the service closing with a song by Mr. Lillie and the benediction.

In the evening the meeting opened with "There is Light Beyond the Shadows," very finely sung by Mr. Lillie, accompanied by Mr. William H. Boyce. After an invocation and song the following subject for the evening's discourse was announced: "Spiritual Gifts; or in What Way do Spirits Return?"

The speaker said that spirit-return has become an established fact, and that the destinies of men and nations have been influenced by spirits. There is scarcely any limit to the great variety of medial gifts and their degrees. No two mediums have precisely the same gifts. We find that mediums in the past were held to be closely related to God, and this was the secret of priestly power over the people. We take the position that spirits are, and always have been, the only intelligences of the other world with whom man has communicated. When he has held intercourse with good spirits he has called them God; when he has been in communication with evil spirits he has called them the devil or demons.

Spiritual gifts belong to every individual in a greater or less degree, for the reason that every one is a spirit. The immortal part of man is just as natural as the mortal, and if the veil of mortality is not too thick the inner nature will reveal itself.

Said the speaker, the religion of to day is no more

mortal, and if the veil of mortality is not too thick the inner nature will reveal itself.

Said the speaker, the religion of to day is no more like that of past ages than the darkness of midnight is like the sunlight of noonday. The literal hell of the old theology has given place to a broader religion and a hell far more easily endured. This has come through the spiritual gifts which touch the minister in the pulpit, unconsciously perhaps, and make him give expression to the great law of progress in religious thought. In looking at these gifts we notice first the diverse gifts of the olden prophets. Our mediums have this same varied power.

same varied power.

Mediumship has thrown a brighter light over the Old and New Testament than all the commentators of the past. The Bible has become a new book, and instead of being taken literally, it should be considered spiritually. Remember that we are all Bible-writers in this age.

spiritually. Remember that we are all Bible-writers in this age.

The late Mrs. F. O. Hyzer was referred to as an instrument of the spirit-world, breathing out some of the finest poems, lifting the veil, and shedding light upon the pathway of those around her. The gifts of the spirit have touched the babes of the present century, and they have confounded the wisdom of the great divines of our country. God is speaking to the world just as much to-day as he ever did in ancient times. Modern Spiritualism, with its mediums, has repeated the prophecies and wonders of the past. The future has been revealed, and we know that the way is open for the return of our loved ones.

The speaker closed by advising all to cultivate the gifts of the spirit, which are indeed jewels to be revealed with great care, and we shall be led into all truth.

A song by Mr. Lillie and the benediction closed this interesting service.

POINTS.

Mr. J. Clegg Wright of Cincinnati will occupy the

platform next Sunday.
The Helping Hand is to have a Strawberry Festival at its next regular meeting.
Ex-President Andrew L. Knight was present Sun-

day evening.

The Banner of Light is for sale each session, and is heartly appreciated.

F. A. HEATH. and is heartily appreciated.

The Helping Hand Society held its regular weekly meeting Wednesday, April 25th, at 3 Boylston Place. The President and Vice-President being absent, by vote of the members present Mrs. John Wood served as Chairman in the atternoon. In the evening Mrs. Eaton, Vice-President, presided,

The entertainment commenced with the singing by the congregation of "Shall We Gather at the River?" music under the direction of Mrs. Lovering; remarks, Mrs. Lillie, Mrs. Shirley, Dr. Mayo; recitation, Mr. J. Varcoe; singing, Miss Mason and Mr. Lillie, A large number were present. N. M. BEMIS, Sco'y.

First Spiritual Temple, corner Exeter and Newbury Streets.-On Sunday, April 29th, Mr. W. J. Colville addressed two large and truly apprecia

J. Colville addressed two large and truly appreciative audiences in the Temple.

The discourse delivered in the morning was on "How We Answer Our Own Prayers in Harmony with Divine Order." The speaker took the position that because of the immutability of law, though there can be no miracles in the antiquated supernatural sense of the term, prayers are not therefore foolish, but are explicable in the light of the most recent scientific discoveries.

the willful beggar's substitute for work, it is no device of the professional lazaront to subsist upon "unearned increment"; it is the earnest, reasonable outgoing aspiration which welcomes and affords conditions for facoming inspiration. Prayer is effluent, its answer is influent. Aspirations flow out, inspirations flow in, and it is through reflex action which is universal that we answer our own prayers in accordance with cosmic harmony.

The law of attraction explains every phenomenon in nature so soon as we adequately grasp its scope and nature. The same law that causes the grass and flowers to grow and blossom answers man's petitions. God is the cause, law is the effect. As the author of law is unchangeable, the effect of law must be also undeviating. As there are two sides to every question, but the two sides are rarely seen together, we need not be surprised that there are extremists on the one hand who declare that prayer is answered through a setting aside of law, and on the other hand those who declare that prayer is folly because the law cannot be altered.

Margaret Deland, in "John Ward, Preacher," has

ting aside of law, and on the other hand those who declare that prayer is folly because the law cannot be altered.

Margaret Deland, in "John Ward, Preacher," has spoken none too strongly against the miscellaneous gossip furnished to the Almighty at country prayer meetings. The blasphemous stupidity which undertakes to regale the Almighty with unsavery details of village scandal, and then undertakes to suggest a better method to the Infinite for regulating the affairs of the universe, is folly unworthy of scientific scrutiny.

But is this, in the true sense, prayer? Emphatically it is not, in any reasonable employment of the word. Again, the national, tribal, sectarian, partisan and other impertinent, unbrotherly exhibitions of narrow-mindedness and contracted sympathy are no proper samples of genuine prayer; that they may have some effect upon those who indulge in them, and may possibly be means for effecting a low kind of intercourse between those benighted supplicants and certain degrees of psychic influence is thinkable, but their influence is pernicious, as they contract instead of enlarge the circle of fellow-feeling for all humanity.

True prayer is a lawful effort of the will to discover and utilize truth, to acquaint ourselves more fully with the relation forever existing between causes and their effects.

A dry, abstract assent to the proposition that with God all things are possible, helps very little to the betterment of any human condition; but when light is thrown upon the page, so that the inward sentiment of the statement is revealed, the words shimmer and glow with promise of boundless fulfillment of human ambitions.

Man working with God (in the law, not against it) can learn to accomplish whatsoever he purposes to

glow with promise of boundless fulfillment of human ambitions.

Man working with God (in the law, not against it) can learn to accomplish whatsoever he purposes to fulfill. If it is discovered that oil calims the stormy ocean, so that ships can ride safely through the breakers, man may yet learn to still the tempest with a word, as the law governing sound-vibration is better understood. Man's power ever nature is due to the divinity of which we are all partakers; and as the divinity of which we are all partakers; and as the divine in us at length triumphs completely over the animal, subduing and transmuting it, we shall find ourselves answering our own prayers, and even answering the prayers of the heavens.

In the afternoon numerous questions were handed to the desk, and the lecturer gave a powerful and eloquent address, using them all as notes. "Coxey's Army," "The Medical Bill," "Mr. Stead's New Book," "God in the Constitution," and several other timely subjects were presented, and all interwoven in a foreible appeal for liberty and equity, and filled with sound exposition of the Spiritual Philosophy.

The music at both services was very fine. Mr. Morris in the morning and Mr. Watson in the afternoon manipulated the great organ with much ability, and the vocalists, Miss Dodge and Mr. Barker, rendered the solos admirably.

On Sunday next, May 6th, Mr. Colville's subject at

vocalists, Miss Dodge and Mr. Barker, rendered the solos admirably.

On Sunday next, May 6th, Mr. Colville's subject at 10:30 A. M. will be "The Wisdom and the Folly of Present Day Theosophy." At 2:45 P. M. questions will again be in order from the audience.

Mr. Colville will speak in Stoughton at 7 P. M., Sunday, May 6th. His only week-day lecture in Boston is on Monday at 2:30 P. M., at 18 Huntington Avenue.

Mr. Colville's lectures in Hartford, Conu., which concluded Saturday, April 28th, were so largely at-

Mr. Colville's lectures in Hartford, Conn., which concluded Saturday, April 28th, were so largely attended that the rooms were frequently overcrowded. The public interest in them was so great that the Hartford Times gave reports on several occasions extending to over two columns, presenting most, if not all, the leading ideas embodied in the discourse, and the answers to questions at its close. The people of Hartford and vicinity are getting wide-awake to spiritual and liberal thought.

Mr. Colville's next dates in Hartford will be Monday and Saturday, May 28th and June 2d. He will speak in Rockville, Conn., May 29th, 30th, 31st and June 1st.

Arrangements having been satisfactorily made in the three cities, Mr. Colville has accepted an engagement to lecture during May in Newark, N. J., at Oraton Hall, Main street, Tuesdays and Fridays at 10:15 A. M.; in New York, Tuesdays, Thursdays and Saturdays at 3 P. M., at Union Square Hall; and in Brooklyn, at Kingston Hall, Kingston and Atlantic Avenues, Wednesdays and Fridays at 3 P. M., Thursdays at 8 P. M.

P. M. Address care Warde Bingham, 8 Union Square, New

United Spiritualists of America (Incorporated), Montgomery Hall.—Meetings as usual were held on Sunday, April 29th. Morning circle at 11 held on Sunday, April 29th. Morning circle at 11 o'clock; many members and friends were present, and fine tests and communications were given.

At the afternoon meeting Mr. Varcoe read an interesting lecture, after which Dr. Fuller (President), Mrs. Moody (Conductor), Mrs. Richi, Mrs. Pields, Mr. C. O. Gridley and others gave some excellent tests and readings; interesting observations on Spiritualism by Dr. Blackden.

In the evening Mrs. Weston and Miss Low presented beautiful recitations; Mrs. Davis gave many inspiring messages, after which Mr. Varcoe recited Tennyson's "Revenge." A most harmonious and enjoyable day was spent. Numbers present applied for membership to the Society, which weekly adds to its

membership to the Society, which weekly adds to its ranks. Persons desirous of becoming members may obtain blanks for application, etc., by addressing the Secretary.

Unity Hall, 724 Washington street.

Harmony Hall.—Under the auspices of the U. S. A. and the presidency of Mrs. Bogan, meetings were held morning, afternoon and evening, and were well attended. An influential circle was held in the mornattended. An inhuencial circle was field in the morning; meetings for tests, reading and speaking in the afternoon and evening. Dr. D. S. Baker gave an inspirational opening in the evening, followed by a short lecture from Mr. Varcoe on "Natural and Spiritual Evolution." Tests and psychometric readings, Dr. Fuller, Mr. Hersey, Mrs. Rich, Mrs. Bogan and others.

Engle Hall .-- Wednesday afternoon, April 25th, a large and interesting meeting; remarks, tests and readings, Mrs. M. Knowles, Mrs. J. E. Nutter, Mrs.

readings, Mrs. M. Knowles, Mrs. J. E. Nutter, Mrs. Nason, Dr. L. F. Thayer, Dr. C. W. Quimby, Mr. E. H. Tuttle. Mrs. H. T. Chase gave a poem, also answered mental questions.

Sunday, April 29th, the three services were replete with good things. The morning developing circle was one of the best yet held. Afternoon and evening the meetings were well attended. Excellent tests and readings, Mrs. J. E. Davis, Mrs. M. Knowles, Mrs. A. L. Pennell, Mrs. J. E. Wood, Alice G. Hayes, Dr. Wm. Franks, Dr. L. F. Thayer, Mr. E. H. Tuttle and others. Remarks and poems, Chairman; Bertie Hill (a lad of eight years) gave good tests; Mrs. Branch (her. first appearance) gave clear and recognized tests; Mrs. I. E. Downing, fine remarks, poem and tests; musical selections, Mrs. Nellie Carlton; piano solos, Mr. H. C. Grimes.

Meetings Sundays, 11 A. M., 2:30, 7:30 P. M. Wednesday afternoons, 2:45.

day afternoons, 2:45.

The Banner of Light, a paper of true merit, for sale at each session.

E. H. Tuttle, Leader.

The Children's Progressive Lyceum met in Red Men's Hall, 514 Tremont street, April 29th, and was well attended. Singing by the school; reading of was wen attended. Singing by the sensor; reading or an invocation by the Guardian, followed by responsive reading by school from lesson-cards; after the usual ten minutes! talk by the Leaders, Dr. Root considered the day's lesson. After the Banner March a song was rendered by Eddie Ramson; recitations, May Summers, Dalsy Hurford and Edith Gerald; plano solo, Miss Nellie Anderson. By request Little Eddie sang "Tiny Hands"; plano solo, Miss Grace Muproe.

Murroe,
A few seats are still left for Mrs. Butler's May Festival, to be held in Music Hall May 5th, afternoon and evening. For further particulars see officers, children and daily papers.
On May 15th a testimonial will be tendered Mr. Charles W. Sullivan in Union Hall, in the form of an Old Folks' Concert.

Soy Charles street, Boston.

First Spiritualist Ludies' Aid Society, 1031 Washington Street. - Business meeting Friday, April 27th, at 2:30 P. M.-President, Mrs. A. E. Barnes,

April 27th, at 2:30 P. M.—President, Mrs. A. E. Barnes, in the chair. After the meeting a successful test séance was held.

Evening session: Opening remarks, Mrs. Waterhouse; song, Miss Amanda Balley, accompanied by Miss Lillie Pay, planist. Dr. Fred Crockett spoke interestingly, and then gave recognized tests; Mrs. Mellus gave satisfactory tests.

During the evening the choir, under the direction of Mr. George Cleaveland, sang several songs with good effect; Mr. Henry Myers gave a number of highly appreciated readings.

Woods, Mrs. M. Knowles, Dr. N. P. Bnith and Mrs. A. Woodbury took part. Miss N. P. Herry, "Little Eddle" and others rendered musical selections. N. P. BMITH, Chairman.

Riysian Rall, 820 Washington Street .-Tuesday afternoon, April 24th, Mr. C., E. Marston,

Tuesday afternoon, April 24th, Mr. C., E. Marston, Mrs. F. Stratton, Mrs. Nason, Mr. W. S. Gates, Dr. Lathrop, "Little Delight" and others voiced messages and tests. In the evening, at 7:30, we held another test and developing circle, at which Mr. Marston, Mrs. Nason, Mr. West and Dr. Lathrop gave recognized tests.

Thursday afternoon Mrs. Nason, Mr. Marston, Dr. A. C. Davis, Dr. J. M. White and Dr. Lathrop gave inspiring tests and readings. In the evening we inaugurated our "Mediums' Benefit Meeting," Dr. L. F. Thaver, Mr. Marston, Mr. Gates, Miss M. F. Wheeler and Dr. Lathrop presenting tests and counsel. Mr. C. E. Marston was the recipient of the first benefit. Friday afternoon, readings and tests by Mrs. Hartmann, Mrs. Nason, Dr. Thayer, Mrs. Stratton, Mr. Marston, Dr. Lathrop, "Little Delight" and others. Sunday afternoon Mr. Marston, Mrs. Nason, Dr. Lathrop, "Little Delight" and others held a fine séance.

Lathrop, "Little Delight" and others neid a nue seance.

Sunday morning Dr. Thayer, Dr. Davis, Mrs. Stratton, Mrs. Hartmann, Mrs. Nason, Mr. Martin, Mr. Geo. Hancock, Dr. Lathrop and others were the mediums. In the afternoon, Little Eddle sang for us. Mr. Marston, Dr. Thayer, Mr. Gates, Mrs. L. W. Hatch and Dr. Lathrop presented tests. In the evening, Little Eddle favored us again. Dr. Thayer, Dr. White, Mr. and Mrs. Gates, Mr. Marston and Dr. Lathrop participated. The first full week in our new hall has been a very successful one.

Meetings on Tuesday, Thursday, Friday and Saturday at 2:30. Tuesday and Thursday at 7:30. Our hall is open daily. The Banner of Light, the standard spiritual paper, is for sale at all times.

Sunday, May 6th, dedication ceremonies.

W. L. Lathrop, Conductor.

820 Washington street.

Hollis Hall.-Society of Ethical and Spiritual Culture. Afternoon.-Invocation, David Brown; short poem of "Welcome Home" to Mrs. Wilkinson, by Mrs. Fredricks; remarks and delineations, David Brown; tests, Mrs. Woods; description of spirits, with kinson gave many names and descriptions of spirits; Mrs. Hartmann, psychometric readings; Dr. Sanders, descriptions

Mrs. Hartmann, psychometric readings; Dr. Sanders, descriptions.

Evening.—Mrs. Wilkinson in the chair. Meeting opened with Praise Service, led by Prof. Plerce. Invocation and tests, Dr. White; singing; Mr. C. A. Day spoke interestingly; he also gave one beautiful description of a spirit, which proved to be the father of the President of the meeting; Mrs. Nutter, Mrs. Woods, tests; Mrs. M. Adeline Wilkinson gave descriptions of spirits, placing them with their friends. The Tuesday meeting at 3, and the Saturday Conference, also at 3, were largely attended, with good results.

Thursday, at 3 P. M., at Waltham, has been started a branch of the Saturday meetings; this meeting is well attended.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President).-The work done on the 24th and 26th by the different mediums was on the 24th and 26th by the different mediums was highly commendable. Mr. Ed. Pierce led the singling; Mr. Quimby, Mrs. Bray, Mr. Rollins, tests; Major Andrews, remarks; Dr. Franks, readings under glass; Mr. Pierce, solo; Mrs. Nellie Carlton, organist. Sunday, April 29th, praise service; invocation by Dr. Willis, also tests and remarks; Mr. Armstrong, remarks; Mrs. Bray, tests; Mrs. Armstrong, solo; Prof. Butler, organist.

The Banner of Light is always on sale at these meetings.

C. B.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening at Dwight Hall, 514 Tremont street. May 5th there will be a good musical and literary entertainment and sale. Come and help us. Admission only ten cents. Supper 6 o'clock, 15 cents.

L. WOOD, Sec'y.

The Ladies' Spiritualistic Industrial Society met April 26th, at Dwight Hall-afternoon and evening. Business meeting at 3:30; a good number to suppor at six. The dance in the evening was much enjoyed by all.
May 3d a Callco dress party. All welcome.
19 Oak Grove Terrace. H. E. JONES, Sec'y.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 58th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Bannen of Light can be had. Services Sundays, 10% A.M. and 7% r.M. Henry J. Newton, President.

Knickerbecker Hall, 44 West 14th Street.— The Ethical Spiritualists' Society meets each Sunday a il A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth 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, Pres. Soul Communion Meeting on Friday of each week I P. M.—doors closs at 3%—at 310 West 28th street. Mrs Mary C. Morrell, Conductor.

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 323 West 34th street. Mediums present and tests given at each

Cornegie Hall .- Our President, Mr. H. J. New ton, who has recovered from his recent severe illness, presided last Sunday morning.

presided last Sunday morning.

Mr. Walter Howell delivered a beautiful and instructive discourse upon "The Message of Spring to the Human Heart." He pletured the beauty of the joyous spring-time as an illustration of all life and all phenomena. There is no death—only change; the correlation of force never loses or destroys. Each and all have a period of winter, or hibernation; of spring, when all things revice, and again all things "become new." He fellowed the course of the natural phenomen af from the vapor arising from the ocean, the snow and the rain failing on, the hillis and mountains, and filling the streams, and fertilizing the lands, breaking the loy fetters of the winter's apparent death. Behind all the natural phenomena of spring we find the sun of our world is the power which takes up the vapor and warms and awakens the land—the sun which gives life. Thus the Sun of Righteousness revivines all humanity, and brings us to a new life after the winter of death is passed.

All life is continuous, and it is not possible to think of its beginning any more than of its ending: Change will come, but the same life. The "I am" always lived, though manifesting differently in the past, as it will manifest differently in the future.

The afternoon meeting was, as usual, large and interesting. Mr. Newton was cordially greeted and welcomed after his absence of three weeks—through illness. He spoke briefly, and was followed by Walter Howell, who continued a line of thought supplemental to his morning lecture.

Mrs. Williams spoke of the presence of an Indian Brahmin, Vive Kunandi, in our city, who in his own personality shows the folly of sending missionaries to convert these people to Christianity. He knows more about religion and ethics than all the missionaries to convert these people to Christianity. He knows more about religion and ethics than all the missionaries to convert these people to Christianity. He knows more about religion and ethics than all the missionaries to convert these people held séances in the Mr. Walter Howell delivered a beautiful and instruc tive discourse upon "The Message of Spring to the

sonse of the term, prayers are not therefore foolish, but are explicable in the light of the most recent scientific discoveries.

There are lines views of prayer quite widely entertained: First, the ancient Orthodox theory of a prayer-hearing and answering personal Delty, who is supposed to answer petitions by constant interference swith cosmic order, and who through partiality elects to favor one and refuses to answer another supplicant. This theory is extinct in intellectual circles, and is fast dying among the religious masses.

Becond, the materialistic fallacy that, by reason of the immutability of law, prayers are necessarily useless because unanswerable. This hypothesis rests on shallow thought, and is but a flippant reaction from the old-time deue xe machina theology.

Third, the genuinely theosophical idea of prayer as a means of communion with the universe through the opening of our spiritual interiors and the relation of our minds through desire and expectation with the sources whence blessings proceed.

True prayer recognizes law at every turn; it is not

be presented to Bro. Howell, and a copy sent to the spirit ual pross. (Unanimously approved.) Hanny J. Nawton, President. Many A. Nawton, Recretary. New York, April 29th, 1894.

Mrs. Carrie E. S. Twing begins a month's engagegagement with the First Society Sunday, May eth, L. O. ROBERTSON.

The New York Psychical Society, Spencer Hall (114 West 14th street), Wednesday evening, April 25th, again had an audience that exceeded the scating capacity of its hall, including many strangers to the spiritual phenomena, and many old time friends of the Liberal Club.

After congregational singing and reading of notices, Mr. J. V. Moorey briefly delivered some very good tests, and Mr. Harlow Davis, as usual, gave many remarkable evidences of spirit-presence, and much of the evening was thus expended with great satisfaction.

the evening was thus expended with great satisfaction.

Gen. Lee closed with a pointed address. Originally he was of the Presbyterian faith, but had been interested in spiritual facts for many years.

Liberalists, he said, had accomplished much within the last quarter century for the benefit of the body politic, society in general, and especially in the direction of spiritual thought; and Spiritualism had caused Orthodox ministers to talk less about hell-fire and more about human love. His personal friend, Col. Ingersell, while he had instilled into the youthful mind doubts of the great hereafter, by his example, wonderful oratory and magnetic influence, had done great service for those who dared to think as freely as he, and had changed very materially the position of the preachers themselves, who now believe in the "Fatherhood of God and the Brotherhood of Man." The present-day doctrine of kindliness in our daily dealings, the stretching forth of the hand of fellowship and assistance wherever possible, was strikingly in contrast with the spirit of the first sermon he ever heard, which declared that there were "infants in hell not a span long." All spiritualistic efforts ended to broaden the human mind, and inculcate beneficial inquiry.

Our private and public thanks are due to Dr. Alex.

inquiry.

Our private and public thanks are due to Dr. Alex. Campbell, Mr. Simpson and others, who have manifested their warm interest by their unexpected reports of our meetings for the various spiritual papers. J. F. SNIPES.

Fifth Avenue Hall, 27 West 42d street.-Mr. John William Fletcher, who has lectured before the Spiritual Thought Society for three years, brought his

John William Fletcher, who has lectured before the Spiritual Thought Society for three years, brought his season's work to a close, as far as tt is concerned, with to-day's lectures. There were large audiences both day and evening, and the guides were heard at their best. These lectures have attracted a class of inquirers outside the ranks of Spiritualism, who are warm in their praises of their favorite speaker. Mr. Fletcher has a firm hold upon the intelligent public, because of his clear, incisive thought, kindly spirit and distinguished eloquence.

The afternoon subjects were: "The Pulpit and the Stage," "The Higher Spiritualism" and "Shall We Meet and Know Our Friends in the Hereafter?" all of which themes were handled with marked ability. In the evening the beautiful hall was crowded, it being made a testamentary event. Among those who appeared—for there was a long program—were Mrs. Dr. Fletcher, who spoke feelingly of the work done, and yet to be done; Miss Augusta Chambers in recitations; Miss Grace Quick in several songs; little Nona Hart gave "The Potion Scene"; little Wednesday, several selections; Gertrude Ascher also recited "The Minuet" with fine effect. Mr. Fletcher gave his remarkably clever monologue, "The Haunted House," a satire upon the Psychical Society, which kept the audience in roars of laughter, and a very touching "Good-Night" brought the delightful evening to a finish.

Mr. Fletcher has removed to his new office, 108 West 43d street, having very large parlors, where he will speak every Sunday evening at 8 o'clock—also receiving visitors through the day. A. E. WILLIS.

April 29th.

323 West 34th Street .- There was a good at. tendance at this place last Sunday morning, and the continued success of the meetings is assured. The continued success of the meetings is assured. The subject, "Spiritualism Up to Date," was handled by the speaker, Prof. Theodere P. Price, in an entertaining and logical manner, and his remarks were well received by the audience. Several entertaining episodes in the speaker's personal experience as a medium and spiritual worker were interspersed throughout the discourse.

These meetings will be continued permanently every Sunday morning at 11 o'clock at the above address, near 8th Avenue. Prof. Price and V. J. Morley also conduct meetings every Sunday evening at 102 Court street, Brooklyn.

W. F. Alexander.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday svenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 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 DeKalb Avenue), every Sunday evening at 8 o'clock.

Sunday evening at 5 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, thairman. Seats free. Fraternity Hall, 660 Bedford Avenue. — The First Spiritual Mission meets at 3 o'clock for conference; 5 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 Irene 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 P. M. Fred N. Payne, Secretary.

The Advance Conference held its last meeting at 102 Court street, Saturday last. Hereafter the meetings will be held at Jackson Hall, 515 Fulton

street, every Saturday evening.
At Fraternity Hail, 369 Bedford Avenue, the afternoon conference brought out strongly the point that we as Spiritualists worship principle rather than a

personality.
In the evening Mrs. Evans, President of the Eastern District meeting, gave an address on "Justice." She was followed by Mrs. Olmstead with excellent platform tests. We learned Saturday of the decease of Mr. Bryan

We learned Saturday of the decease of Mr. Bryan that morning, after three weeks' liness; he was an old attendant at the Eastern District meeting.

Mr. W. J. Colville will give a course of tweive lectures on "Metyphysical Healing" at Kingston Hali, Kingston and Atlantic Avenues, every Thursday evening in May, at 8 o'clock, and also every Wednesday and Friday atternoon at 3 o'clock, Course tickets, \$2.50; single tickets, 25 cents.

W. J. CUSHING.

Lee Avenue Academy.-The United Spiritualists met Sunday afternoon. Prof. Sundeen, the mindreader, made interesting experiments, and was folreader, made interesting experiments, and was torlowed by our regular platform test medium, Mr. Harlow Davis. He diagnosed disease and gave several
treatments with very beneficial results, afterward
presenting a number of tests, one of which, to an entire stranger, who had never before attended a spiritual meeting, was marvelous in accuracy of description, names and details known only to the recipient.

FRED. N. PANNE, Seo'y.

102 Court Street .- A series of exceptionally interesting meetings in the Cause of Spiritualism are being conducted at this place Sunday evenings by Prof. Theodore F. Price, inspirational speaker, and V. J. Morley, test medium. The attendance has been steadily increasing, and the earnestness of both these gentlemen, with the indubitable evidence of the cooperation of the spirit-world, surely entitle them to the support of all liberals, Spiritualists and investigators.

gators.

The meetings will be continued indefinitely.

J. L. DUNLAP.

CONNECTICUT.

Hartford.—The Eighth Annual Convention of the Connecticut State Spiritualist Association will be held at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 12th and 13th, 1894. Speakers for the Convention are Mrs. Clara H. Bauks, Haydenville, Mass.; Dr. Geo. A. Fuller, Worcesier, Mass.; test medium, Mr. Joseph D. Stiles, Weymouth, Mass. Program for Saturday: 11 A. M., business meeting, at which business of importance will be transacted; viz., organization, semi-annual convention, reports of committee and election of officers. 2 P. M., address of welcome by the President, Mr. E. O. Bingham; invocation, Dr. Fuller; lecture, Mrs. Banks. 7:30 P. M., invocation, Mrs. Banks; lecture, Dr. Fuller. Sunday: Conference at Good Will Hall, 38 Pratt street, at 10:30 A. M.; 2 P. M., at Unity Hall, invocation by Mrs. Banks; lecture, Dr. Fuller. 7:30 P. M., invocation, Dr. Fuller; lecture, Mrs. Banks. After each address Mr. Stiles will improvise a poem and give tests. Singing will by furnished by the R. N. E. Male Quartet of Norwich and Mrs. Ida Buntin of Hartford, Mrs. J. R. Messinger, accompanist.

Secretaries of societies, or individuals interested in conducting meetings, are invited to send in reports of the year's work.

Mrs. J. E. B. Dillon, Soc'y. held at Unity Hall, Pratt street, Hartford, Saturday 405 Main street, April 28th, 1894.

For Over Fifty Years

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

"The analyses show that Cleveland's Superior is absolutely the best and most desirable baking powder manufactured."
S. H. HURST.

Late Ohio Food Commissioner. You know what you are eating when you use

> "Pure" and "Sure." April 5, 1893. "I use and recommend one and only one baking powder, and that is Cleveland's."

Its true composition is

given on every label.

Baking Powder

Mr. Baxter in Ohio.

MARION HARLAND.

To the Editors of the Banner of Light:

Sunday, April 22d, in Columbus was a chilly, rainy day, but Mr. J. Frank Baxter, at Wells Post Hall, had a fair audience in the afternoon, and in the evening a arge one indeed.

The afternoon discourse could have been heard beneficially by all classes of whatever theology or politics. It was the regret of those who did listen that all the city could not have heard it. The theme was "The Ethics of Life and Character." Mr. Baxter never did better in this city, at least, and his audience roundly applauded him.

better in this city, at least, and his audience roundly applauded him.

In the evening his theme was "Spiritualism." We quote from the Columbus Post Press of the next day, which said: "Mr. J. Frank Baxter, the great Spiritualist, and celebrated orator and medium, spoke last night in Wells Post Hall on 'The Emancipation of the Spirit from the Body,' and handled the address in his usual eloquent and really forelible manner, and was most enthusiastically received by his large and cultured audience." Then followed further report of lecture and séance, and a recommendation that all hear him in Masonic Cathedral on Tuesday and Wednesday evenings, and especially in bis closing lectures on Sunday afternoon and evening next. The sentence quoted above is extremely flattering, but none the less truthful, and is used in this report because coming unsolicited and spontaneously from a reporter of the secular press, and a non-Spiritualist at that.

As best showing how Mr. Baxter is received, and how effectively he has worked in Ohio of late, especially in the northern section, let the following report, taken from the Sandusky. O., Register of April 18th, 894, testify:

"Mr. J. Frank Baxter, of Boston, Mass., arrived in Milan, O., on time, and met with a most flattering reception. The electric cars carried many people from Norvalk, Avery, Bugart and Sandusky. Many went in carriages from East Townsead and Berlin, who, with the Spiritualists of Milan and their friends, made an audience which in point of numbers and intellect left nothing to be desired. The stage of the Opera House had been handsomely decorated for the occasion, and when the distinguished speaker appeared upon it, escorted by Mr. A. M. Fish of East Milan, he was introduced to a solid body of people reaching from platform to the doors.

After introductory remarks by Mr. Baxter, two beautiful songs, with a poem between, entitled 'The Advent of the Angols,' he offered his lecture upon 'The Facts and Philosophy of Modern Spiritualism,' which he treated in a manner to In the evening his theme was "Spiritualism." We

and an influence."

On Tuesday evening, April 24th, Mr. Baxter had an excellent audience in the Masonic Cathedral, Columbus, and gave a very forceful as well as entertaining lecture on "How Spiritualism Affects the Affairs of Men and of Nations." After it was given one of his unique scances, at which time many spirits were clearly described and named, and readily identified.

On Wednesday evening, April 25th, in the Cathedral, Mr. Baxter presented his services gratuitously in an entertainment of song and recitation, for the benefit of the First Spiritual Church of Columbus, under which management he has been giving this present series of lectures. A large, paying audience assembled, and certainly thoroughly enjoyed every feature. Mr. Baxter's versatility was a surprise to all.

sembled, and certainly thoroughly enjoyed every feature. Mr. Baxter's versatility was a surprise to all, and his talent in descriptive and humorous recitations, and range of variety in song, were so engrossing and surprising as to make the moments quickly fly.

His entertainment was preluded and interspersed with orchestral music, and a child elocutionist was, unexpectedly but gratifyingly, introduced. The evening was one long to be rehearsed in memory with pleasure and profit.

With Sunday, April 29th, Mr. Baxter closed his present engagement.

BUCKEYE.

NEW YORK.

Greenwich. - April 14th, WALDEN EDDY, aged nearly eighty-seven years, passed from his earthly

home at this place to spirit-life.

home at this place to spirit-life.

He was born in South Corinth, N. Y., Nov. 17th, 1807. He was educated in the schools of that place. He was connected with the foundry business in South Corinth till 1835, when he removed to Greenwich. He pursued this calling through years of useful life, winning in it an honorable competency and a high record for mercantile probity.

He in 1833 married Miss Electa Cornell, and after her death, in 1848, Miss Katherine C. Budd. His domestic life was a happy one. His home was a bright and cheering spot, and was his great comfort.

Of his demise The People's Journal, of Greenwich, says: "In his death Greenwich loses one of her oldest and best citizens. His enterprises in life were many and successful. He established the famous Eddy plow works, and conducted them successfully. He was a man among men, a loving father in his household, and a congenial companion in the social world. The loss Greenwich sustains by his death is irreparable. A sorrowing widow and five children survive him, who have the sympathy of a like sorrowing community."

ing community."
The funeral occurred from his late residence Tues-The funeral occurred from his late residence Tuesday afternoon, April 17th, and was largely attended. The employes of the plow works attended in a body and marched to the cemetery. The directors of the G. & J. Rallway also attended in a body. Business was practically suspended, all the stores closing, and every mark of respect was shown in recognition of the esteem he commanded. The pall-bearers were old friends of the deceased. Interment was in the Greenwich Cemetery; Rev. A. H. Eaton and Rev. F. C. Scoville conducted the services.

NEW JERSEY.

Passaic.—Senator Voorhees of New Jersey is another unreasonable person who is doing all he can to prevent the people from selecting their own methods of treating diseases. If have started a branch office in Passale, notwithstanding his bill, which I do not think will pass the New Jersey Logislature.

F. B. HAWKINS.

142 West 133d street, New York City. As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color and beauty. It will

MEETINGS IN PHILADELPHIA.

please you.

The First Association of Spiritualists meets at itst Association Hall, 8th and Callowhill streets. Presion, Benj. P. Benner; Treasurer, James Breen; Secretary, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Vecum at 21% P.M.

Spiritual Cenference Association meets at the cortheast corner of 8th and Spring Garden streets every sunday at 2½ 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% F.M.
M.O.Edson, Pres.
Second Society—"Progressive, Spiritual Church"—
meets every Sunday, 7% P.M., at the Teinple, 425 G street
N. W., opposite Pension Office. Rev. E. B. Fairchild, Pres