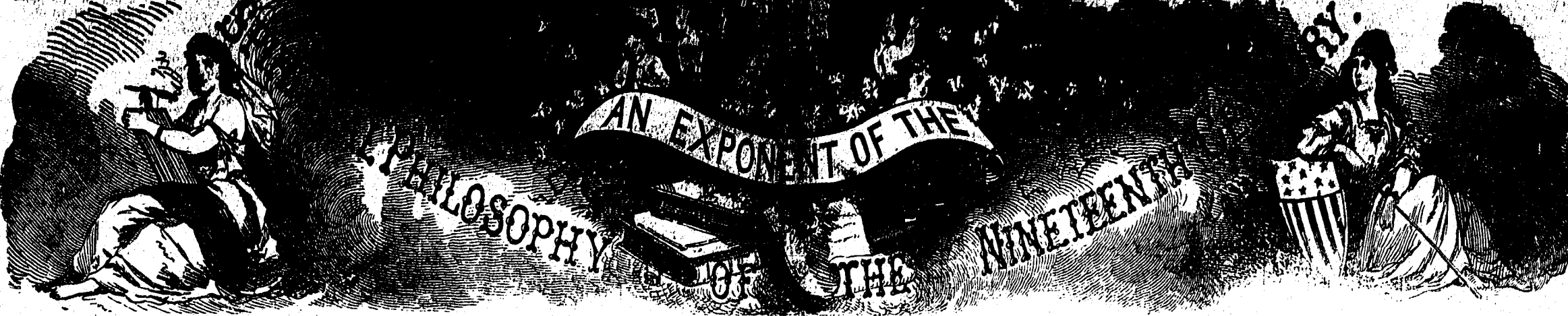


BANNER OF LIGHT.



VOL. 77.

COLBY & RICH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, MAY 18, 1895.

\$2.50 Per Annum,
Postage Free.

NO. 11.

For the Banner of Light. WORK TO-DAY.

BY STEPHEN H. BARNSDALE.

Do well thy work to-day,
Nor for to-morrow care;
But bravely fight life's battles,
With love and wisdom rare.

You need not fail to win
The chiefest good in life;
Be wise and do your greatest—
Be conqueror in the strife:

Not conqueror o'er others,
Enslaving to your will;
But conqueror over selfishness,
With heavenly aided skill.

Do thou thy work to-day,
And do thy very best;
The work thus done brings triumph,
And peace, and joy, and rest.

The Spiritual Rostrum.

The Spiritual Reformation; or, The Reconciliation of Christianity and Spiritualism.*

Anniversary Address delivered at Horticultural
Hall, Boston, March 31, 1895,
BY REV. T. E. ALLEN,
Pastor of First Congregational Society (Unitar-
ian), Grafton, Mass.

(Reported for the Banner of Light.)

THEODORE PARKER and William Denton had often talked together upon the question, "What should be the next step in religion?" They found a very wide divergence many times between their opinions. Yet, withal, each frankly acknowledged that he believed that one was just as anxious as the other to find the truth.

They both believed, too, that there must exist such criteria of truth that in spite of their different natures and careers upon earth, and their different prepossessions, it ought to be possible to make such a deliberate and judicial comparison of ideas as should reveal to each at least some particulars in which he erred. They still retained some pride of opinion, it is true. The big "I" would occasionally take possession of the windows of the soul and look out, astonished at the audacity of a fellow-spirit who dared to dissent from his dicta. However, he was rapidly learning his place, so that a mild reproach or even a look would drive him back in confusion to his hiding place.

Yes, they had both had experience enough to know that the mere fact that they happened to hold a certain opinion, nay, even when supported by many indubitable facts, did not warrant them in holding it in a this-is-beyond-criticism spirit. They had come, in short, to realize that one of the best ways to grow is to candidly consider the beliefs of those who differ from us. So it came about, naturally enough, that they decided to invite a few friends to listen to a more formal discussion of the question that interested them so intensely that they had ever yet undertaken, giving each listener to understand that they should welcome at all times such contributions of his thought as he might feel prompted to make. Imagine us, then, seated under a beautiful tree, with the gentle breeze wafting to us the odors of many flowers.

It had been our especial desire to have Socrates with us as moderator, and to open the discussion with some definitions and preliminary observations which should both start us upon the road to truth and set the pitch so high that the proceedings should be carried on in a dignified and judicial spirit. The whole company was gratified that he so graciously acceded to our request.

At the appointed time, our philosopher said: "In order that we may rise to the plane of truth and love, let each one silently contemplate God, who is truth and love, for a few minutes." A sweet peace hovered over us, and charity and the love of truth took possession of every mind. At last Socrates said, "I divine that your discussion is to be upon the great theme of religion. We need to know, then, what is religion. We can best determine what it is by asking a few questions." Here the faintest suggestion of a smile passed over the features of most of us. "With whom has religion primarily to do?" said our catechist.

"With man," answered several; "with God," said others.

"With whose welfare is religion concerned, God's or man's?"

"Man's."

"With whom, then, has religion primarily to do, with man whose welfare depends upon it, or with God whose welfare is independent of it?"

"With man," said all.

"What, now, is the most far-reaching and all-inclusive question concerning man, that can be asked?"

"What is his destiny?" replied one, after a brief silence.

"Compared with his destiny or end, all other things or inquiries are but means, are they not?"

"Yes."

"Is religion one of the great or one of the small concerns of life?"

"One of the great, surely; in fact, the greatest."

"If, then, religion is the greatest theme that can occupy the attention of man, should you say that it stands in close or in remote relationship to destiny?"

"In close relationship, truly."

"What, now, is the destiny of man?"

"To glorify God."

"Must not the destiny of man be some supreme end-in-itself, for him?"

"Yes."

"Is it an end-in-itself for man to glorify God?"

"No."

"What is the nature of the end-in-itself? Does it pertain primarily to man's intellect, will, or emotions?"

"The end-in-itself," said Parker, "must be an activity of the emotional nature. For the reason that we delight in the exercise of intellect and will is because they yield satisfaction, and a feeling of satisfaction, whatever its degree, is

an affair of the emotions. It must be an agreeable emotion, too. Having established this criterion, I perceive, O Socrates, that perfection is not, as many suppose, the true destiny of man. It is doubtless a means toward the true end-in-itself, but end-in-itself it cannot be. It is evident, too, though strange it is that I should be brought to say so, that even righteousness cannot be the end-in-itself for man. For, if a righteous act has no connection with emotion, there is no reason why a being constituted as man is should do it, and if it has such a connection, then the agreeable emotion, whether it appears as approval of conscience or otherwise, is the real end, and the righteous act the means. The same kind of argument can be brought against every end located in the province of intellect or will that can be proposed."

"Can we not now sum up our conclusion in a few words?" asked Socrates.

"Yes, we can," replied John Stuart Mill.

"The truth for which we are seeking is this: That the end-in-itself for man is an agreeable emotion, satisfaction, happiness, joy, bliss, blessedness. I make no attempt to accurately define what this is, but simply point it out. Reducing it all to the lowest terms, we arrive at the formula, the destiny of man is happiness. Try as they will, the doctors and philosophers, to evade this conclusion, the end is happiness, and I maintain now, as I always have, that utility is the test of means. What most contributes to happiness possesses the highest utility. The final explanation of conduct is the effort to experience agreeable emotions, and to avoid disagreeable ones. And yet, it does not follow that the struggle for perfection, and to obtain the approval of conscience, are matters of slight moment. In fact, the relation between real means and end is that of cause to effect, and, consequently, he who would achieve the end must bring the means into action. While the means in themselves, then, are not what we truly prize, they do become of primary importance when viewed as necessary links in the chain of causation that procures for us the end that does possess inherent value."

"And yet," said Parker, with a sigh, "while I see the great and perhaps irresistible force of your argument, there is such a suggestion of carnality, sensuality and grossness about the happiness doctrine that I confess it strongly repels me."

"That," responded Mill, "is due to your habits of thought. If you will reflect upon it, you will soon see that I am right. For if, as we both believe, carnal man is destined to evolve into the angel, there must be some axis of continuity, some one faculty or sensibility set in the nature of man upon which forces from without can act upon every plane of his evolution, and so allure, or drive him upward. This axis is that sensibility which makes pleasure and pain, happiness and misery possible. Under the term 'irritability' biologists describe it as the characteristic that separates living from dead protoplasm. It may seek with carnality in men of lower types, but it can also express all that is spiritual and lovely in the angelic type, both here and upon earth."

"If you look at Christianity philosophically you will find, too," said Denton, "that its basis, or, if that seems too undignified a term, its rewards have always involved the happiness idea. You will find it as well at the bottom of the purest teachings of Jesus as of the crudest schemes of salvation. Human nature demands it, for it is the only foundation upon which it is possible to build."

"You have both presented views that are new to me," said Parker, "and, while I suspect that you are right, I must have time to think them over before I adopt your ideas. Perhaps it is true—there is certainly an air of universality that commends it—that we have in the sentiment nature of man, in the very love of pleasure that so often seems the most persistent lurking place of sin and all that is commonly called evil—perhaps we have even in this the sure promise of the regeneration of humanity, both individually and collectively, the guarantee of the final establishment of that kingdom to which the Church has looked forward through so many centuries."

"I believe you are right," said Mill. "That has long been my opinion."

"Having arrived at a just conception of the destiny of man," resumed our mentor, "what, now, is religion?"

"My thought leaps, O Socrates! where you would have it," said Denton.

"Religion is the science of happiness."

"The knowledge of how to raise animals and plants contributes to happiness. Is it, therefore, a part of religion?"

"In the widest view of things, we may well say, yes; in a narrower, no."

"How shall we qualify the definition, then, to make it more explicit?"

"I will do my best to answer your question," said Mill, seeing that no one else was prepared to reply.

"In the first place, we may very well admit, as brother Denton affirmed, that in the widest sense of the term, religion includes all knowledge, or, at least, all knowledge that in the opinion of any one can contribute to happiness. But we can wisely seek a narrower domain to which to apply the term in a more restricted sense. Out of the whole subject matter that occupies consciousness, we should remove the abstract sciences, logic and mathematics, and the concrete physical sciences, physics, chemistry, geology, botany, zoology, physiology, biology and a few others. My definition, then, runs as follows: Religion is that part of the one all-inclusive science of happiness that deals with the laws and conditions which govern the harmonious adjustment of each of the spiritual beings of the universe within itself and exteriorly of each to all others. This defined, it includes ethics, and part, at least, of psychology or science of mind."

"While Mr. Mill's definition may not be perfect," said Parker—"indeed, I know of no word more difficult to define—and while it differs from the definitions with which I have been familiar in the past, I readily see that if we knew and observed 'the laws and conditions which govern the harmonious adjustment of the spiritual beings of the universe,' the kingdom would indeed have come amongst us and the goal of religion would be attained. I will accept the definition, therefore, as I strive to accept all other ideas, until I see something better."

"And now," spake Socrates, "after some time spent in this preliminary discussion, which you will allow, has not been mispent, I fain would listen to the disputation between our friends Parker and Denton upon the question, What should be the next step in religion? I shall gladly take a less prominent part in the proceedings."

"Brother Parker," said Denton, "you will please lead off."

"Very well," he replied, "I will. As I know that you will not agree with me, I shall begin by making a brief statement of my position, and after that I shall be guided in my remarks largely by your criticisms and claims. As you

all know, I stood before the world in my earthly career as an advocate of Christianity, of the gospel of Jesus Christ as I then understood it. To be sure, I was a rational Christian, and was accounted by many, even amongst liberals, one of the most radical of preachers. I believed then, as I believe now, that the essential doctrines of Jesus have the power to save humanity, and my first answer to the question propounded is, that the next step needed is not to found a new religion or even a new sect, but simply to give free play to the genius of Unitarianism, and to turn as much energy as possible into missionary work, in order that rational Christianity may everywhere compete side by side with Orthodoxy, and, under the law of the survival of the fittest, take its place. But I will stop and listen to Denton, as I see that he is getting uneasy, and know that he must have something to say."

"I am well aware," began Denton, "that what you call Christianity is a vastly different thing from the Orthodoxy of my boyhood, and yet, I confess that it is a great matter of surprise to me that you still cling to Christianity in any form, even the most attenuated. Look back over its history—you are familiar with it; think of the outrageous doctrines that men and women were told that they must believe if they would be saved! Think how free thought and science have been oppressed, how civilization itself has been retarded; and then tell me, is it not time that a religion which has had such a history should be decently buried from the sight of men, making room for something better? Is it not time to sweep Christianity, the mother of many crimes and errors, into the sea of oblivion, and to build anew? I think so. And what is it, you ask, that I would put in its place? Spiritualism, bearing knowledge in place of faith, Spiritualism looking into the living universe of to-day, instead of turning over worm-eaten tomes in libraries, Spiritualism asking for truth, not bowing in reverence before tradition, looking up and forward, and not forever into the past."

"You are quite vehement in your attack upon Christianity, my dear Denton," said Parker, "but you do not disturb my equanimity in the least. For, whatever in my belief is reasonable I can defend, and whatever is not I am willing to cast aside, when convinced that it is wrong. I trust you will be able to bear my onslaught upon Spiritualism with equal grace."

"You have called my attention to the sombre side of Christian history, to facts so well attested that no one disputes them. And yet, what do they prove? Because an advocate of Christianity, does it follow that I am an apologist for such events? God forbid! The Christianity for which I stand is no more the misshapen belief and the unspiritual life reflected in the events and doctrines you mention than the pure, clear water of the mountain brook is the same as the contaminated river which it becomes after receiving the sewage of a great city. The horrors of Christian history are not consequences of pure Christianity, but of the pollution of its current by ignorance, selfishness and brutality. They furnish a demonstration of how sadly millions of men and women needed a Christianity which, while professing, they knew not. I hold, then, that this line of criticism is irrelevant. You can, indeed, launch your thunderbolts against such doctrines as I actually hold in the name of Christianity or otherwise, and I will defend them—that is a different matter."

"You express surprise that I still cling to Christianity; you think that it ought to be buried out of sight, and, apparently, that a religion ought to be erected, from foundation to pinnacles out of new materials. Your words show that you have overlooked the true philosophy of the mental evolution of humanity. Let me ask Mr. Mill to give us the benefit of his reflections. I will put the question in this form: What should be the attitude of the truth-seeker toward the accumulated knowledge of mankind? Should he reject it in toto?"

"I will respond to your question as best I can," said Mill. "The two ways of acquiring truth that it is necessary for us to consider are by first-hand experience and upon authority. No one will deny the value of the former. Indeed, it is possible to have the first without the second; but not to have authority without first-hand experience. For, in the first place, nothing but experience can teach us the letters of that alphabet which authority must use to make itself understood; and in the second place, any alleged body of truth looked upon from any one's standpoint as authority, can always be resolved into the first-hand experiences and inferences of men or of spirits. If it be claimed that the word of the prophet is an exception because it comes immediately from God, my answer is that it is never possible to prove that his word came immediately from that infinite Source, and that, therefore, the careful thinker is debarred from placing the teachings of a prophet in a special category by themselves as a body of unquestionable truth."

"The question asked can be restated in the equivalent words, What should be the attitude of the truth-seeker toward authority? There are three possible attitudes with respect to anything stated upon authority: 1. We may reject it. 2. We may accept it. 3. We may be in doubt about it."

"To reject authority, merely because it is authority and not first-hand experience, is to declare science impossible. How many men, think you, would ever know the distance from the earth to the sun, if they were compelled to discover for themselves all of the mathematical and other truths upon which its determination depends? You see, then, to what abject intellectual poverty we are reduced if we reject authority *per se*."

"If, on the other hand, we go to the other extreme and accept every statement as true merely because some one says it is, we shall find ourselves in a predicament none the less fatal to well-regulated thinking. With the critical faculty killed out, or practically so, with the process of verification rarely brought into play, who can enumerate the delusions, superstitions, mal-observations and false inferences that must be handed down from generation to generation as truths which men are powerless to challenge? All progress must soon cease, under such circumstances, for the wildest conjectures of self-conceit would satisfy curiosity and bring the mind to a halt."

"Since, then, we are forced to reject two of our three alternatives as nothing less than a death-blow to all of the highest interests of humanity, we must conclude that the proper attitude of the truth-seeker toward authority *per se* is one of doubt. Truth is unspeakably precious, and the effects of error may be very far-reaching and costly. Therefore, the enlightened truth-seeker says of authority that it is neither to be lightly set aside as worthless nor yet lightly accepted as a substitute for the endeavor to obtain that primal first-hand experience whose authority is both supreme in our consciousness and the source of all knowledge."

(Continued on second page.)

Literary Department.

THE HEIRESS OF GROVE HALL. A ROMANCE.

Written Expressly for the Banner of Light,

BY CARLYLE PETERSILEA,

Author of "The Discovered Country," "Oceanides," "A Psychological Novel," "Mary Anne Carew's Wife, Mother, Spirit, Angel," "Philip Carlisle, A Romance," Etc., Etc., Etc.

(Copyrighted by the Author.)

CHAPTER X. THE LOVERS.

MRS. EARL'S ball was a very enjoyable affair, and the loveliest and sweetest girl there was that same little "cast-away," Miss Maggie. As she sat there, by the side of Lord Oswald, many a young gentleman cast admiring glances in that direction, wondering who she could be, and earnestly seeking an introduction.

"That little fairy yonder does not look much like the brave heroine of the morning," said Henry Walton, turning to Pauline Somerton as she hung on his arm. "How extremely beautiful she is! This is the second time she has saved your life. What a debt of gratitude you owe her. But just look at Arthur Bradish. I never saw him stare at a girl like that before."

Arthur Bradish started up, a deep flush on his handsome face; he had been leaning against the mantel, gazing at the little figure on the sofa with his heart in his eyes, forgetting that there was any one else in the room. With a feeling of annoyance he turned, and met the fiercely jealous eyes of the young heiress of Grove Hall.

"It is extremely warm here, Mr. Walton," she said pettishly, "and we are disturbing Mr. Bradish. Let us go into the conservatory; it is delightfully cool there."

"I believe my name is on your card for this quadrille, Miss Somerton," Arthur said, feeling that he had been guilty of great carelessness in forgetting it.

Pauline's black eyes flashed fire; she felt a desire to strike him to the earth.

"Oh! it is not of the slightest consequence! You are at liberty to ask the young person yonder, if you wish. Come, Mr. Walton."

Tears of anger and mortification rushed to her eyes, and she bit her lip till the blood started, as she hurried away with Henry Walton to the conservatory.

"It is all the fault of that brazen idiot yonder," she thought, "and I ought not to let him see that I am jealous. Strange that I should feel toward him as I do. I really believe that I am in love with him already. Fool that I am!"

A deep distress entered the proud heart of the heiress of Grove Hall—for she did love him, and she was just beginning to find it out as much as it was in her shallow and evil nature to love at all.

"And he forgets and slights me—me, a Somerton! and heiress of Grove Hall—for that nameless and puling girl; but he shall love me yet, even if her life pays the forfeit."

Pauline Somerton had yet to learn that love cannot be had through evil designing; and Arthur Bradish was not the man to love a girl for her riches; still he wished to be on good terms with her, and treated her with greater politeness than before.

The heiress now set to work with all her might to win him; sent coquettish and languishing glances over the top of her fan at him, and managed to keep him near her whenever she could. As for Henry Walton, poor fellow, he was left out in the cold; still she went to supper with him because no one else invited her, and danced with him whenever Arthur was so obtuse as not to ask her. Arthur wearied of this at last, and went in search of Maggie, and together they strolled out into the moonlit garden.

"I am glad to get away from the ball room," said Maggie, with a sigh of relief; "and yet I like dancing. Do you know, I think you and Lord Oswald the best dancers in the room? How very elegant Lord Oswald does look when waltzing. He has not danced with Miss Somerton once. I wonder why—he was so devoted to her. Do you suppose they have quarrelled?"

"I think it very likely—in fact, I am sure they have. She told me almost as much. I think his lordship is transferring his attentions to your own sweet self."

"Indeed! No. That were impossible. He is so kindhearted he likes to make it pleasant for me, that is all."

"I am very glad, then, if that is all."

He pressed the little hand that lay like a lily on his arm. Her beautiful face took on the color of a wild rose; a gentle sigh and soft smile just parted the cherry lips; the lashes drooped lower and lower until they rested like threads of gold on the delicate cheek.

"So Arthur Bradish has taken the little heroine out for a moonlight ramble? eh! Oswald," said Henry Walton to his lordship. "He is getting quite attentive to her; usually he treats the ladies with great coolness."

Pauline Somerton's face flamed with anger; she turned abruptly away and left the gentlemen.

"That little Maggie is very lovely in mind as well as person," Lord Oswald answered, looking after his former lady-love a little uneasily; "but Miss Somerton seems to be somewhat jealous of her. Maggie is poor and homeless, and no one knows who her parents were. Capt. Bradish is a very proud man, and would think the highest lady in the land none too good for his noble-hearted boy."

Mr. Walton smiled satirically.

"Yes, and poor as he is proud; but I fancy the father and son will quarrel yet. If Arthur sets his heart on this girl, all the powers of earth and heaven will not move him, for he is the son of a hundred warriors. But I must go after Miss Somerton; this is our waltz, I believe."

The ball was a brilliant affair; the hours went by on light wings, and from the time when he walked in the garden, to Arthur Bradish, it was paradise on earth once more; the Captain's troubled eyes, Pauline Somerton's look of scorn, had no effect whatever upon him; he scarcely left Maggie's side for the remainder of the night. She was a girl all unknown—of low and even wicked parentage, for aught he knew—but at the same time all that was

lovely, innocent, beautiful and brave—his golden-haired ideal—robed in purest white, with spotless lilies in her golden curls, and another at her throat, dancing with the grace and lightness of a fairy. She set his brain reeling and his heart throbbing with the great and grand passion of love, the first he had ever known.

It was over at last. The gray and dismal dawn of a rainy autumn morning stole through the casement. One of Maggie's lilies had fallen to the floor; Arthur had picked it up, and pressing it to his lips asked permission to keep it; then he had folded her mantle about her, as though she were his forevermore; he had neither ears nor eyes for any other but her, and it seemed to him that she looked fresher and sweeter in the chill morn than she did in the heat and whirl of the night, as she leaned on his arm, and he handed her into the carriage.

"We shall expect to see you often at Grove Hall," the banker said, cordially. "Your father and yourself will ever be most welcome guests."

"Yes," said Pauline, leaning forward to attract his attention, "come, by all means; you may lose her if you do not. She might take a notion to go on the tramp again," speaking thus so low that her father and mother did not hear it, but poor little Maggie did.

Arthur's eyes looked firmly into the malicious black ones; his handsome happy face changed on the instant.

"Thanks; I shall be delighted to avail myself of your kind invitation, Mr. Somerton."

Arthur Bradish went home feeling as he had never felt before. The whole world was changed—the desolate old house, the wet morning—all seemed as bright and sweet to him as heaven. How beautiful she was! What depths of tenderness lurked in the starry eyes! How the gentle smiles had brought out the dimples in cheek and chin. Lord Oswald was madly in love with her, he firmly believed, and she—she had given him, Arthur, the preference during the whole night, and yet Lord Oswald did not seem offended.

It was not a very pleasant drive. Mrs. Somerton sat back among her wraps, pale with fatigue. Pauline's lips were curled in a disdainful sneer, and Maggie, with her little hands clasped, was lost in a blissful dream. She did not even see the sneer on Pauline's lips; for once she had nearly forgotten the presence of Mrs. Somerton. Immersed in a fountain of love, hope and youth, she was lost to her present surroundings.

Dora Dalton was up, awaiting their return. A bright fire, fragrant coffee, and an eager, smiling face greeted them pleasantly.

"Really, Dora," Mrs. Somerton said wearily, "this is kind and thoughtful of you."

Miss Pauline went directly to her own room and rung sharply for her maid.

"Asleep, as usual," she said crossly, when that individual made her appearance and commanded the task of disrobing her young mistress.

"I hope you enjoyed the ball, miss."

"I never enjoyed a ball less in my life," the young lady replied sharply. "Make haste, will you? I am in no mood to answer impertinent questions."

The maid's swift fingers disrobed the feverish girl, loosened the heavy black hair, brushed it out, and prepared her for bed, and all the while the lady sat frowning blackly, and plotting evil against the innocent.

"Oh! why did mamma allow that creature to go to the ball?" she said, at last breaking out in spite of herself. "She looked and acted more like a fool than anything else. The bold, designing imp! I shall have a talk with mamma to-day, if possible, and see if there cannot be a stop put to her disgraceful conduct."

"Indeed I would, miss," the maid said, in a cajoling tone; but Pauline did not see the contemptuous smile that curled her lips as she said it. It did not need much penetration on the part of the maid to see that her mistress was intensely jealous of the poor little waif who had found a refuge at Grove Hall.

The day wore on; the sun at length burst forth, and all was bright and gay once more. Arthur Bradish had just mounted his spirited steed, when the Captain made his appearance.

"Where to now, my son?" he cried cheerfully.

With a bright glance and frank smile Arthur answered:

"To Grove Hall, sir; but I shall return in time for dinner."

He rode away, as he spoke, with the sudden consciousness that his father would not approve of his love, and would much rather have him woo and win the heiress.

"He would like to have me marry a girl with money, I know, and he has taken quite a fancy to Pauline's dark beauty," he said to himself a little sadly. "But nothing in this world could ever induce me to marry a girl of her stamp, even if I had never seen my darling, beautiful Maggie. I love and honor my father above all other men, but in this matter I must please myself."

Arthur reached Grove Hall just as they were sitting down to lunch. The place looked more beautiful than ever, in strong contrast to his own dilapidated home, with its time-worn furniture, the neglected grounds, and one servant; but the young man surveyed the magnificent scene without feeling in the least envious.

"My father is so poor that he would be glad to have me marry a rich wife, and it seems almost a pity that I cannot love Pauline Somerton. This vast estate will all be hers, and a mint of money besides."

His eyes saddened a little at the thought. Pauline Somerton was standing on a little vine-wreathed porch that covered the glass doors of the breakfast-room, where they were about to take their lunch; she was looking her best, this morning, in a trailing robe of cream-colored

the region of forces that can cement even spiritualists into permanent and uplifting societies. We must go higher, to religion, which, as so well defined, deals with the most vital interests of human welfare.

Intelligent Spiritualists tire of platform tests, especially when they know that some of them are to be distrusted; they have had enough of battles between the believers and skeptics as to the genuineness of materialization; but if rightly appealed to, the insatiable thirst of the soul for spiritual food, for a knowledge of truth, for light upon the great problems of time and eternity, can be aroused; and when this has taken place, they will no longer fear a new priestcraft, they will no longer send their speakers from Dan to Beersheba and pay them so inadequately. They will say, rather, let us create in our community a holy, spiritual center, from whence shall radiate the purest and most spiritual form of the Christian religion the world has seen for hundreds of years. They will say, if in the past we have been at all cast down, our day has come. We have something to give the world; we challenge comparison with the teachings of every other sect. They will understand the value of education and character, and will demand that the man or woman they settle in their midst, side by side with the pastors of other churches, shall be properly equipped in these respects, so that he or she can do honor to so great a Cause.

"If Mr. Parker has nothing more to say, I will close by reading the quotation that I hold in my hand."

"I have nothing more to say, except to find out the views of those present by offering the following:

"Resolved, That, in our judgment, Rev. W. Stainton Moses has clearly shown that the next step in religion ought to be a union of Rational Christianity and Spiritualism in a new sect, to be known as Spiritual Christians, or Neo-Christians; that this sect should be based upon the Bible and spirit communion, and affirm the supremacy of reason, and that we heartily endorse the definitions of Religion and Christianity so ably formulated by Mr. Miller."

The motion was then put by Mr. Parker, and carried unanimously, with marked manifestations of enthusiasm. When quiet was restored, Mr. Denton read from a paper in his hand:

"In her work, 'Nineteenth Century Miracles,' Mrs. Emma Hardinge Britten says that some of her most honored spirit guides urged as a reason why she should collect materials for a history of Spiritualism in America, that, using her own words: 'The first twenty years of Spiritualism in America would complete a special cycle in the movement. During that period,' it was said, 'the work of the Spiritualists would be to conduct a stern and unyielding warfare against the world without, to revolutionize old ideas, uproot stereotyped errors, and do battle with priestcraft and schoolcraft, ignorance and bigotry; and at the close of that epoch, it was asserted, that during the ensuing fifteen years many marked changes of a discouraging character would overshadow the Cause, but that these would proceed chiefly from within, rather than from without the ranks. The worst foes of Spiritualism would be those of its own household, and the cruellest stabs directed against it would be dealt by the hands of Spiritualists themselves.'

"Still another fifteen years would be required—said the guides—before the first principles of a true science could be evolved. During that period, the phenomena of spirit communion would be silently yet surely wrested from the hands of the spoiler, and its religious teachings be rescued from the vagaries of speculative theorists in order to ground it on the rock of immutable and well-proven truth. At the close of this third epoch, Modern Spiritualism would celebrate its year of JUBILEE, and triumphantly enter upon its possession of the promised land, wherein the unity of science and religion should be fully demonstrated."

Mr. Wright at Berkeley Hall.

J. CLEGG WRIGHT, at the Boston Spiritual Temple, Sunday, May 8, in his normal condition, in speaking of human nature, said:

"The subject still stands before us—the study of human nature and its possibilities, and just for half a minute, while you get a subject ready for the lecture, in a preliminary way, in place of an invocation, I will make a remark or two."

In the first place this human nature in which we are so deeply interested is ever to be with man a primal state. We came here into this state of existence by a process of evolution. It has taken a long time to make man, and nature has made him. He is a product of an eternal series of incidents. He is nearly the last link in nature's conscious personal products. There was a man before there was a spiritual world; there was an earth before there was a heaven. The spiritual world comes after.

The soul of man is evolved, and we are going forward to that. But to day we are conditioned by a physical environment, a spiritual environment, and an organization. These are the limitations of soul-capacity to-day, and it becomes the highest work of human being to fit himself into that environment. The man that lives most in harmony with nature is the greatest man, the holiest man, the truest man. That great purpose nature has, if you will allow the word purpose where everything is mechanical—that great purpose nature has is to make the best possible, and the best possible is the highest good, the perfect will never be. There will always be something ahead. There will always be a Christ to look after, and to seek to attain the ideal. But we must strive for the best possible, the best justice, the brightest philanthropy, the widest liberty, the highest wisdom, the greatest assimilation and approximation of truth. The highest duty to our fellow-man—love first, morals and intellect after, and heaven last, and we cannot stop here any longer.

Good Words for a Good Book.*

W. J. COLVILLE lectured in the First Spiritual Temple, (Newbury and Exchange streets), on the evening of May 6, on "How to Get Well and How to Keep Well." He said that the subject was suggested by Dr. Bland's book, which bears that title. He opened with a chapter from the work, which he read in a most impressive manner;—then closing the book, he said: "That is excellent. In writing this book, Dr. Bland has done the world a real and a very great service."

It is true that Dr. Bland recommends medicines—but he prescribes no poisons. He believes in the *vis medicatrix naturæ*, or healing power of nature, and his medicines are all intended to assist the natural vital powers of the system to drive out disease, by promoting health.

This is in line with the highest thought in healing. I therefore find myself in agreement with Dr. Bland, and I can most cordially recommend his book to those who are sick, and desire to get well, and also to those who are well and wish to keep well."

*For sale by Colby & Rich, 9 Bowditch street, Boston, Mass.

Visitors from the Dead.

That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears.—Dr. Johnson.

I merely mean to say what Johnson said. That in the course of some six thousand years all nations have believed that from the dead a visitant at intervals appears. And what is stranger upon this strange head is, that whenever there is something stronger still in its behalf, let those deny who will.—Byron.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

New York.

ROCHESTER.—Stephen H. Barnsdale says: "The Spiritualists are maintaining a weekly public service."

This is their third year of the engagement of Mrs. M. B. Bligham of 58 Marshall street as their lecturer and test medium.

Mrs. Myra F. Faine of Lily Dale, N. Y., has lectured for us twice before during this year, and is now filling an engagement with us for two Sundays in May.

Both of these mediums are noble workers, and may be engaged at moderate prices to fill engagements within easy reach of Rochester and Lily Dale."

NEW YORK CITY.—John Hazelrigg writes:

"A retrospective glance at the good work done through Mrs. Williams' mediumship during the season drawing to a close, demonstrates what earnest effort and intelligent endeavor can accomplish in spite of the obstacles. I am in a position to appreciate this fact through frequent attendance at her circles."

Her parlors have been thronged with so many of that class of investigators which represents a questioning intellectuality, an earnest desire for information bearing upon the science and philosophy of Spiritualism, that her circles have been aptly designated a School of Theosophy. Mrs. Williams, before entering the cabinet, usually indulges in a few preliminary remarks explanatory of the laws governing materialization, and incidentally touching upon other matters relevant to the Spiritualistic Cause, after which innumerable tests are generally given."

It seems presumption to attempt to describe even a tithe of the many marvelous occurrences in the way of phenomena which are constantly taking place through her instrumentality. The levitation of a guitar in one part of the room, with a bell ringing from another quarter, each observable minus the presence of any visible force, while at the same time a materialized form is talking to some friend in the circle, with the voices of Mr. Cushman and Bright Eyes addressing the audience from different sides of the cabinet—this is but one of the many, many convincing manifestations. Not infrequently the entranced medium is brought from out the cabinet accompanied by a full-form materialization."

But it is the intellectuality which characterizes all the utterances emanating from this cabinet that is of such moment at a time when unversed skeptics are so prone to deride the claim of continuous evolution."

What a sublime School of Philosophy could indeed be carried on if only an organized class of earnest and intelligent sitters would commune regularly with the grand and erudite mind of Mr. Holland! Many questions could then be settled from an original source instead of relying upon the speculative theories of psychical research societies, which only give their verdict after everybody else has already settled the matter."

I prophesy that it is a question of but a short time when circles of this description will entirely supplant the Bible classes which indoctrinate so many errors of the bigoted and orthodox type as to leave but little room for human reason to develop in the right direction."

The class of intellectual mediumship of which this lady is so worthy a representative, affords an opportunity for the inculcation of these higher teachings which seekers after spiritual knowledge are only too quick to discern and appreciate, as evidenced by the large attendance at her circles during the past winter. She has brought hundreds of converts into the fold, and our prayer is for a continued development in her medium powers as affording us successive steps toward the possibility of that infinitude of wisdom which the unfolding of our spiritual natures so earnestly craves."

District of Columbia.

WASHINGTON.—F. B. Woodbury, Secretary, writes: "The following resolutions were unanimously adopted by the Board of Trustees of the National Spiritualists' Association at their last meeting in Washington, D. C.:

"Whereas, The silent messenger has entered our ranks since our last meeting, and among other shining lights has removed from the mortal form our esteemed co-worker, our beloved and honored sister, Mrs. Marion Skidmore, whose life-long service in the cause of human emancipation from every bondage of error has made her name honored wherever our cause is known, and who was especially endeared to this Association, having been for one year a hard working member of its Board of Trustees, and for the current year its honored Honorary Vice-President; therefore,

Resolved, That we have learned of Mrs. Skidmore's transition with deep emotion, for we feel that the National Spiritualists' Association, the Cassadaga Lake Association, and the Cause of Spiritualism everywhere, has met with an irreparable loss, in bodily presence, but that the rich legacy of her life of good deeds that she has left to the world is a living monument to her memory, and an example to us all."

Resolved, That while we deeply feel the loss of her physical presence, we must rejoice in the consciousness that she is released from bodily pain and suffering, and in the knowledge of her continued existence, and her interest in the welfare and progress of our cause, a cause which enlisted her life-long devotion while she was in earth-life, and receives her added support in her home of the spirit."

Resolved, That we extend to her husband, Mr. T. J. Skidmore, our esteemed and honored brother, and to her relatives and friends, our sincere sympathy in their human sorrow, and kindly remind them that the religion and philosophy of Spiritualism at their comfort and shield in this supreme hour by softening the pain of separation and the keenness of our mutual regret at her passing on."

Resolved, That these resolutions be spread on the records of the National Spiritualist Association, and copies be forwarded to the family and friends of our arisen sister and to each of the Spiritualist papers or publication."

Rhode Island.

PROVIDENCE.—B. H. Reynolds testifies to Mr. A. S. Hazard's power as a business medium and doctress.

I have traveled all over the world as a commercial salesman for twenty years, and was bitterly opposed to Spiritualism in all its branches. Last fall I was in an undecided condition regarding my business affairs. After a great deal of obstinacy on my part, I was persuaded to consult Mrs. Hazard, and she told me such wonderful truths regarding past events that I was obliged to believe what she told me concerning the business outlook for the future, although it was directly contrary to my expectations; but following her advice the results have been marvelous, and to-day I am a firm believer in Modern Spiritualism. Before using I want to relate a test of the medium's abilities. Only a few days ago, having just returned from a three months' trip, I met Mrs. Hazard, and the first words she spoke were "Why are you so worried?" She answered the question herself before I could say anything by saying that I was going to get a telegram from my firm, and that the boy was bringing it, and that everything was all right. In less than fifteen minutes the dispatch came, and was as Mrs. Hazard said."

Pennsylvania.

PHILADELPHIA.—Charles L. G. Frorer, Sec'y, writes: "The Spiritual Conference Association of Philadelphia feels desirous of giving an unqualified endorsement individually and as a Society to a worthy and most effective speaker and medium, with the object of introducing him to other societies who may desire to secure first-class talent. We take pleasure in recommending Prof. Theodore F. Price of New York, who has filled the rostrum of our Society during April with profit to the Cause of truth, and with credit to himself."

This talented gentleman came among us well recommended. His lectures cover a wide range of thought, embracing science, philosophy, history and social reforms. Prof. Price is essentially a teacher, and shows a thorough acquaintance with the scientific aspects of Spiritualism, which are so closely related to astronomy, geology and the occult, and

insuperable forces of nature, all of which his guides handle in a scholarly manner, showing remarkable versatility."

His Saturday night talks, which always preceded his tests, have been to the point, and were very interesting, adding great interest and stimulating the attendance of these meetings."

Withal, he is a gentleman of fine presence, pleasing voice and agreeable manners, all of which qualifications fit him for work in the spiritual vineyard. His work with our Society embraced a course of twelve lectures, with tests, and we believe such an effective speaker for the promulgation of our philosophy should be kept constantly employed."

Societies desiring an excellent speaker and medium will do well to secure his services. His permanent address is 230 East Nineteenth street, New York."

Maine.

BELFAST.—Mrs. A. A. Hicks, Secretary, writes: "The Spiritualist meeting on Sunday, April 28, at the rooms of the Spiritual and Liberal Union, was opened by singing 'Angel Care'; Scripture reading by Mrs. A. E. Clark; invocation by Mrs. M. J. Wentworth."

Mrs. Wentworth's address was suggested by the song, and was Angel Ministry. Angel ministry, or spirit communion, has done more than all else to enlighten humanity upon the mystery of life and so called death."

At the close Mrs. Storey of Waldo presented some very interesting thoughts; also Mrs. A. E. Clark and others. Singing and invocation closed the very excellent and profitable meeting."

Michigan.

BAY CITY.—Frank Rossman, Pres., and R. J. Eger, Sec'y, send us the following: "Dr. J. P. Thornyke of Boston, Mass., has occupied the rostrum for the Spiritual Society of Bay City, Mich., for the month of April, and we regret that he could not remain with us longer, and hope to have him with us again in the near future. The only way to build up societies is to make engagements with speakers for not less than three months, and a year's engagement would produce better results."

We most cheerfully recommend him as a gentleman and a 'labore' worthy of his hire."

THE KNIGHT OF OLDEN DAYS.

It was a knight—and a valiant knight—
And a knight of olden days,
And 'neath the bower of maiden bright
He nightly stood in the moon's pale light;
And her cheeks so red and her hands so white,
He would praise with love's own lays.
For he loved her more than he loved his life,
And he longed to make her his own sweet wife.

It was the sire—and a good, stern sire—
And the sire of that ancient fair;
And he said to his daughter, with threatening dire:
"The gallant who tussles his nightly lyre
Has the good red gold that I much require,
And I'll wed thee to him, I swear!"
And the maid replied: "I have seen him not,
But, with this, if I love him, 'I'll hark my lot!'"

It was a vow—and a maiden's vow—
Which to a stern sire made she;
"Bring hither the gallant—bring him now!
But if anything passes his lips which thou
Shalt in justice and fairly love allow
To proclaim him unworthy for me,
Then swear I, sire, by my hopes of heaven,
That my troth shall never to him be given."

It was a knight—and a valiant knight—
And a knight with dower and craze;
And he spoke in her bower to the maiden bright,
"Oh, heart of my heart! Oh, my life's one light!
With thou marry a gallant of power and might
And a knight of olden days!"
Then the sire, well-pleased, to his daughter said:
"He has spoken well and yet twain must wed."

It was a laugh—and a laugh of glee—
And a laugh of extreme amazement;
That the maiden laughed: "He is 83,
And 16 years is the age of me,
Is it meet that thy daughter espoused should be
To a knight of olden days?"

I repeat what has passed his lips, and thou
Must realize the gallant—bring him now!
And the sire, though mused, with rage and spite,
Was obliged to admit that his child was right—*Just*."

In Memoriam.

We, the members of the Meridian Truth Seekers' Association of Vt'a Ridge, sensible of the loss from the material plane which we have sustained in the passage to the higher life of our honored and beloved brother and co-worker, Mr. JOHN LINBERT, desire to place upon our records an expression of our regard and esteem for his memory, and our grateful recognition of his service to the truth; therefore, be it

Resolved, That in the transition of Mr. John Linbert to a higher sphere, we miss the visible presence of a devoted and true friend."

Resolved, That we have ever found him firm, honest, straightforward, sympathetic and kind in all positions of life true to his highest ideal, whether as father, husband, friend or co-worker in the vineyard of truth. Resolved, That the many and grand traits of character which he possessed, his benevolence, his sense of duty, and ready allegiance to his earnest desire to bear witness to the truth, proved him an eminent worker in the great truth of the philosophy of spiritualism. These exalting and endearing qualities will always dwell in our memory of him, and we will ever treasure and strive to imitate them. Although his visible presence is gone from us we know that he is still a worker with us, and a member of that noble band whose valuable work we have had demonstrated to us in many ways, which we have all felt, and are grateful to the truth."

Resolved, That a copy be transmitted to the family and friends, with the assurance of our deep sympathy. And we trust he may be with them and to inspire and uplift, to strengthen and bless."

MR. W. H. LINDIG,
MR. H. W. FIDDLE,
ALICE M. PRINDLE, } Committee.

To
Remove
That Tired
Feeling, Take

AYER'S
THE ONLY WORLD'S FAIR
Sarsaparilla

Over Half a Century
Old. Why Not
Get the Best?

AYER'S PILLS cure Headache.

MARGUERITE HUNTER.

A Narrative Descriptive of Life in the
Material and Spiritual Spheres,

As Transcribed by a Co-operative Spirit Band Combined with Chosen Media of Earth.

The subject translated through independent slate-writing, and the illustrations in oil painting on porcelain plate by spirit artists. It is not a fiction, but a narrative of real life, without a precedent in its origin or a parallel in the literature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism. The book contains 260 pages, with six illustrations in halftone and twelve pages in original independent writing, beautifully bound in blue silk cloth, stamped in silver. Price \$1.35. For sale by COLBY & RICH.

A Book which Everybody Should Read.

NORA RAY, THE CHILD-MEDIUM.

A work which gives a remarkable experience of spirit power through the wonderful mediumship of a little girl. She goes off into unconsciousness while on board ship and tells of adventures, sea and land, and by her sparkling guidance they are saved. Each page of the book is with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts. Price 30 cents. For sale by COLBY & RICH.

BUFFALO LITHIA WATER

IN NERVOUS DYSPESIA.

Wm. O. Baskerville, M. D., Oxford, N. C., Member of N. C. Medical Society, writes under date of October 3, 1893, as follows:

"About August or September of 1891, I was very much troubled with torpidity of the liver and disorder of the digestive organs; later in the fall and winter I found that my urine was laden with uric acid, and I was a victim of Nervous Dyspepsia and Nervous Dyspepsia. I tried the most approved remedies for such ailments, and consulted several of the most noted physicians of our country. Failing where I spent a period of six weeks during the summer of 1892. I was entirely restored to health; my nervous symptoms all disappeared, and my general health continued as good as at any period of my life. As a tonic, anti-dyspeptic and restorative, the BUFFALO LITHIA WATER is without a peer."

Dr. P. A. Flournoy, Charlotte Court House, Virginia.

"My Nervous System was shattered, my digestion difficult and painful, the stomach often rejecting the lightest possible article of food. I was greatly depressed in spirit, and had but little hope of any improvement in my condition. I used a diet of tea and crackers, I visited the Buffalo Springs and put myself upon the Water of Spring No. 1. I was soon conscious of an increase both of the appetite and digestive power, and at the same time of a gradual increase of Nervous Vigor. This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and returned home to enter actively upon the arduous duties of my profession. This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address."

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

Springs open for guests from June 15th to October 1st.

Its SCREW and PLUNGE LIFT for regulating

Wick; Lift Attachment for LIGHTING without removing Chimney; SIMPLICITY of Design for Rewicking, and Cleanliness combine to make the

MILLER
Lamp

SUPERIOR TO ALL OTHERS.

All parts interchangeable, any of them can be supplied, and it costs no more than the ordinary center-draft Lamp without our Patented Improvements.

EDWARD MILLER & CO.,

Mill and Factories, Meriden, Conn. 63 Pearl Street, Boston.

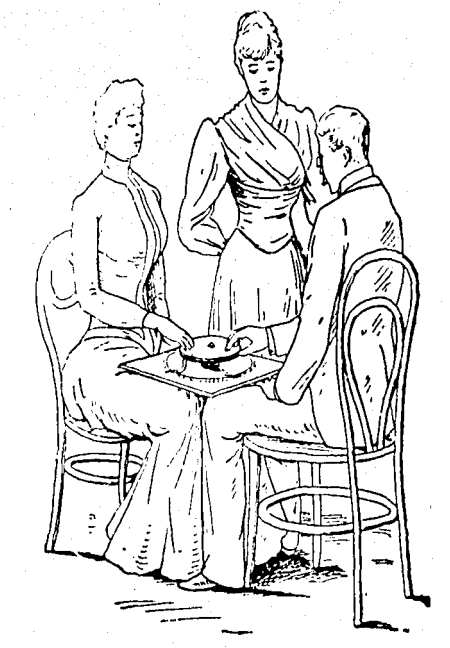
Tastes good as
it goes down, does good
when it gets down.

HIRES'
Rootbeer

makes the children rosy-cheeked,
keeps the parents healthful, helps
the old folks carry their
years lightly. A 25c. package makes
the whole family happy.

CHAS. E. HIRES CO.,
PHILADELPHIA.

The Psychograph,
OR
DIAL PLANCHETTE.



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of obtaining communications from the departed. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done more rapidly. The disk is easily learned, and when used, Price \$1.00, securely packed in box and sent by mail post paid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep on hand a complete assortment of Spiritualist Literature, Reformatory and Miscellaneous Books at Wholesale and Retail.

Orders for books to be sent by Express, must be accompanied by full or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O. D. Orders for books to be sent by mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission, respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 1 cent for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of personal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of contributor is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, MAY 18, 1895.

ISSUED 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 Bowditch Street, corner Province Street, (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

Published by COLBY & RICH.

ISAAC B. RICH AND JOHN W. DAY, PROPRIETORS.

Isaac B. Rich, Business Manager. John W. Day, Editor. Henry W. Pittman, Associate Editor.

Matter for publication must be addressed to the Editor. 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 Pierpont.

New Trial Subscriptions:

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

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

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is a record of the spiritual movement, as well as to secular reform, in behalf of our common humanity, shall receive ample support from the public at large.

A Voice from Baltimore.

A more or less condensed report of a second sermon on Spiritualism by Rev. Dr. Richard Harcourt, pastor of Grace Methodist Episcopal Church, LaFayette Square, Baltimore, appears in the morning issue of *The Baltimore American* of April 29. His subject, as formulated, was "The Fruits of Spiritualism and Christianity Compared." Knowing beforehand that he intended a malignant attack on Spiritualism, it is an easy matter to estimate the worth of his proposed "comparison." What, inquired Rev. Dr. Richard Harcourt, are the fruits of "this thing called Spiritualism"? He was willing to let its advocates make their own statement, but he insisted that the fruit they brought should not be wax fruit nor paper flowers. Then he tells us what "they tell us." It is a clear knowledge of the future life; it is that the skepticism of the age is met; it is the fact that departed friends have presented themselves and given undoubted evidence of their identity by a narration of experiences known only to themselves. And he does not like any of it; does not believe in it; despises those who hold to such things; is cross and unhappy to think he cannot whip it out of them; wants them to be satisfied with what he tells them rather than what they see for themselves.

Power to "call up the dead": exclaims Rev. Dr. Richard Harcourt, with both hands upheld to express his pious horror. [Parenthetically we must inquire where he encounters any such phrase as a claim, made in any Spiritualist book or periodical, or by any speaker on the spiritual platform. "Orthodoxy" may teach concerning a set of exorcised intelligences to whom it gives a downward abode, hence a "calling up" may be necessary; but Spiritualism does no such thing, and makes no such claim.] "Why," says he, "this is the most unblushing assumption the world [his little world] ever heard of. It is more; it is the most barefaced falsehood that was ever coined by sinful man. Power to raise the dead!" he repeats in still more shocking surprise. "Why," says he, "Spiritualists have so far shown no power to raise the living, much less the dead." Which must be intended for satirical humor, though we fail to see how. He proceeds to anathematize "the whole history of the system" as "a sliding scale from morality to immorality," which we no more see any meaning in than in his other phrase quoted. But wait; he wishes to put a question; he wants to know "how an unclothed spirit can become visible to the bodily eye, when the bodily eye is made to see only the corporal." "Is it possible to see a spirit?" he asks, "any more than it is possible to see a thought?" He probably considers that a perfect staggerer. He evidently supposes the spirit, when freed from clay, to be forever invisible, intangible, vapidous and unreal, like a thought, without form and void. [But Spiritualism teaches that that spirit has a body as real to it as its previous physical form—a body which under proper conditions can render itself visible to the human sight by the aggregation upon itself of fine particles of refined matter obtained alike from the sitters and the medial instrument present at a materializing séance.] His idea of heaven is a place far, far away, where a few un-natural beings pose on

the edges of a cloud, and sing eternal psalms. While Spiritualism teaches a natural order of progression from monad to angel.

It would be passing strange if Dr. Harcourt did not (but he does) make the "feting" inquiry—supposed by all skeptics to settle the matter as to Spiritualism—"What good?" Why is it, says Dr. Harcourt, "that with such a wonderful communion with the dwellers in another country, there has nothing new been learned, nothing on astronomy, nothing on science? And to think, too, of the grand dwellers in immortal being called from the spirit-land at the will of every little circle of fable, feelers to knock 'yes' or 'no'?" He cannot think of anything more absurd. And he lifts up his pulpit-reounding voice and demands to know what all this assumed knowledge has done for the world. Something material, external, tangible, and visible, is what he calls for. He wants to see its hospitals for the sick and suffering, and all inside of fifty years: Forgetting in his zeal that it was hundreds of years before the Christian system of which he considers himself the advocate had any of the adjuncts of material power and pecuniary prosperity of which they are the outgrowth, and to which it so triumphantly points to-day—though the primitive spirit of the Nazarene has departed from it.

The real fruits of Spiritualism, he exclaims, with rhodomontane sternness, are to be seen in the lives of those who have come under its sway. It has created a morbid, unhealthy curiosity, he declares, for unreasonably conditions and states. It never looks up, but down, from whence it receives all of its inspiration. [The whole body of spiritualistic literature, and the voice of its platform, give the denial direct to this outrageous statement, as also does the united testimony of the reverent intelligences themselves.] It never speaks of the power of God, he says, but is ever heard discoursing on the presence and power of departed spirits; it talks not of salvation, but is ever found groping for chairs, tables, slates and banjos.

Now if this is not rank materialism, we would like to know what is. Dr. Harcourt's conception of the spiritual reality as the only reality is not above that of the merest childhood. He wants to see out of the bodily eyes. He calls for more science and things of that kind. Unless he could have a whack at something, he could not be religious at all. The "I am better than thou" is his way. He must have sinners to put under his feet, or what is the use? Faith is his stock in trade, but only such faith as he is ready to furnish. No doubt he feels relieved by unloading this stuff, but he cannot suppose he has done anybody any good, much less any harm.

Dr. Newton Again.

Having followed the positions thus far taken by Rev. Dr. Heber Newton of All Souls Church, New York, THE BANNER readers will no doubt like to note the grounds of his third discourse on the resurrection of Christ. He started with the observation that it seemed to him, as an essential thought of the life beyond, that we shall conceive of a bodily existence after death. Nature, he asserted, knows no bodiless existence. The matter composing the forms may be more or less fine, but there is matter of some sort or other clothing every living thing. We may say sure that the dead, living still, live in some manner besides a disembodied existence. They have bodies of their own, though our eyes may not ordinarily see them. He believed that to be clear in the story of the risen Jesus. In his opinion, this bodily existence cannot be wholly unlike what we know ourselves, or identity would be destroyed; and it is an absolute necessity to the belief in immortality that in the life beyond personal identity shall continue. We cannot think of that spiritual body as something wholly new. Dr. Newton said: "I cannot believe in myself in the other world, if I cannot believe that my body, which I inhabit as my house, is substantially the same as that I now inhabit." When Jesus appeared to the disciples, it was with the same bodily form they had known. Are you the same that you were twenty years ago? he asked. The form is the same, the physical identity is the same, but there is not an atom in your body that was there twenty years ago, not even seven years ago. You are in a constant flux of matter, drawing from the earth and the air the material to recompose your physical body. And yet there is something which holds this constant flux of matter to perpetual identity of form. That something must be the finer form, the vital and essential substance of our bodies. He believed this fluent matter is stamped from within by the very spirit of Jesus of Nazareth. He believed with Paul that there is a natural body and a spiritual body. Paul does not say there is to be a spiritual body, but that there is one already. Then there must be in us here the germinal powers of the life to come. This inner, finer form of our bodies, even now and here in the flesh, holds the secret of its future marvelous powers; occasionally transfiguring the outer body from within, and lifting it above the laws which ordinarily enslave that outer body. There are plenty of hints of this. The residents of the East, living in the spirit, have from time immemorial demonstrated it in what we choose to call occultism. In the middle ages it was called magic.

Dr. Franklin was quoted by Dr. Newton as saying that back of every material force there was a residuum of something that defied analysis, and he added that the residuum of occult phenomena was, so far as he could see, fact—after making all allowance for fraud and deception. The scientists are demonstrating it now under the name of hypnotism. It is a fact of the day under the name of telepathy. These mysteries, and other well-authenticated powers of men, are not powers of the outer body, but powers of some inner organization, transformed by the mind. It is no longer possible to disbelieve utterly the powers of clairvoyance. God forbid, said Dr. Newton, that a dreary sleep of untold ages be our first experience of heaven.

With tenderest reverence for the ancient thought, he thinks a higher thought is given to us. Without waiting for the lapse of time, for the restoration of fleshly elements we do not need, God's hand draws the spirit forth, and there it clothes itself in a new form. And how beautiful this belief is! "When I have read over our committal service," said Dr. Newton, "and mused on the ancient beliefs, closing my eyes, I have almost seen the spirit form risen from the flesh and entered upon the new life. At the touch of death, the outer fleshly body falls away and the inner spiritual body is freed for the new life. It may draw around itself from the body which it leaves, or from the spiritual elements in the encompassing ether, the elements for a new and finer material body; or in ways in which we cannot even

dream-of—the mystery of being 'clothed upon' may accomplish itself. At the moment of death—so it seems to me—the spirit passes out of the earthly house into 'the house not made with hands, eternal in the heavens.' Every death is a resurrection. 'From every sepulchre the stone is already rolled away.'

Do we not see all this, he asked, in the story of the risen Jesus, passing without the slip of years into the new life, and then, clothing himself in a new body, revealing himself to his people, clothed not in mortality, but in immortality? And when we are with him we shall be like him.

Dr. Briggs to the Front Again.

Rev. Dr. Briggs, of Union Theological Seminary fame, has now been deposed from the ministry for a year, dating from a time closely following the adjournment of the last General Assembly. He still continues under suspension. During that year he continued to occupy a chair in the Union Seminary, which can be held only by a regularly ordained Presbyterian minister, and he has likewise repeatedly appeared in pulpits as a lecturer. A movement is now on foot among the extreme conservatives of the denomination to bring up the question of his deposition from the ministry before the General Assembly of the Presbyterian Church in the United States, which will convene on Thursday of the present week in Pittsburgh, Pa. The same date marks the twenty-fifth anniversary of the reunion of the old school and new school churches, which occurred in the same place with much ceremony, in the year 1870. The Briggs case, the relationship of the theological seminaries to the General Assembly, and the attitude of the Presbyterian Church to the graduates of Union Theological Seminary, will come up for decision.

The divided feeling will become sharply visible on the election of a Moderator, which will be the first business to be done. The practical contest will be between the liberals and conservatives. The proportion of liberals this year is greater than it has been for years. They will have a candidate of their own for Moderator. It is expected that either Dr. Beecher of Auburn, N. Y., or, in the event of his non attendance, Dr. Alexander, of the University Place Church, New York, will be their candidate. The latter has been at the head of the Briggs party in New York for five years. The conservatives will settle upon Dr. Booth, of New York City, as their candidate for Moderator. He has been foremost among the anti-Briggs fighters ever since the subject was brought into prominence five years ago.

We may confidently count on a lively time of it among these most respectable of religious teachers and professors. They have to fight as well as to pray. Their preaching, in fact, is mostly, or at any rate largely, nothing else. Take the contentions and dogmatic element away, and it would all be tame enough.

Better Roads and Iore Civilization.

Col. Albert A. Pope continues his efforts on behalf of good roads by his issue of his timely and instructive circular on the subject. He supplies the increasing demand for road news as fast as he can. In his latest circular he sets forth what has been accomplished for road reform in Massachusetts. In connection with road improvement is tree planting by the roadsides; the highway commission existing in Massachusetts is making commendable progress, of which due record is presented. A reading of the details will prove of extreme interest. The circular describes, among other matters, the progress that has been made in the laboratory work on the road building stones of the State. Maps are being made showing the location of all deposits suitable for road building. A number of towns in Massachusetts have already appropriated money to build their streets in the same careful manner as those constructed by the State, while others have purchased road machinery with the intention to extend the work on roads other than highways. No matter how much Col. Pope is interested in good roads as a large manufacturer of bicycles, the public of a long future will hold his name in deep gratitude for what he is doing to expand our civilization by making it easier to hold social intercourse.

The Origin of "America."

An edition of Dr. S. F. Smith's "Poems of Home, Country, Heaven," is in course of publication, edited by Gen. Carrington, in which occurs a *fac simile* of the centennial verse of "America," added by the poet at the centennial of the inauguration of Washington as our first President. Dr. Smith came to write "America" in this way: Lowell Mason, the eminent musician, was intimate with him, and the young poet, who was proficient in a number of modern languages, received from him several German music books, and was asked to supply English words for the best of them. The music of one of them so kindled patriotic warmth in him as to inspire him to write the song, "My Country, 'tis of Thee." The tune happens to be the same with that of "God Save the King," yet the air of our national song was not taken from the British national air. It came to pass that on the following Fourth of July, at a Sunday school entertainment, Dr. Smith, who chanced to be going by, found that Lowell Mason, who prepared the musical program, had his song upon the list. That song has been translated into more than thirty languages, and is known to the world as "America."

"To Do Good" was the practical creed of Thomas Paine, who was falsely accused by all "truly good people" of his time with doing only evil. Let us all go forward in imitating his noble example. Our sphere may be a very restricted one, but it is always large enough to contain holy thoughts and noble actions. It is possible for us every day we live to help some one in need, to comfort the despondent and downcast. There is trouble enough everywhere around us to give us an opportunity to lend some forlorn spirit a helping hand. Encouragement is needed by somebody all the time. Trouble is all about us all the time. But what we do is not to be done for the sake of being seen of men. That is a selfish spirit rather than one of self-sacrifice. We are to do good by word or deed continually, and when we are done with the activities of this world we shall receive a kindly welcome from the All-Father, who is only love. It is an error to declare that a good deed is not acceptable to Him as well as commendatory to the sense of mankind. It will never be disapproved on high, provided it is done from a pure motive.

See the call (on our sixth page) for aid for the veteran medium, Mrs. SWEET, of Hartford, Ct.

A Clerical Synoptic.

A recent sermon on the question, "Does Death End All?" was preached on a recent Sunday evening in the Baptist church in Dorchester by Rev. Mr. Vosburgh, who set out by remarking that from the earliest recorded time until now this question has been asked and pondered by all thoughtful minds. The nature of the soul is so different from that of the body that the death of the one does not argue the death of the other. Outer or external nature requires but a limited time in which to achieve perfection according to the plan, and to accomplish the end of its creation the contained principle of life can afterward do no more. It is just the reverse with man; his power of growth is without limit. Life on earth is but too brief for his needs. He is a being of limitless possibilities. In nature boundless growth would mean extinction at last, since growth saps the strength and vitality of nature, whereas in the case of man mental and spiritual growth means the enrichment of all. Each truly great soul helps to build up the whole world. No particle of matter perishes, but simply changes form. But if death ends all, then something is destroyed. Man possesses individuality; he is an uncomposed essence, and if death does end all then nature does in his case what it does in no other. To assert that he may live on as a force, but cease to live as a person, is not answering the question. The death of the body does not point to the death of the soul, and the soul is so entirely different that it seems to point to another and a higher destiny.

Spiritualism, we would suggest, reaches these conclusions, and others not indicated, in a manner more direct and emphatic.

Church Conventions this Week.

The current week witnesses the assembling of two great religious conventions—the convention of the Episcopal diocese of Massachusetts for its one hundred and tenth year, and the one hundred and seventh annual meeting of the General Assembly of the Presbyterian Church. The leading question to engage the attention of the former is the division of the diocese; but as Bishop Lawrence does not favor the plan, but the contrary, it is not probable that it will greatly excite the thought of the assembled brethren. A single vote after the discussion is likely to settle all.

In the other convention the subject of most interest to the general public will be the relation of the various theological schools of the denomination to the governing power of the Church. Those of New York and Chicago are specially under anxious consideration. The recent action of the McCormick Theological Seminary—to which THE BANNER has previously alluded—has thrown the body of the conservatives into a veritable panic.

Nothing dampens the ardor for performing utmost service in the world more than the contradictory and confusing restraints of the accepted creeds of human theology. We are all the time told that the most we can possibly do is as nothing, and that "all our righteousness is as filthy rags." Unless we swallow dogmas until we are choked with them, we are told that the very best we can do is as nothing. We might as well, then, be bad outright as to be good and do good. Honesty and self-sacrifice, according to theology, do not count. And the dogmas themselves we cannot comprehend and reconcile, while those who teach them are all the time wrangling over their uncertain and impossible meaning. Nobody can believe that God turns away from the one who, though his belief is but small, yet lives up to it faithfully and does the best he knows how. It is not common sense to think so. It is impossible to believe that a good deed, flowering and blossoming from the stem of a good and pure and charitable thought, is accounted as nothing in the sight of heaven, and is not credited to the account of the doer. If we are faithful in a few things, we shall be made rulers over many things. That is simply the law of increase, and stronger and deeper than all human creeds.

There is no room for mistaking the fact that the great trusts which are at length firmly established in this country are in full control of the people. At this present time they fairly comprehend the significance of the several combinations that govern the conditions of trade as with an iron statue. There is no possibility of escaping their power. The *Boston Post* has opened up the subject in plain and impressive way. For kerosene oil, says *The Post*, which is the great popular illuminant, people pay just about twice the price which they paid two months ago; for beef, which is the most widely favored meat on American tables, people pay an advance of about 25 per cent.; for leather, which every man, woman, and child in the country wears, the tanners and manufacturers of boots and shoes now pay a price considerably increased, and it is intimated that a rise of 25 per cent. in the price of foot-wear is to be expected. This is only the work of the combinations called trusts. It is those who are too rich already, that profit by them. Yet we have a law forbidding all such combinations, laying heavy penalty on such interference in trade. Why is it not enforced?

Challenged.

As a result of the Rev. Dr. Harcourt's recent strictures on Spiritualism (to which we briefly allude elsewhere), the Religio-Philosophical Society of Baltimore, Md., has issued a challenge to him for a public debate with Oscar A. Edgerly, the present speaker of the Society. The proposition suggested for consideration is the following:

Resolved, That the religion of Spiritualism deserves the confidence and homage of the world.

THE PHARMACY FAIR—Among the many other attractions now coming with the advent of warm days, our readers should not forget the American Pharmacy Fair, now being held at Mechanics' Building, Boston, and which closes on the 25th inst., a week from the date of the present issue. It is well worth several visits, the inducements being very general and pleasing.

Mr. and Mrs. Lohmeyer of Pittsburgh, Pa., have our sincere sympathy in the physical loss of their son, John Edward Lohmeyer. The obituary notice furnished will appear in next issue.

The report of the Annual Convention at Hartford, prepared for THE BANNER by Mrs. J. E. B. Dillon, Sec'y, has been received, and will appear in our next issue.

Hustling for the Sin-Sick Heathen.

The self-styled Christian press has just added another to its list of publications. It is called the *Medical Mission Herald*, and is to distinctly advocate the education of medical missionaries as such, the conducting of medical missions, and the supervision of medical missionaries in the field. It is to be issued in Chicago. Its circular sent us expresses the wish that we should see that the cause it advocates is "a peculiar and a noble cause," which we do in the first sense and do not in the second. The new paper claims to suggest "a cure for the body together with that of the soul." It strikes us that the medicine that will work well for both alike ought to be patented in a kind of a high low patent office. The Regular doctors are getting in their work in a new field, surely. They propose to operate on the bodies of the heathen, while the regular missionaries attend to their souls. These cant seasoned individuals say that there is a "great necessity of being able to administer to the sin-crushed soul and body." So out go bibles and Bibles together. The doctors do not mean to overlook the body, whatever happens to the soul. It makes one think of England's forcing her cheap cottons on the people of China, all in the name of civilization of course, and without regard to a wider market for their weighted goods. The sin-crushed heathen are to be pill-garlicked too. How chameleonic religion can be made!

Discontinued.

Owing to circumstances over which we have no control, the SEALED LETTER DEPARTMENT which has been conducted by THE BANNER for nearly twelve months past is hereby, and from this date, discontinued.

Camp-Meeting.

The Camp-Meeting at Seaside Park, Hyannis Port, Cape Cod, Mass., promises to be at its very first season—this year—a remarkable success. Among other attractions there will be three discourses delivered by Mr. W. J. Colville, who has expressed an especially favorable opinion of the place, and has informed Dr. Fred Henricks, of 5 Park Square, that he will be pleased to speak in August.

Last week the sale of lots of the Park was a phenomenal one—being thirty-three in number—which proves a great appreciation of this romantic and picturesque location.

Unless something unforeseen occurs, J. Clegg Wright, now occupying the Berkeley Hall platform, will speak next Sunday morning on the question, "Should not Spiritualists Apply More Scientific Methods in Their Investigation of Materializing Mediums, and Others?" The lecture will be reported verbatim, and published in THE BANNER in the issue of the 25th inst.

The birthday celebration of Mrs. H. W. Cushman occurs on Wednesday, May 22, beginning with a circle in the afternoon, a basket collation at six, and an entertainment in the evening. The affair will take place in Dwight Hall, 54 Tremont street, Boston, the admission being, as usual, ten cents. Mrs. Cushman's friends will, no doubt, respond liberally, and give her a substantial testimonial. Mrs. Cushman remains at her rooms, 30 Prospect street, Somerville, until June 17, when she goes to Lake Pleasant for the summer.

A New Musical Work.

A rare musical work of songs and music, handsomely bound in cloth and gold, has just been issued from the press by the well-known composer, C. Payson Longley. This new work is Vol. II, of "Echoes from the World of Song," and contains the same number of pages—one hundred and fifty—as Vol. I, being uniform in size and style with that number. The new volume contains, among other choice compositions, a companion piece to "Only a Thin Veil," also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of sheet music size, and will be a handsome ornament, as well as useful work for piano or organ.

This second volume has been introduced by Edward H. Phelps of Springfield, Mass., Publisher and Proprietor of *The Homestead*.

Vol. I, of "Echoes from the World of Song" was originally sold at \$1.50 per copy; it will henceforth be sold at \$1.00 per copy, fifteen cents extra when sent by mail.

Vol. II, of "Echoes from the World of Song" will also be sold at \$1.00; postage fifteen cents extra.

For sale at the Banner of Light Bookstore, No. 9 Bowditch street, Boston, and by the author.

Cheap Books.

Moses Hull authorizes us to reduce the price of his books as follows: Question Settled and the Contrast, in cloth, from \$1.00 to 75 cents; in paper covers, from 60 to 35 cents; Mrs. Hull's poems, Wayside Jottings, from \$1.00 to 75 cents; John Brown, the Medium of the Rockies, to 35 cents in paper covers, and 75 cents in cloth.

He also informs us that there are only a few copies of *The Question Settled and Contrast*, and they will never be issued again in their present form. Those wishing these books should send in now, while the supply lasts. At these prices these books should be scattered by the hundred.

Mr. Hull intends to remodel and combine *The Question Settled and Contrast*, and bring them out as one volume sometime in the future. It has been said that these two books have made more converts to Spiritualism than any other two ever written.

Aid for Mrs. Adams.

Old readers of this paper, and the Spiritualists of New England, will remember Mr. JOHN S. ADAMS, who was so long connected with THE BANNER staff. His widow is now in poor health, and needs whatever aid the kindly-disposed ones in the spiritual cause may give her. Colby & Rich have started a fund for her relief by donating ten dollars. Since our first call we have received from "Sympathy," in aid of Mrs. A., \$3.00.

Cabinets of Dr. Hodges.

Colby & Rich have secured a limited quantity of life-like cabinet portraits of Dr. Arthur Hodges, which are on sale at the Banner of Light Bookstore, 9 Bowditch street, Boston, at 35 cents each. The portraits can be had by personal application or by mail. As there are only a few on hand, it will be necessary for his friends to secure them early.

The *New York World* of May 13 chronicles that Dr. Henry Slade, the veteran medium for independent slate-writing, has been stricken with hemorrhage of the brain. He was taken to Roosevelt Hospital on the previous evening, in a very dangerous condition as to health.

It will be seen by notice elsewhere that Dr. Dumont C. Dake has permanent offices 24 East Twentieth street, New York City, and will be at the Crawford House, Boston, Thursday, June 6.

We are informed that Arthur P. Devlin, a well-known ex-preacher who is now in Boston, has become converted to the spiritual belief—the change of view occurring while traveling in Europe.

We are constantly in receipt of requests to publish Spirit Messages out of regular order. While we always endeavor to please our friends, we feel obliged to decline to advance or furnish copies of Messages out of the regular course. The consistency of our position must be apparent to every thoughtful person.

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

Paine's Celery Compound

Best Spring Remedy in the World;

It Makes People Well.



There is one true specific for diseases arising from impure blood and a debilitated nervous system, and that is Paine's Celery Compound, so generally prescribed by physicians. It is probably the most remarkable remedy that the scientific research of this country has produced. Prof. Edward E. Phelps, M.D., of Dartmouth College, first prescribed what is now known as Paine's Celery Compound, a positive cure for dyspepsia, biliousness, liver complaint, neuralgia, rheumatism, all nervous diseases and kidney troubles. For the latter Paine's Celery Compound has succeeded again and again where everything else has failed. The medical journals of this country have given more space in the last few years to the many remarkable cases where the use of Paine's Celery Compound has made people well than to any other one subject.

NEWSY NOTES AND PITHY POINTS.

Germany has struck it right on the theatre hat nuisance. A theatrical manager over there conceived the idea of posting this notice in the lobby: "Ladies over forty are permitted to retain their bonnets in all parts of the house." Headgear was thereafter conspicuous by its absence. Why will not some local manager try this on? He might safely put the limit at thirty, and find his audience bareheaded. — *Boston Post*.

[THAT FATAL LAST WORD AGAIN.]—Butler—"I may be poor, but there was a time when I rode in a carriage." Cook—"Yes, and your mother pushed it." — *Pull Mall Budget*.

"An' that's a chrysanthemum," said Mr. Dolan, deeply interested. "It is," replied his wife, who had been indulging in some floral purchase. "Well, a wonderful flower it is. If the t'ing ou'd only bark, it'd be as fine a Skye terrier ez ye'd want to see!" — *Washington Star*.

[From the Atlanta (Ga.) Constitution.]

THIS OLD COUNTRY.

Good times or bad times, we're with this country still. With her when we sow the grain, an' when we go to mill. Don't care what's in the future; we'll whistle as we go. For this old country, brethren, is the best one that we know.

The great successes of the world have been affairs of a second, a third, nay, a fiftieth trial. — *John Morley*.

Much interest will be felt by the public in the return of Rudyard Kipling to India. He has just agreed to furnish a regular contribution to the *Cosmopolitan Magazine* for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for the *Cosmopolitan* will attract the widest attention, both here and in England.

It is thoroughly proved that Moses, when he drafted the third commandment, did not foresee the existence of morning paper reporters and their right to drag a minister out of bed at midnight in order to ask him whether he preached heresy in his last sermon or not. — *Minneapolis Journal*.

Inventor—"I've hit a money-making thing at last. The preachers will go crazy over it, and it will sell like hot cakes. It's a church contribution box." Friend—"What good is that?" Inventor—"It's a triumph. The coins fall through slots of different sizes, and all dollars, halves, quarters and dimes on velvet; but the nickles and pennies drop on a Chinese gong." — *N. Y. Weekly*.

Somdech Phra Paramundir Maha Chulalongkorn Chula Chom Klao, King of Siam, has presented to the Cornell University Library a Siamese edition of the Tripitaka, the sacred writings of the Southern Buddhists. The edition is in thirty-nine handsomely-bound volumes, and is presented on the twenty-fifth anniversary of the King's reign. Only a part of the Buddhist writings have been translated; if the entire text were translated into English it would make a book three or four times as large as the Bible.

Mother—"What's the matter, Sammy?" Sammy—"Why, pop's in the next room praying for rain, and to-morrow's our Sunday-school picnic." Mother—"Oh, well, stop crying; it won't make any difference—that is—oh! shut up, and go out and play!"

Willie Stimson—"I put a pin in the teacher's chair this morning, and he was wild." Bobbie Smitten—"Well, he won't sit down in such a hurry again." Willie—"No; neither will I." — *New York World*.

The returns of the latest English football season are in. It appears that during the season there were twenty deaths from injuries received on the football field, and that over one hundred and fifty legs, arms and collar-bones were broken, beside many cases of concussion of the brain or spine, paralysis, knee-caps split, peritonitis and minor casualties. This will do. — *Ex*.

A certain small girl, who was once an unnoticed listener at a family discussion over recent public events, suddenly piped up with: "Say, mamma, is everybody wicked?" "Why, no, my child, of course not," answered mamma. "What do you ask such a question as that for?" "Only because you haven't said a nice thing about any one to-day!" The rest was silence.

No wonder the Japs succeed! In the city of Tokio there are four hundred dailies and three hundred periodicals, which are sold at from 1 to 2 cents each. The circulation of these combined publications is nearly 3,500,000.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

RHODE ISLAND.

PAWTUCKET.—John Marrs, Sec'y, writes: Mrs. Hattie C. Mason of Boston officiated for us Sunday evening, May 12. She is an eloquent and interesting speaker. At the close of the lecture she gave many remarkable tests.

PROVIDENCE.—Mrs. F. H. Roscoe, Corresponding Secretary, writes: "The People's Progressive Spiritualists' Association, Sunday, May 12, had Wm. A. Hale, M.D., of Boston, Mass., as speaker—subject, 'Where and What is Hell?' (from a spiritual standpoint). Singing by Dr. Hale; solo by Miss Johnson. Invocation and remarks by Mr. F. H. Roscoe, President and Chaplain of the Association. Sunday, May 19, our speaker and test medium will be Mrs. Nellie F. Burbeck, assisted in the afternoon by Dr. Hale.

PROVIDENCE Spiritualist Association, Columbia Hall, No. 248 Weybosset street.—Mrs. Sarah D. C. Ames, Sec'y, writes: Services every Sunday, 2:30 and 7:30 p.m. Progressive Lyceum and adult class, 1 p.m.

Sunday, May 12, Mrs. Ida P. A. Whitlock of Boston, Mass., spoke. Subjects, "Faith without Works is Dead," and "The New Heaven and the New Life"; reading and tests followed each lecture.

Sunday, May 19, Mr. Joseph D. Stiles will be here. Sunday, May 26, a memorial service in the afternoon, conducted by Mrs. C. Fannie Allyn; Mr. Joseph D. Stiles will also be with us.

W. J. Colville's Work

In New York, Brooklyn and Newark is successful as ever. The program is: New York, Union Square Hall, Wednesday and Saturday, 3 p.m.; White Cross Hall, 52 West Fourteenth street, Friday, 8 p.m. Brooklyn, Singleton Hall, 118 Bedford avenue, Tuesday and Thursday, 8 and 8 p.m. Newark, Orator Hall, Broad street, Wednesday and Friday, 10:15 a.m., Friday, 3 p.m., also.

Mr. Colville will lecture in Hartford, Ct., May 28, 29, 30, 31, and June 1. All particulars of E. M. Still, 89 Trumbull street.

Mr. Colville spoke in Waltham, Sunday, May 12, at 7:15 p.m., to a large and enthusiastic audience, on "The Coming Man and Woman." Societies or responsible individuals near Boston can still secure his services if immediate application is made for one farewell Sunday evening lecture.

The Veteran Spiritualists' Union

Will hold its annual spring meeting in Berkeley Hall, Boston, Sunday, May 19, 1895, at 2:30 p.m. All are invited. Admission is free to all. Read the list of speakers: H. B. Storer; Mr. and Mrs. H. J. Newton (of New York); Mrs. M. T. Longley; Mr. Eben Cobb; Mr. J. Clegg Wright; Mrs. N. J. Willis; Mrs. Alice Waterhouse; Mrs. Hattie C. Mason, and others. Music: Mr. Charles Wesley Sullivan, Longley Quartet.

The Committee is in correspondence with other speakers, mediums and musicians, and intends to make this the best spring meeting ever held by the Veterans.

Admission free. The annual business meeting for the election of officers, etc., will be held on Monday, May 20, at 7:30 p.m., at No. 83 Bosworth street, Mrs. J. K. D. Conant's seance room.

J. B. HATCH, JR., for the Committee.

Spiritualist Camp-Meetings for 1895.

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are to be held.

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as an occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Orion Lake, Mich.—Thirteenth Annual Camp-Meeting will be held at Island Park, St. Paul, Minn., Sunday, June 16, commencing July 28 to Aug. 17.

Lake Pleasant, Mass.—July 28 to Aug. 24.

Sunapee Lake, N. H.—Commences July 28, ends Sept. 1.

Lake George, N. Y.—Meetings begin first part of July, and continue until September.

West Bladue, N. H.—Sundays, July 14, 21, 28, Aug. 4, 11.

The Northwestern Spiritualist Camp-Meeting Association—Twin City Park, St. Paul, Minn., Sunday, June 30, continuing four Sundays.

We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.), as the announcements in this column are all printed free, as matters of reference for the benefit of THE BANNER's readers.—Ed.

"My brother, sister and myself took Hood's Sarsaparilla after we had scarlet fever. Our father has taken it for dyspepsia, and it has done us all very much good. GRACIE TREFFEN, 2 Brooks street, West Somerville, Mass."

Hood's Pills cure sick headache.

Movements of Platform Lecturers.

(Notice under this heading, to insure insertion the week week, must reach this office by Monday's mail.)

Mrs. A. E. Sheets will now make engagements to speak for societies or camp-meetings. Will attend funeral or weddings at any time. P. O. box 433, Grand Lodge, Mich.

Willard J. Hall can be addressed 1100 Morgan Avenue, North Minneapolis, Minn. Address Prof. J. Madison Allen at Spring Hill, Kan. W. Sprague is open for engagements for May and June. Camp engagements for 1895 are as follows: Chesterfield, Ind., July 18 to 24 inclusive; Vicksburg, Mich., Aug. 11, 12, 14 and 15; Delphos, Kan., Aug. 18 to 25 inclusive. He would like to make engagements from July 28 to Aug. 11. He will again serve the Indianapolis Association of Spiritualists during September, and is open for engagements the remainder of the season of 1895-6. Mrs. Sprague will accompany her husband to all the camps. Address them at Newland Forest Avenue, Jamestown, N. Y.

Rev. J. C. F. Grumbine will be in Rochester, Ind., to fill a return engagement, and during June he will serve the Spiritualists of New Boston, Ill., Sterling, Ill., O. Ia., and Muscatine, Ia. He has September, October and November open for societies and friends in the West; also April, May and June of 1896. He will be in the East January, 1896, and would be pleased to make engagements for Sundays and week-days. Address Rev. J. C. F. Grumbine, Geneseo, Ill.

Lyman C. Howe will answer calls for June. Address him at Fredonia, N. Y. His camp engagements are: Cassadaga, July 14 to 20 inclusive; Maple Dale, (Mantua Station), July 25 to Aug. 2; Island Lake, Mich., Aug. 10 to 17; and Lake Brady, O., Aug. 20 to 25 inclusive. He is free for dates between July 20 and 25 and Aug. 2 to 9, and after Aug. 25 to September, and for Sunday, Aug. 18.

Frank H. Roscoe, of No. 161 Broadway, Providence, R. I., is the first among the spiritual practitioners to accept and adopt the title of Minister of Health, which Wm. Foster, Jr., suggested in place of "M. D." or "Dr." in last week's BANNER.

L. V. Moulton is engaged as follows: May, at Grand Rapids, Mich.; June 9, Texas, Kalamazoo Co., Mich.; June 15, 16, Orion Lake, Mich.; July 2, Board meeting National Spiritualists' Association, Washington, D. C.; July 21 to 25, Lily Dale, N. Y.; July 28 to Aug. 3, Clinton, Ia.; Aug. 6 to 9, Lake Brady, O.; Aug. 11, Devil's Lake, Mich.; Aug. 12, Annual meeting Michigan State Association, Lansing, Mich.; Aug. 18, Haslet Park, Mich.; Aug. 31 and Sept. 1, North Collins, N. Y.

Dr. Henry Rogers has leased a residence at 233 West 52d street, New York City, where he expects to be located permanently; except during July and August, when he will be at his cottage at Onset, Mass. Investigators are cordially invited to call.

Frank T. Ripley has just closed a successful engagement at Milwaukee, Wis., of two months, and has gone to Waukegan, Wis., for May, where all letters can be sent. Mr. Ripley, we are informed, has made many friends in Milwaukee, and will return there next season. He will be at Grand Rapids, Mich., in June, at Lake George Camp-Meeting, N. Y., July; Lake Brady, O., in August.

Celia M. Nickerson's address is now at 944 Front avenue, Buffalo, N. Y.

Frank E. Healey will accept engagements to speak for Spiritualist societies and for camp-meetings. Address him 16 Union Square, Somerville, Mass. Of him Bro. Eben Cobb says: "Being a true speaker, and well informed in regard to theological and ethical movements, I think any of our societies making engagements with him will be more than pleased, and I cordially recommend him to their notice."

Prof. J. Madison Allen is now under engagement with the Society at Lincoln, Neb., and retains a very lively interest. He spoke at Eureka, Kan., April 20, 27 and 28; at Springfield, Kan. (funeral discourse), April 29. Address still June, 304 South Nineteenth street, Lincoln, Neb.

Mrs. Julia E. Davis spoke and gave tests in Fall River, Mass., May 6; Malden, May 12; will speak in Lynn the 14th and 15th; Fall River, the 26th. Would like to hear of engagements for the month of June; home address, 40 Dickinson street, Southwick, Mass.

Harlow Davis, platform test medium, is in liberty for Sundays, May 26, and June 2. Societies in vicinity of New York can address him at 151 West Sixteenth street, New York City.

Maggie Walte can be addressed for engagements during the month of May at 1838 California street, Denver, Col.

J. Clegg Wright, after a two-months' engagement in New York City, is as noted elsewhere, speaking in Berkeley Hall, Boston, during May; he is at Lake Brady, O., July 4; the last Sunday in July and first in August at Chesterfield, Ind.; the second Sunday in August at Cassadaga, N. Y.; the third at Lake Pleasant, Mass.; he then finishes the camping season at Queen City Park, Vt. For a few months during the season of 1895-96 he will accept calls for engagements. Address him at Amelia, O.

Special Notice.

W. J. COLVILLE will hold a reception and give a farewell address on Monday, June 3, at 105 Munroe street (off Warren), Roxbury, Mass., at 8 p.m.

Many friends are desirous of showing their appreciation of his valuable teachings and the good they have derived from them in a practical way, therefore it is decided to present him with a type-writer, for which \$100 is required. His literary work and correspondence are of such magnitude that this is deemed the most suitable present.

All friends desirous of contributing to the same will kindly address Mrs. F. J. MILLER, 105 Munroe street, or The Colby, 18 Huntington avenue, Boston.

It Never Fails

to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

ADAMSON'S Botanic Cough Balsam

More than 10,000 Testimonials have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected. Prices, 35 and 75c. a Bottle. Sold by all Druggists.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. J. A. S.

John Wm. Fletcher, 108 West 43d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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.

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily doubled.

That Tired Feeling

HOOD'S Sarsaparilla

Makes the Weak Strong

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

Be sure to get Hood's and only Hood's. Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

ASTROLOGIST.

MRS. M. WEBB, from New York, can be consulted daily from 9 a.m. until 5 p.m.; also Tuesday evenings, Health and Business a specialty. Reserved Saturdays from 3 p.m. until Monday, 10-30 a.m. 336 Columbus Ave. Readings, \$2. May 11.

Magnetic Institute of Psychometry.

A RARE OFFER. Send lock of hair, name, age, sex, one leading symptom, and \$2. in stamps, and get a free diagnosis by spirit power. F. SCHERBERGER, M. D., Manager, Graduate of Michigan State University, Grand Rapids, Mich. 4w* May 11.

Adelaide E. Crane,

443 SHAWMUT AVENUE, Boston. Wednesday and Sunday, at 8 o'clock; Saturday, 2-30. 4w*

Emma F. Odiorne

Will give Psychometric Readings and Delineations by mail. Terms \$1. 1088 Washington st., Suite 9, Boston. May 18. 2w*

THE FITCHBURG R. R. CO. will commence the sale of the regular excursion tickets to Lake Pleasant and return June 1st, good to return until Oct. 31, 1895, and sale of the special \$2.25 tickets July 15, good to return until Sept. 1st.

The annual 3 per cent. assessment, when due, must be paid to the Treasurer of Lake Pleasant Association. Will commence pumping water May 20th. Every person, when supplied, must pay for the season in advance. Per order Trustees Lake Pleasant Association, Lake Pleasant, May 8, 1895. NOBLE HOPKINS. 6w

MRS. ANNA BRICE, Scientific Massage, 170 Shawmut Avenue, Boston. 9 a.m. to 9 p.m. May 18. 1w*

TO LET.

A Large Front Room in Banner of Light Building. For particulars and terms, apply at Bookstore, No. 9 Bosworth street, Boston, Mass. Feb. 16.

SPECIAL ANNOUNCEMENT.

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 aid and our behalf. COLBY & RICH, Publishers.

THE OCCULT FAMILY PHYSICIAN

AND Botanic Guide to Health.

Containing a description of many American and Foreign Plants, and their medical virtues, with the Cause, Cure, and Prevention of Disease, to which is added an explanation of the hidden forces in nature; with a large number of the latest receipts. The experience of twenty years' practice.

BY MRS. ANTOINETTE MATTESON, France and Healing Medium.

This is the Medicine of Nature. Cloth, pp. 317; price \$2.00. For sale by COLBY & RICH.

Star of Progress,

WRITTEN AND COMPILED BY MR. HENRY W. SMITH.

A Fine Collection of New Devotional Music for Congregation, Quartet or Choir.

Lycum Songs, Marches and Responsive Readings; together with beautiful select Poems and Hymns; also original Music, with words, for dedicatory services, and miscellaneous and children's songs for home entertainment or concert. The most complete book of its kind ever issued.

Fine paper, pp. 363, elegant print, and handsomely bound. Price \$2.00. For sale by COLBY & RICH.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Boston; also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists generally. Apr. 27.

People oftentimes get Bilious—having livers in bad way; and they sometimes, too, get Billious—having bills they cannot pay; Often physical conditions for lean pockets are to blame. When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

That Tired Feeling

HOOD'S Sarsaparilla

Makes the Weak Strong

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

Be sure to get Hood's and only Hood's. Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

Be sure to get Hood's and only Hood's. Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

ASTROLOGIST.

MRS. M. WEBB, from New York, can be consulted daily from 9 a.m. until 5 p.m.; also Tuesday evenings, Health and Business a specialty. Reserved Saturdays from 3 p.m. until Monday, 10-30 a.m. 336 Columbus Ave. Readings, \$2. May 11.

Magnetic Institute of Psychometry.

A RARE OFFER. Send lock of hair, name, age, sex, one leading symptom, and \$2. in stamps, and get a free diagnosis by spirit power. F. SCHERBERGER, M. D., Manager, Graduate of Michigan State University, Grand Rapids, Mich. 4w* May 11.

SPIRIT Message Department.

SPECIAL NOTICE.

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

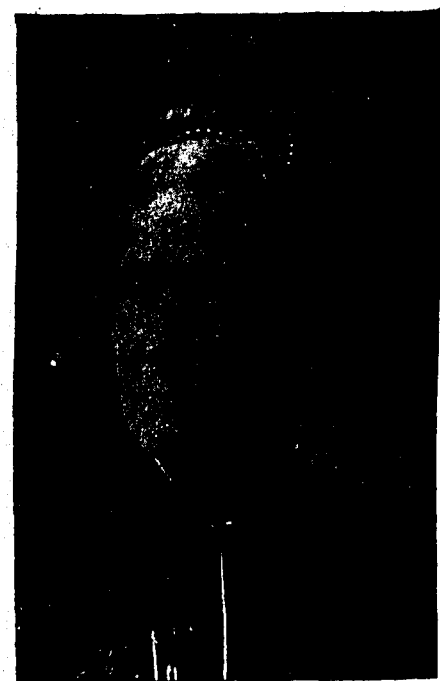
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves our friends in earth-life, so far as possible, to place natural flowers up on our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, pertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Jan. 25, 1895.

Spirit Invocation.

Our Father who art in heaven, may peace, love and charity abound in the hearts of thy children on earth, even as in the hearts of thy children in higher spheres of existence. May sympathy with our brothers and sisters in distress be made a prominent trait in our characters. While we appreciate the value of self-reliance and its proper cultivation, may we never forget to extend a helping hand to the weary who struggle bravely though falteringly over the rough and rocky pathway of earth-life. Awaken in our hearts a desire for better and holier things. Quicken our spiritual perceptions, broaden our range of mental vision, and open our souls to a reception of divine truth.

Oh! thou who art all love and beneficence, send thy holy, ministering angels from realms where harmony and peace abound, to influence our lives and guide us on our often dark and thorny way. May they teach us to bear our seeming afflictions in a humble and childlike spirit, and may we seek to learn the lesson every discipline contains, for thereby are our souls best unfolded and developed. In our daily contact with our fellowmen may we seek to discover only their best qualities of mind and heart, or those which are the most congenial to us; and may we so live every day that those about us shall feel they have been benefited, even though it be but in the slightest degree, by the influence emanating from us.

Be with us during the services of this hour, which we pray may be acceptable in thy sight, and may thy blessing rest upon us now and evermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Walter Wood.

Good morning, Mr. Chairman. I have been one of the attendants at this hall very often, and I feel to say that I have gained a great deal of light by listening to what other spirits have said.

I have asked several times for the privilege of reporting here, that some who are rather skeptical on this side of life, might be given proof of my existence, for if I live after the death of the material body, others live also; and not only that, but I desire to let them know we are with them constantly.

The spirit-world is anxious for mortals to learn more of what lies beyond the veil that separates this world from the spirit-world, but in this, our labor of love, you must meet us part way; for you understand, Mr. Chairman, that if you were to do a certain piece of work in which you required assistance, you could do it much better if the other party understood what was expected of him. Therefore, with us we feel that when mortals understand more of the conditions by which we have passed through the portal termed death are governed, they will work with instead of against us, as they so often do through a miscomprehension of our methods of communicating.

In Waterbury, Vt., some dwell who knew Walter Wood.

We are all of one great family in one sense, I have learned, and when mortals also learn this there will be less wrong done, less trouble and trial in this life. I do not mean to come here to dictate to people how they shall live, for it seems to me that each one's conscience should be the dictator; but when we see the mistakes others are making, we can't help speaking a warning word now and then.

Nathaniel stands beside me and wishes to be remembered to the few friends, for a large portion have passed to the spirit-world. Sarah is here, too, and Jerry.

I wish to say to the friends that we shall all meet again where no inharmonious pervades the spirit.

[To the Chairman:] I am greatly obliged to you for listening to my words.

Charles Winkley.

Mr. Chairman, I have been asked mentally a number of times by my friends to speak here, and father and mother will be glad to hear a word from us—yes, there are two of us here, for Arthur and I are almost inseparable.

I do not forget that terrible hour when I passed away.

My brother Arthur and I went out for a little sail in a boat I had constructed myself, and which was safe enough, but the waters proved treacherous.

Poor father's and mother's hearts were wrung; but as they realize now that we are not dead but only passed on, they feel better. Had they not gained consolation through the teachings of Spiritualism, I know not whether they could have survived the shock of losing two sons in a watery grave.

Father, you came near losing all you had. Fred was determined to come with us, but we drove him back, being the youngest, and it seems to me now there must have been an Over-Ruling Power that prevented his following us.

Salisbury Beach was our summer resort, and here was where this took place. I often visit the spot, for it is now quite a number of years since that fatal hour.

Father, I wish to direct my words more particularly to you, for always it was "father" with me and "mother" with Arthur.

Aunt Net stands beside me, and wishes to be remembered to all. She feels troubled at times, for she carries Frank in her mind as you have carried us.

I would not have thought when in the mortal that I would ever come into this room and give a message, for I was not used to speaking in public, being a mere boy when I passed on.

Father, you have communed with me in days and months past, as I have told you, and sometimes I have made myself known in a hall when I could get into the atmosphere of a medium.

I have both limbs perfect now, and it would be such a pleasure to you to see me walking about as easy as Arthur.

We knew of the sickness that came to you, father, and mother feels such anxiety when there is sickness. Dear mother, don't think I am addressing father wholly, for these loving words are intended for you all.

Grandfather Abbott stands here wishing to be remembered, and grandmother is beside him.

It is very pleasant, Mr. Chairman, to speak a word for others who are not permitted to speak for themselves.

Grandfather Winkley comes too, and grandmother stands back of him.

Father, I have an interest in boat-building yet, and am attracted where I can see the work going on.

Cousin Carrie wishes to be remembered to her mother.

My name is Charles Winkley. I passed away at Salisbury, Mass. My father and mother live at South Lawrence. I also have friends in South Boston.

Lizzie C. Reed.

Mr. Chairman, I have come what you would call a long distance to give a few words, hoping they may reach some loved ones yet upon the earth-plane. I do not quite understand how to take control of the medium's brain, but I suppose I must learn by the aid of others and the good guide.

A few friends of mine still remain in Crawfordville, Ga.

James, I know you have often thought, "Lizzie, are you with me? Is it possible you have known of the changes that have come to me since you passed on?" Yes, when upon the earth-plane I have known all, but not when in my spirit-home.

I am happy in the spirit-world, where there is naught to bring inharmonious and strife. It is a pleasure to watch the little children, so happy in their play. The good heavenly Father provides a home for every little waif, and none are uncared for there. I wonder that mortals weep so much at the loss of their little ones, and I think they would be more reconciled if they would but remember how much the children escape who pass to spirit-life early.

James, you have often felt, "How I wish I could know Lizzie or Nellie, or some one, is here." That thought we have been conscious of, and William has spoken the same.

I am satisfied with what has been done, and all the changes that you have made. I would say of the other that I bring her a sister's love, and in spirit I shall gladly and warmly welcome her. Lizzie C. Reed.

Lucy J. Hill.

It is a pleasure for me to speak here to-day, for I have loved sisters who are waiting to receive a word from me. I have never spoken here before, but I have been a constant visitor at these meetings, and I have often thought, Mr. Chairman, when on my way to a circle that perhaps there would be an opportunity for me to send a message now.

Dear sister Frank, I know what you have passed through—I know it all. I have been a nurse, I might say, for you as you were for me, and I have been to Olive and Roenna. It will not be long before another will join the happy number.

I want to say right here that Ann is growing out of the condition which she was in when she passed away. I want to say also that Freeman and Uncle Reuben are here listening to my words.

Frank, you remember well how much we used to speak of these things, and say if they were true how happy we should be; and in the little gatherings we used to say mentally, "Mother, father, if you are here, why can't you make us know it?"

Frank, you often say, "Lou, I shall be glad to see you again." I often find you thinking thus of us who have passed on.

Dear Aunt Annie sends loving words to you all, and would like you to know we are together—not all the time, but whenever the desire overshadows us.

Dear sister, what I learned while in the mortal has aided me very much, and also makes it much easier for me to come into your atmosphere.

Uncle Reuben, the Doctor, says often how pleased he is to know he is learning something all the time. He speaks frequently of those he knew in Jamaica Plain, Mass., and adjoining places, and also in Lowell, and in Springvale, he was well-known.

I am very happy in my spirit-home. I find it is a life of activity, and not one of eternal rest, as some think.

Dear "little" Belle, as we called her, but now grown to womanhood, is here. Minnie is with me much of the time; she is all right now.

Dear sister, be cheerful, be patient a little while, and we shall clasp hands again. As mother has said, we two were more strongly united than mortals could realize by seeing us.

Now I am going to speak to you, Olive. I know there are many things to mar your happiness, but you are not an exception—look at poor Roenna.

[To the Chairman:] I send this message to my dear sisters and friends in Springvale, Me., I also send warm greeting to Frank J. Lucy J. Hill.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES, through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

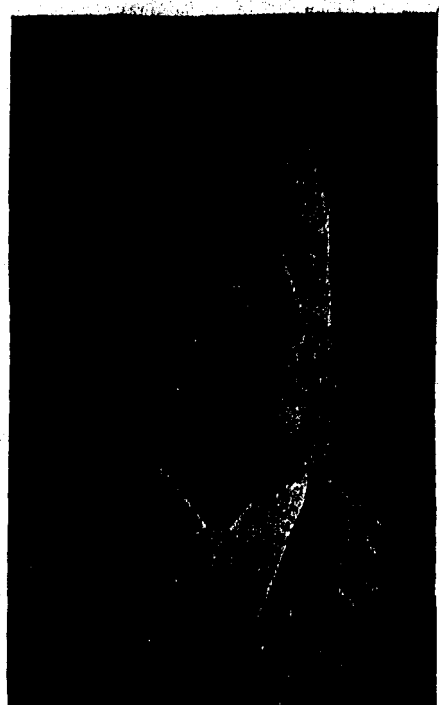
Jan. 25 (Continued).—Thomas S. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George T. Smith.

Feb. 1.—Chester A. Merrifield; Willie Hawkins; Rev. Samuel B. Kelly; Samuel Prentiss; James H. Ewings; Alice R. Dearborn; Robert J. Campbell; Artemus L. Ford; Annie Louise McIntyre.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here unmentioned—will appear in their order as to time.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By A. A.] I understand the spirit, as distinct from the soul. Is the ego synonymous with spirit, or is it the soul, or is it distinct from either? From whence and what is the ego?

Ans.—The term ego properly refers to whatever may justly be regarded as the true and permanent individual.

The famous maxim of Descartes, "I think, therefore I am," suggests at once an unchanging, thinking principle, which, despite every change which may occur in its expressive vehicle, remains absolutely itself, undisturbable by variations in environment.

As to the origin of the essential individual or enduring ego, it is impossible to say when or how it originated; this is a task no philosopher of renown has ever essayed to accomplish.

The soul is an entity within the infinite universe, and for all we know to the contrary, it is beginningless and endless. An intelligent idea of human immortality, using the word in its strict sense, forces us to the decision that whatever is destined to everlastingly perish as an individual conscious unit, must be in nature an absolute simple, for whatever is compounded of elements or parts can be disrupted.

At any time in our experience we are liable to so far identify our permanent selves with our transient experiences as to believe ourselves dependent in some way upon our instruments for existence, and this thought is not of necessity erroneous, if we do but keep clearly in mind the fundamental difference between existence and subsistence, which is generally overlooked.

We are substantially immortal; our existent state is a more or less perfect declaration or manifestation of our subsistent containment. Whatever enables any one of us to say perpetually "I am I," despite all organic and circumstantial changes, is the veritable ego, or divine soul of man, called in Sanscrit ATMA, the first and the last, the enduring selfhood which cannot be changed or injured by ravages of time.

Q.—[By Charles Bullock, Philadelphia.] Is there not a limit to the human ego? Can we do exactly as we wish or desire at all times?

Ans.—Is not the relative size of any organ of the body or mind—when in a normal condition—the measure of its power, all other things being equal? And if so, is not the will-power of the individual limited in degree according to the size of the organ through which it manifests itself? That is to say, can we consistently expect perfect conduct from an imperfect organism? Is not man's will or desire always determined for him by causes beyond his control?

Do we create our dispositions, our desires or our wills, or any part of ourselves? If not, do not all do exactly as they must under the circumstances, all things considered? Is there not in different individuals as much difference in the degree of strength of mind (or will) as of physical strength? If so, can all be equally good or moral, any more than all can be equally strong physically? Does not and must not the conduct of each and every individual correspond exactly with his or her organization? That is to say, can we consistently expect perfect conduct from an imperfect organism? Is not the disposition or character of the individual determined by which portion of the brain preponderates, whether the coronal or the basilar, the posterior or the anterior?

We hear much about self-made men and women, but is it true that we really do make ourselves what we are? or are we molded by circumstances and conditions of environment?

In fact, is there any such thing as "Free Will"?

A.—Any attempt to answer so many questions in one word surely be futile, unless an elaborate discourse, or rather series of discourses, were given, in which to elucidate if possible the tremendous age-old problem of foreordination and free will.

In the few words which are here possible we can but give our best and most decided reason for strenuously objecting to what is, in our judgment, the completely upside down argument which is a leading feature of the essay under review.

We most emphatically deny in the first place that size determines strength, intelligence, or anything else of vital importance. Quality, not quantity, is the important thing.

If mere size were so desirable in nature, then the largest creatures would be the most useful and intelligent, and the biggest men and women the healthiest, and every way best conditioned.

Worship of size is a relic of some of the oldest and most repulsive forms of idolatrous adoration extant: this was abundantly proved by a comparison of the many kinds of images exhibited in the Anthropological Department at the World's Fair.

Our second point of total disagreement with our present questioner concerns the assumed changelessness of the human organization; the assumption that we are compelled to retain our present condition of organic development is unscientific in the extreme, and can be proved fallacious.

We are not attempting to cast a slur upon phrenology, but every experienced phrenologist knows that brain-development can be affected by mental processes to the extent of completely remodeling an at present undesirably fashioned head.

Thought acts upon brain, thence upon and into the entire organism, so that cranial diagnosis may at any time reveal present conditions, but does not in the least interfere with the fullest acceptance of an intelligent theory of mental science as applied to conquest over inherited and subsequently acquired limitations and imperfections of all sorts.

There is no doubt a primal question referring to the origin of will in man, viz.: What is the first cause or genesis of will? Theologians may be right at last in tracing the essential good-will of all mankind back to its source in Deity; but the questions we are asked to answer are some of them quite irrelevant to this parent inquiry, which must be treated alone, as en-

TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

tirely distinct from the many queries concerning the relations of mind and organism which are perpetually recurring. Our philosophy is broadly and definitely as follows:

Every human being contains a potential will strong enough, when acknowledged and exercised, to command and create circumstances, and so conquer fate and fortune, that he or she who expresses this will is no longer servant, but has become master with regard to all things contained in the earth or connected with it.

The royal up-hill path which every candidate must tread ere the neophyte becomes initiate, consists in successive steps of conquest over all that is implied in the phrase "circumstances we cannot control."

Right enough you are when you say that we cannot all swim through the circumstantial tide as yet, but we can learn to swim.

We can grow strong enough to buffet gales which at this hour would overwhelm us. Though growth is gradual and continuous, it is only through individual effort that an individual grows, and as he grows mentally and morally, so does he express that growth in new brain conformation, and ultimately in an entirely regenerate physique.

Experiments are now being successfully conducted in many places which positively prove that brain-changes are made by appeals to intelligence resident within the individual, whose brain requires alteration to render it a fitting instrument for its owner's mind.

We emphatically deny every implication to the effect that our organisms need remain as they are, and that we must be governed by them.

Charitable judgments are good, but charity must turn to humane, intelligent, educational measures for the elevation of the imperfect, if it would fulfill its mission and be forever distinct from idle, depressing fatalism.

WAITING FOR THE ANGELS.

Waiting through days of fever,
Waiting through nights of pain,
For the wait of wings at the portal,
For the sounds of songs immortal,
And the breaking of life's long chain.

There is little to do for our dear one—
Only to watch and pray—
As the tide is outward drifting,
As the gates of heaven are lifting,
And its gleam is on her way.

The tasks that so often taxed her,
The children she held so dear,
The strain of the coming and going,
The stress of the mending and sewing,
The burden of many a year.

Trouble her now no longer,
She is past the fret and care,
On her brow is the angel's token,
The look of a peace unbroken,
She was never before so fair.

You see, she is waiting the angels,
And we—we are standing apart,
For we there are loss and sorrow,
For her is the endless morrow,
And the reaping-time of the heart.

—Margaret E. Sangster, in *The Household*.

Camp-Meeting Notes.

To the Editor of the Banner of Light:
We wish to announce through your columns that the Northwest is to have a camp-meeting this summer, to commence Sunday, June 30, and continue four Sundays.

We have organized a stock company, with Dr. Aspinwall President, and a board of directors of solid business men. None of the officers were active workers in the past society, and the company is new and independent of the old Northwestern; organized on a sound financial and legal basis, with one thousand shares of stock with a par value of ten dollars, and the arrangements for coming and future camps well under way. We are confident of the successful outcome of our efforts.

The company is known as "Northwestern Spiritualist Camp-Meeting Association." The meeting will be held this summer, on the same ground as last, at Twin City Park, between the two cities; a five cent fare from each city will bring all within a short distance of the gate. The grounds are also near the State Fair Ground, where each year large meetings are also under way during the same month.

Twin City Park joins beautiful Como Park of St. Paul, a three hundred acre park, surrounding a picturesque lake, and a park where the skillful hands of the landscape gardener have added to the natural beauty of the view, while some of the finest bands of the country are daily employed in adding to the enjoyment of the thousands who visit Como.

Minnesota is a pleasant and healthful summer resort, called "The State of Lakes," because of the many beautiful lakes. The average Minnesota July contains a few warm days, but cool breezes, and cool, comfortable nights, as a rule. The heavy rains that have fallen during the past week give promise of a very different and far more pleasant summer than the severe drought allowed last year.

To mediums we would say, aside from the pleasure of a month in Minnesota, that we are situated almost in the center of a population of five hundred thousand people, congregated in the twin cities and suburbs, and that the broad prairies of Minnesota, Northern Iowa and the Dakotas, look to our Camp as the summer home of our Cause in the Northwest.

All mediums of every phase, who are developed in special power to the point of successful work, will find a good field and undoubted success with us.

We have secured some excellent talent, and wish to correspond at once with all phases of mediumship, as we have but a few weeks in which to perfect our program. (Will F. M. Tabor please send his address?) The management will give especial attention to the comfort of all who come among us.

To our patrons we would say, we need at once the addresses of all who wish programs sent to them.

We will cheerfully answer all questions, and as promptly as possible in regard to our arrangements.

If you are disposed to assist in the good work we shall be glad to hear from you at once, as we have shares in the Company to issue.

Everything will be arranged in a business-like way for the comfort and convenience of the guests. This year is the test. If you wish a permanent Camp in the Northwest, give us your earnest work, and help to make it permanent.

DR. ASPINWALL, Pres.,
2433 Fifth Avenue, South Minneapolis, Minn.
ALLEN F. BROWN, Sec'y,
5156 Manhattan Building, St. Paul, Minn.

False Economy

Is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Company, New York.

May Magazines.

THE METAPHYSICAL.—The opening paper, "The New Psychology," by J. Elizabeth Hotchkiss, will set people to thinking and discussing. "Intuition and Divination" is by Alexander Wilder, and is exceedingly valuable in deciding the two subjects. "Steps in Occult Philosophy" is from the pen of Alexander Fullerton. "Two; the Chinese Being," is by Prof. C. H. Bjerregaard. Abby Morton Diaz has her fifth article on "The Religious Training of Children." W. J. Colville's paper treats of "Moral Healing Through Mental Suggestion." Isabel F. Jones closes the magazine, except the well-conducted editorial department, with a short paper on "Thought Direction." "The World of Thought," with editorial comment, is one of the strongest features of the month. The Metaphysical Publishing Co., 503 Fifth Avenue, New York.

PLANETS AND PEOPLE.—This number contains an article touching the ancient Magi, the Pyramids and the modern Magi, giving an exposé of the meaning of the revival of Oriental or occult studies, revealing some of the salient points to be considered by the seeker after light and wisdom. Astronomy Lesson No. 5 treats of the weather, and the uncertainty of prognostications in connection therewith. The selections for this month are from the brightest philosophical and poetic minds. Seedtime and Storm sheet completes the work for the month. Ormsby & Sprague, Chicago, Ill.

THE COSMOPOLITAN.—The current issue, among other papers, has "Great Railway Systems of the United States," by J. B. Walker; "The Pleasant Occupation of Tending Bees," W. Z. Hutchinson; "Ceremonial Dishes in England," Esther Singleton; "Saleswomen in Great Stores," illustrated, Mary P. Whitman; "A Charming of Men," T. C. Crawford; "Is Polar Research Remunerative?" Edgar W. Nye. The poems, departments and other articles, including the serial, "The Three-Stranded Yarn," by W. Clark Russell, are all well presented. The illustrations, which are exceedingly numerous, make the number specially valuable. Cosmopolitan Co., Irvington, New York.

THE REVIEW OF REVIEWS.—The special features are: "Conventions and Summer Gatherings of 1895"; "The Art of John La Farge"; a character sketch of "Sir John Everett Millais, Baronet; and the Romantic Marriage and Political Career of the Rt. Hon. H. Asquith, England's Home Secretary." The regular departments are admirably cared for. The Supreme Court of the United States is presented as a frontispiece, giving faithful portraits. Interesting events in the world during the past month have afforded Editor Stoddard excellent opportunities to give much valuable information and interesting reading. The Review of Reviews, 13 Astor Place, New York.

THE QUIVER.—This religious magazine has a large variety of entertaining matter, interspersed with illustrations, well executed. The serials, "The Fortunes of Salome," "A Silly Creature," and "Angus Vaughn's Widow," have good installments. "How the Fine Was Paid" is a pretty, short story by Maud R. Hall. "The Ideal Husband and Wife" is by Rev. E. J. Hardy. "James Tremaine—Artist," is by Albert E. Hooper. There are several other stories, poems and sketches. The Cassell Publishing Co., New York.

CASSELL'S.—"Bench and Bar" is the opening paper, and describes a stroll through the English courts. "Anna" is a tragical tale. "The Voice of the Charnier" is continued through several chapters. "A Novelist's Training" is a talk with S. R. Crockett. "The Mysterious House of Coplington" is a thrilling story. "In a Sledge Through Fabled Russia" gives reminiscences by E. W. Cares Brooke. "Cececa's Choice" is one of Grant Allen's short anecdotes. The departments are all well cared for. The Cassell Publishing Co., New York.

THE HUMANITARIAN.—E. Symes Thomson, M. D., has the opening article on "Evolution and Heredity," followed by "The Problem Play," in answer to the query: "Should social problems be freely dealt with in the Drama?" answered by several competent persons. The editor has a paper, "Purchasing Power," and Evelyn M. Lang contributes on "The Position of Swedish Women." There are other interesting papers. Published at 302 West seventy second street, N. Y.

THE ARENA.—Prof. Frank Parsons, who writes "The People's Highways," appears as the frontispiece in the May number. Rev. T. E. Allen writes on "The Clairvoyance of Mollie Fancher." E. P. Powell on "Should War Be Abolished?" Henry Wood, "Human Evolution" and "The Fall," and there are articles by John D. McPherson, James Relf, Jr., C. H. Buell, Adeline Knapp, Editor Flower, Robert Stein, R. I. Hemphill, Rev. F. B. Vrooman and others. The Arena Publishing Co., Boston.

THE KINDERGARTEN NEWS.—If Kindergartners knew the value of this magazine the circulation would increase many fold. Every issue bears the impress of improvement. The current number has a fine portrait of Mrs. Susan S. Harriman, one of the best cultured women engaged in the work of educating the little people, as the sketch well shows. There is also a large amount of family reading matter which is useful and interesting. Heads of families, gatherers of libraries, would do well to have this magazine constantly at hand. Milton Bradley Co., Springfield, Mass.

THE NEW ENGLAND KITCHEN.—"Luncheons for School Children," by Ellen H. Richards, is a very readable article. Mary J. Lincoln has a sketch of Mrs. Dearborn. Henrietta L. Rowe makes "Suggestions for Children's Parties." There are many other practical papers treating of domestic economy. The New England Kitchen Publishing Co., 7 Temple place, Boston.

THE HOUSEHOLD.—The variety introduced into this number cannot fail to please the ladies and little folks, made up of stories, fashions, recipes, health talks, toilet hints, etc. It is beautifully printed and numerous illustrations. The Household, 110 Boylston street, Boston.

RECEIVED: THE JOURNAL OF HYGIENE AND HERALD OF HEALTH. M. L. Holbrook, 46 East Twenty-first street, N. Y. THE FIRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Fowler & Wells Co., 27 East Twenty-first street, N. Y. HEALTH CULTURE. 30 East Fourteenth street, N. Y.

Aid for a Veteran Medium.

To the Editor of the Banner of Light:
Will you kindly call the attention of your readers to the case of Mrs. S. A. SWEET of 33 Church street, Hartford, Conn., who is in sore need of financial aid. Mrs. Sweet is eighty-five years of age, and has been confined to her room for fifteen weeks with a broken limb—the result of a fall upon an icy walk.

This venerable lady is a devoted Spiritualist, who has performed many benevolent works for others in need during her long career of mediumistic usefulness—of over forty years—in our Cause. The Veteran Spiritualists' Union will do what it can in this case—but its funds are at present low, and the applications for financial aid from destitute persons it receives are so many that it cannot begin to supply Mrs. Sweet with the means she requires for her sustenance.

This is a worthy case, and the charitably inclined cannot do better work than to send a contribution to Mrs. Sweet at the above address.

M. T. LONGLEY.

Lake Pleasant Letters.

To the Editor of the Banner of Light:

A new building for the New England Spiritualist Camp Meeting Association is to be erected—to be ready by July 1, 1895.

The building will have four halls; one large hall, 80 feet long, 40 feet wide and 20 feet high, with a stage 15x20, two dressing-rooms, and three smaller halls, for committee meetings, etc.

The large hall is for lectures, dancing, concerts, and the Lyceum.

The building will have a veranda on one side, 10 feet wide and 80 feet long; also on one end, 40 feet long and 10 feet wide. It will also have a pitch roof, with a large tower for ventilation, and it will be an ornament to the new grounds on the Highlands.

Bickford & Travers of Greenfield, Mass., have been awarded the contract; the cost of the building will be about \$3000.

A feature of the camp this season will be the Lyceum.

Dancing can be enjoyed by the campers in the new hall this season.

Bickford's Orchestra has been engaged for the season to furnish music for the meeting and dancing—C. M. Bickford, Leader; J. Russell Bickford, Prompter.

Quite a number of new houses are being built, and everything looks as if the camp-meeting this season would be a grand success, as an old-time "boom" seems to have started.

J. B. HATCH, JR.,

Chairman of Building Committee.

Lake Pleasant, Mass., May 2, 1895.

To the Editor of the Banner of Light:

Circulars for season of 1895 are being distributed as rapidly as possible. Friends who have not yet received any in answer to their requests will get them in a short time.

The season will commence Sunday, July 28, and will continue thirty days, till Monday, Aug. 26.

In addition to list of engaged lecturers and mediums published in a former issue of THE BANNER, have been added the names of Mrs. Clara Field Conant, Dr. C. W. Hidden and Mrs. Sarah A. Byrnes.

The Constitution and By-Laws of the New England Spiritualist Camp Meeting Association are being printed for distribution.

Attention is specially called to the extracts from Massachusetts Laws on the first page. The Ladies' Improvement Society is making extensive preparations for the grand fair to be held in the New Auditorium Building during the second week in August. Friends must remember to come well prepared with donations.

More attention is being given to music, both vocal and instrumental, for this season than in any previous one, and in addition to the dancers in the pavilion special dancing parties will be given twice a week in the new auditorium, the music having already been engaged.

This will be a banner year for mediumship at Lake Pleasant. In addition to J. Frank Baxter, Edgar W. Emerson and Mrs. M. S. Pepper as engaged platform test mediums, there will be with us Mr. F. M. Donovan, the independent slate writer, and Mrs. Maud Lord Drake, of world-wide reputation, the materializing mediums, Mrs. Hattie Stansbury, Mrs. Mary Huntton, the Eddy Brothers and De Witt C. Hough, and such test mediums as Mrs. Dowd, Mrs. Hattie C. Mason, Miss Jennie Mullin, Mrs. A. E. Cunningham, Miss Sue Fales, Mrs. Cushman, Miss Jennie Rhind and many others.

Board and lodgings during the season can be had at the cottages, hotel and restaurants, as in former years.

Mrs. Mary J. Stuart, Miss Hattie Reed and Mrs. Jackson have already opened their cottages for the summer.

The Headquarters will be at the cottage of Mr. Buddington on Lyman street, who has leased the book and stationery privilege for the season.

The committee on privileges, Mr. L. E. Henry, Lake Pleasant, Mass., and Dr. E. A. Smith, Brandon, Vt., are receiving applications daily, and by June 15 every one will be disposed of.

The New England Spiritualists' Camp Meeting Association tenders its thanks to the publishers and editors of the BANNER OF LIGHT, and deeply appreciates the courtesy and kindness shown to it by them.

ALBERT P. BLINN, Clerk,

603 Tremont street, Boston, Mass.

DR. W. L. JACK writes: "Mrs. C. A. Fairfield, a worker and true Spiritualist, has returned from the South, where she has been spending the winter, greatly benefited in her health."

Mr. and Mrs. J. S. Hart of Springfield, good folks and true Spiritualists, are ever at their posts, and are sincere workers, and cottagers at Lake Pleasant for years.

Mrs. Wood, also of this city, and Mrs. Sarah G. Haskins, are noble laborers for the Cause, also others whom I cannot now think of—but all noble workers and faithful to the truth.

Mr. and Mrs. Holcombe have many friends among the people. Spiritualists should engage Mrs. H. all they can.

Let us not forget to wave the BANNER OF LIGHT before the people at the camp meetings, and each individual try his or her best to swell the list of subscribers for this 'Banner of Light' to so many mariners who sail on life's great sea; it is a part of our work; let's be up and doing.

I received a pleasant visit from Mr. Richard Grieves—a representative Spiritualist of Havrehill—a few days ago. He is a friend of the BANNER OF LIGHT.

Passed to Spirit-Life.

From her home in Sutton, N.H., April 24, Mrs. LOIS BURPEE.

She was the widow of the late Nathan Burpee, and eldest daughter of Daniel and Lois Savory, who passed to spirit-life many years ago. Three sons and a daughter survive her. One of her sons, Oliver, of Sunapee, Thomas, of this place, with whom she had her home, and Mrs. Alma Humphrey, who also resides here. Two sisters remain in earth-life—Mrs. Sally Russell and Mrs. Hannah Burpee, both aged ladies.

She was taken with pneumonia in January, and owing to her extreme old age, being a little past ninety-three, she could not rally, though she was always cheerful and uncomplaining.

She was a Spiritualist, and a woman whom all loved for the beautiful, pure life she lived.

The funeral services were held at her home. Mrs. Addie Stevens of Hillsboro Bridge spoke in a beautiful way of the sweet rest that had come to the mother, and read a poem entitled "Sweet Rest at Last." One other poem was read appropriate to the occasion. Singing under the direction of Mrs. Daniel Powers. Lovely palms were contributed by friends as follows: Mrs. Betty Colby, Mrs. S. J. Thurston, Mrs. James Knowlton, a basket of flowers and evergreens, Mrs. G. A. Mather, a cluster of Hydrangeas, Mrs. Frank Russell, bouquet of Easter lilies, and one of the grandchild, Frank H. Burpee of Providence, R.I., and George N. Burpee of Manchester.

Interment was in the village cemetery, William Chadwick, of North Sutton, funeral director.

NELLIE L. ROBINSON.

From Providence, R.I., April 17, Mrs. S. ANNIE GORTON, wife of Nathaniel S. Gorton.

Her passing away was very sudden, and she was shocked to her husband's children, relatives and friends. Her son and daughter being in Texas, could not be present at the funeral. Mrs. Gorton was an earnest Spiritualist. She will be missed by many, for she was truly a noble woman.

The funeral was attended by the woman who spoke at considerable length, Mrs. Ida P. A. Whitlock read one of the ardent sister's poems, entitled "Questionings," and made remarks. Mrs. Spooner read a poem, which was beautiful indeed, and added great testimony to her character and life.

The services were deeply impressive; the singing, by the quartet, of songs Mrs. Gorton loved, made the service truly beautiful.

Mrs. Ida P. A. Whitlock.

From Bradford, Mass., April 17, Mr. JOHN DAVIS—a firm and consistent Spiritualist, and friend of the writer for many years.

He maintained an unwavering faith, and possessed the knowledge of the vital truths and comforts of Spiritualism for years, and was one of the noblest and truest in our Cause. He maintained a circle-room for years (privately) in his goodly home, of which the writer was the medium.

He has gone where the noble have their country—when the mind of life is to live forever with his angels in glory.

W. L. JACK, M.D.

From McCords, Mich., April 30, 1895, CLARA A. FEET, aged 69 years.

Her sufferings were great, but endured with fortitude. A Universalist, and member in the Order of the Eastern Star, she requested that Mrs. Jennie Hagan Jackson conduct the funeral services, which were held May 2, at 2 p. m.

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

Lake Pleasant Letters.

To the Editor of the Banner of Light:

A new building for the New England Spiritualist Camp Meeting Association is to be erected—to be ready by July 1, 1895.

The building will have four halls; one large hall, 80 feet long, 40 feet wide and 20 feet high, with a stage 15x20, two dressing-rooms, and three smaller halls, for committee meetings, etc.

The large hall is for lectures, dancing, concerts, and the Lyceum.

The building will have a veranda on one side, 10 feet wide and 80 feet long; also on one end, 40 feet long and 10 feet wide. It will also have a pitch roof, with a large tower for ventilation, and it will be an ornament to the new grounds on the Highlands.

Bickford & Travers of Greenfield, Mass., have been awarded the contract; the cost of the building will be about \$3000.

A feature of the camp this season will be the Lyceum.

Dancing can be enjoyed by the campers in the new hall this season.

Bickford's Orchestra has been engaged for the season to furnish music for the meeting and dancing—C. M. Bickford, Leader; J. Russell Bickford, Prompter.

Quite a number of new houses are being built, and everything looks as if the camp-meeting this season would be a grand success, as an old-time "boom" seems to have started.

J. B. HATCH, JR.,

Chairman of Building Committee.

Lake Pleasant, Mass., May 2, 1895.

To the Editor of the Banner of Light:

Circulars for season of 1895 are being distributed as rapidly as possible. Friends who have not yet received any in answer to their requests will get them in a short time.

The season will commence Sunday, July 28, and will continue thirty days, till Monday, Aug. 26.

In addition to list of engaged lecturers and mediums published in a former issue of THE BANNER, have been added the names of Mrs. Clara Field Conant, Dr. C. W. Hidden and Mrs. Sarah A. Byrnes.

The Constitution and By-Laws of the New England Spiritualist Camp Meeting Association are being printed for distribution.

Attention is specially called to the extracts from Massachusetts Laws on the first page. The Ladies' Improvement Society is making extensive preparations for the grand fair to be held in the New Auditorium Building during the second week in August. Friends must remember to come well prepared with donations.

More attention is being given to music, both vocal and instrumental, for this season than in any previous one, and in addition to the dancers in the pavilion special dancing parties will be given twice a week in the new auditorium, the music having already been engaged.

This will be a banner year for mediumship at Lake Pleasant. In addition to J. Frank Baxter, Edgar W. Emerson and Mrs. M. S. Pepper as engaged platform test mediums, there will be with us Mr. F. M. Donovan, the independent slate writer, and Mrs. Maud Lord Drake, of world-wide reputation, the materializing mediums, Mrs. Hattie Stansbury, Mrs. Mary Huntton, the Eddy Brothers and De Witt C. Hough, and such test mediums as Mrs. Dowd, Mrs. Hattie C. Mason, Miss Jennie Mullin, Mrs. A. E. Cunningham, Miss Sue Fales, Mrs. Cushman, Miss Jennie Rhind and many others.

Board and lodgings during the season can be had at the cottages, hotel and restaurants, as in former years.

Mrs. Mary J. Stuart, Miss Hattie Reed and Mrs. Jackson have already opened their cottages for the summer.

The Headquarters will be at the cottage of Mr. Buddington on Lyman street, who has leased the book and stationery privilege for the season.

The committee on privileges, Mr. L. E. Henry, Lake Pleasant, Mass., and Dr. E. A. Smith, Brandon, Vt., are receiving applications daily, and by June 15 every one will be disposed of.

The New England Spiritualists' Camp Meeting Association tenders its thanks to the publishers and editors of the BANNER OF LIGHT, and deeply appreciates the courtesy and kindness shown to it by them.

ALBERT P. BLINN, Clerk,

603 Tremont street, Boston, Mass.

DR. W. L. JACK writes: "Mrs. C. A. Fairfield, a worker and true Spiritualist, has returned from the South, where she has been spending the winter, greatly benefited in her health."

Mr. and Mrs. J. S. Hart of Springfield, good folks and true Spiritualists, are ever at their posts, and are sincere workers, and cottagers at Lake Pleasant for years.

Mrs. Wood, also of this city, and Mrs. Sarah G. Haskins, are noble laborers for the Cause, also others whom I cannot now think of—but all noble workers and faithful to the truth.

Mr. and Mrs. Holcombe have many friends among the people. Spiritualists should engage Mrs. H. all they can.

Let us not forget to wave the BANNER OF LIGHT before the people at the camp meetings, and each individual try his or her best to swell the list of subscribers for this 'Banner of Light' to so many mariners who sail on life's great sea; it is a part of our work; let's be up and doing.

I received a pleasant visit from Mr. Richard Grieves—a representative Spiritualist of Havrehill—a few days ago. He is a friend of the BANNER OF LIGHT.

Passed to Spirit-Life.

From her home in Sutton, N.H., April 24, Mrs. LOIS BURPEE.

She was the widow of the late Nathan Burpee, and eldest daughter of Daniel and Lois Savory, who passed to spirit-life many years ago. Three sons and a daughter survive her. One of her sons, Oliver, of Sunapee, Thomas, of this place, with whom she had her home, and Mrs. Alma Humphrey, who also resides here. Two sisters remain in earth-life—Mrs. Sally Russell and Mrs. Hannah Burpee, both aged ladies.

She was taken with pneumonia in January, and owing to her extreme old age, being a little past ninety-three, she could not rally, though she was always cheerful and uncomplaining.

She was a Spiritualist, and a woman whom all loved for the beautiful, pure life she lived.

The funeral services were held at her home. Mrs. Addie Stevens of Hillsboro Bridge spoke in a beautiful way of the sweet rest that had come to the mother, and read a poem entitled "Sweet Rest at Last." One other poem was read appropriate to the occasion. Singing under the direction of Mrs. Daniel Powers. Lovely palms were contributed by friends as follows: Mrs. Betty Colby, Mrs. S. J. Thurston, Mrs. James Knowlton, a basket of flowers and evergreens, Mrs. G. A. Mather, a cluster of Hydrangeas, Mrs. Frank Russell, bouquet of Easter lilies, and one of the grandchild, Frank H. Burpee of Providence, R.I., and George N. Burpee of Manchester.

Interment was in the village cemetery, William Chadwick, of North Sutton, funeral director.

NELLIE L. ROBINSON.

From Providence, R.I., April 17, Mrs. S. ANNIE GORTON, wife of Nathaniel S. Gorton.

Her passing away was very sudden, and she was shocked to her husband's children, relatives and friends. Her son and daughter being in Texas, could not be present at the funeral. Mrs. Gorton was an earnest Spiritualist. She will be missed by many, for she was truly a noble woman.

The funeral was attended by the woman who spoke at considerable length, Mrs. Ida P. A. Whitlock read one of the ardent sister's poems, entitled "Questionings," and made remarks. Mrs. Spooner read a poem, which was beautiful indeed, and added great testimony to her character and life.

The services were deeply impressive; the singing, by the quartet, of songs Mrs. Gorton loved, made the service truly beautiful.

Mrs. Ida P. A. Whitlock.

From Bradford, Mass., April 17, Mr. JOHN DAVIS—a firm and consistent Spiritualist, and friend of the writer for many years.

He maintained an unwavering faith, and possessed the knowledge of the vital truths and comforts of Spiritualism for years, and was one of the noblest and truest in our Cause. He maintained a circle-room for years (privately) in his goodly home, of which the writer was the medium.

He has gone where the noble have their country—when the mind of life is to live forever with his angels in glory.

W. L. JACK, M.D.

From McCords, Mich., April 30, 1895, CLARA A. FEET, aged 69 years.

Her sufferings were great, but endured with fortitude. A Universalist, and member in the Order of the Eastern Star, she requested that Mrs. Jennie Hagan Jackson conduct the funeral services, which were held May 2, at 2 p. m.

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

Taking

it for granted that you want to get the best results in painting you will have to use Pure White Lead to obtain them. There are many mixtures branded "White Lead," "Pure White Lead," etc., which contain little, if any, White Lead, but are principally barytes, which is of little value, if not worthless. To be sure, accept only a genuine brand (see list).

If you want any shade of color, tint the White Lead with National Lead Co.'s tinting colors, prepared expressly for this purpose. A feature of these colors is the ease with which they are used and the exactness with which the desired shade is obtained. For particulars send for pamphlet, free.

NATIONAL LEAD CO.,

1 Broadway, New York.

MAGNETIC FOOT BATTERY

OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These MAGNETIC BATTERIES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. Where the feet suffer from those tired, worn-out, worn-out feelings? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you a sensation of warmth and vigor at once. Try a pair of them quick. \$1.00, or 3 pairs for \$3.00, any size by mail. Send for our book, "A Plain Lead to Health," free.

CHICAGO MAGNETIC SHIELD CO.,

1401 Masonic Temple, CHICAGO, Jan. 5.

Miss Judson's Books.

"Why She Became a Spiritualist." 264 pages. One copy, \$1.00; set, \$5.00.

"From Night to Morning." Or, An Appeal to the Baptist Church." 32 pages. One copy, 15 cents; ten, \$1.00.

"The Bridge Between Two Worlds." 206 pages. One copy, 75 cents; six, \$4.00; bound, \$1.00.

Apply permanently to ABY A. JUDSON, Chelmsford, O., or Worcester, Mass., by P. O. Order or Express Order.

May 4.

SOUL READING,

OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also for her readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed desire, which enables her to give from words of look of half greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Wash. Co., Wis.

Apr. 6.

ELECTRIC TELEPHONE

Sold outright, no rent, no royalty. Adapted to City, Village or Country. In every home, shop, store and office. Greatest convenience and best service on earth.

Agents make from \$5 to \$50 per day.

One in a residence means a sale to all the neighbors. Fine instruments, no toys, works anywhere, any distance. Complete, ready for use when delivered. Can be sold by any one, never out of order, no repairing, lasts a lifetime. Warranted. A money-maker. Write W. P. Harrison & Co., Clark 10, Columbus, O.

Metragrammatism.

YOU can know your life-history by having your "full name" analyzed. Talents, opportunities, characteristics and their relation to success brought to light. Send for ANNA ELIZABETH STEAD, 1157 South Tenth street, Philadelphia, Penn.

May 4.

For Beauty,

for comfort, for improvement of the complexion, use only Pozzoni's POWDER; there is nothing equal to it.

Feb. 9.

DEAFNESS & HEAD NOISES CURED

by my Invaluable Tinnitus Cure. 430 pages. Sold everywhere. Successful when all remedies fail. Send only one copy. By F. Huxon, 82 W. 4th street, New York. Write for proof of FREE.

Mar. 23.

NEW AND BEAUTIFUL SONGS,

With Music and Chorus.

BY C. P. LONGLEY.

We will Meet You in the Morning. Little Bird's Gone to Rest. Open the Gates, Beautiful World. Echoes from the East. The Veil, with fute chords. Sweet Summer Land. Gentle Words and Loving Hearts. Your Darling Is Not Sleeping. Vacant Stands Her Little Chair. Back from the Silent Land. What Shall Be My Angel Name? Glad That We're Living Here Today. Ever I'll Remember Thee. Love's Golden Chain, rearranged. All are Waiting Over There. Open Those Pearls Gates of Light. They'll Welcome Us Home Tomorrow. Mother's Love Rest and Sweet Peace. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Ringlet of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sweet Flowers in Heaven. Who Sings My Child to Sleep? Oh! Come, for my Poor Heart is Breaking. Once it was Only Soft Blue Eyes. The above songs are in Sheet Music. Single copies, 25 cents; 3 copies for \$1.00.

We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain).....35 cents

For sale by COLBY & RICH.

eow

"OUJA,"

(Pronounced We-ja)

The Egyptian Luck Board, a Talking Board.

The "Ouja" is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, whether for the scientific or thoughtful, its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 18x18 inches.

Directions—Place the Board upon the laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the spirit words or letters necessary to form words and sentences with the foreleg or pointer.

Price \$1.50 per bottle. Sent by express only at purchaser's expense.

For sale by COLBY & RICH.

eow

PEELER'S

Sure Rheumatic Cure.

This is strictly a Rheumatic Medicine, for the cure of Rheumatism in all its forms, and for the swelling of Stomach and Gravel, to which all afflicted with Rheumatism are liable.

Inflammation, Muscular, Lumbago, Sciatica, Influenza, Gout.

All afflicted with this dread disease will do well to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required.

Any form of Rheumatism caused by blood taint, inherited or acquired, is quickly and surely cured by this medicine. Price \$1.50 per bottle. Sent by express only at purchaser's expense.

For sale by COLBY & RICH.

eow

A TEST FOR YOU.

By Michigan's Most Successful Clairvoyant.

If sick, send 4 cents in postage, a lock of your hair, name, age and sex, one leading symptom, and I will give you a Clairvoyant Diagnosis of your disease FREE. Twenty years experience as a regular physician. Twelve years a successful Clairvoyant. Address, J. C. BATDORF, M.D., Grand Rapids, Mich.

May 4.

Mediums in Boston.

Karl Anderson,

ASTROLOGER,

Author of the Astrology of the Old Testament.

HAS removed to No. 28 Winter street, Room 16, Boston. Terms for consultation at the office, 1 hour 10 A.M. to 5 P.M. Apr. 13.

ASTROLOGY.

The "Helping Hand" to Rise Above Fate. COMPREHENSIVE general reading, \$1.00; including Planetary Influences at birth; general weaknesses to be overcome; outlook for health, social relations and finances. Specially which point is more especially to be considered, and send sex, year, month, day of the month, and hour (if known) of your birth. Further special information will be given at extra charge, according to time expended. Appointments made for lectures, talks or consultations. Address CHAS. T. WOOD, No. 179A Tremont Street, Boston, Mass. Mar. 23.

J. K. D. Conant,

Trance and Business Psychometrist.

SESSINGS daily from 10 A.M. to 4 P.M. 8% Bowditch street (BANNER OF LIGHT Building), Boston, Mass. Test Seances Sundays at 2:30 and 7:30, Fridays at 2:30. Mar. 4.

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT.

MAY be consulted at office of Mr. and Mrs. Chas. T. Wood, 179A Tremont street, Boston, Mass. Mondays, Wednesdays, Fridays and Saturdays between hours of 10 A.M. and 5 P.M. Examinations from lock of hair, \$2.00. Remedies on hand and for sale. Mar. 30.

Banner of Light.

BOSTON, SATURDAY, MAY 18, 1895.

Straws in the Wind; or, Spiritual Gleanings.

To the Editor of the Banner of Light:

THE song of birds, the green grass and the budding trees announce the arrival of spring, and with it comes also the hope for better things than the past has brought. It has been a season of great activity in spiritual circles, and rarely has there ever been more inquiry into the subject of vital interest than now, or a greater desire to investigate the phenomena in which Spiritualism stands alone and supreme.

The courteous treatment which Spiritualism has received at the hands of the greater part of the press, and the clear presentation of the subject by its numerous advocates, have combined to strengthen its claim to respectful attention. On all sides one hears it discussed, and the admission of the hardest skeptic that "there is without doubt something in it," shows the hold it has taken upon the general mind. Ere long a greater attempt will be made to settle just what that "something" is, and then will the true awakening come.

I was greatly pleased a few evenings ago to meet a distinguished company at the residence of Mr. and Mrs. Ludlow Patton of Orange, N. J., who had come together to listen to my guides upon the subject, "Life's To-morrow, or After Death, What?"

There were persons distinguished in nearly every walk of life, from Frank Carpenter, the noted artist, whose reputation is international, to the young physician whose spurs are yet to be won.

The subject was absolutely new, the audience disposed to be highly critical, and for the first fifteen minutes little progress was made toward eliciting either their attention or interest, but from thence on the lecture was most closely, and won repeated applause at its close; then followed tests and questions, until, through the lateness of the hour, we were obliged to say good night.

Mr. and Mrs. Patton contributed charming musical selections, and have every reason to feel proud of their effort to set the ball rolling in the community where they are both so universally respected.

If other persons of wealth and position, who for social reasons do not yet feel quite strong enough to come out and publicly support the movement in its present somewhat chaotic state, would arrange evenings of this sort, and invite those who are at least willing to listen to this new philosophy, they would do an incalculable amount of good.

Just at present the public mind is considerably exercised over the announcement that the Rev. Heber Newton, whose extreme utterances upon Biblical quotations disturbed the placidity of eminent theologians some years ago, no longer believes in the physical resurrection, but places a spiritual interpretation thereon. The old question of his "fitness" is now being brought forward, and he is likely to have a lively time of it before he gets through, unless he takes the same attitude of former years, and at the critical moment desists.

Mr. Newton is much respected, and just falls short of being an out-and-out reformer; possibly his naturally sensitive and highly refined nature shrinks from doing battle in the public forum, and yet is bound to express its restiveness from the more prescribed limit of his pulpit. Be that as it may, he has an enormous following, and should he ever have the full courage of his conviction, could easily carry a large and growing number into the field of open inquiry and investigation, that would eventuate in reconstructing the creed upon wholly new lines.

It seems as if the springtime had an effect, a most perceptible one, upon the subject of theological beliefs.

It is not many years ago that there was a heated discussion at a ministerial convention in Saratoga, as to whether infants dying before they had been baptized would be saved or no.

After devoting nearly two days to a consideration of this vital question, it was decided to lay it on the table, so no one even knows, not even the unfortunate themselves, just what their future destiny is to be. In every thinking mind, all these discussions are most unprofitable and foolish, and those who have been walking in the light of a more liberal understanding of the truth can scarcely realize how much bigotry and ignorance there is in the world.

The trouble is that men change, but creeds do not. The former are growing all the time, but the latter are stumbling blocks in the pathway of universal progress, and every now and then some old theological fossil, seeing how mankind is drifting out upon the sea of independent thought, raises the danger signal and frantically tries to still the action of the human mind, but too late are the efforts made, and the world moves forward.

The Rev. George Hepworth's spiritualistic sermons, published in the *Sunday Herald*, which I am glad to say have been issued in book form, are signs of the times, and are read with great avidity by the great un-churching public, who have long been waiting for comprehensive, common-sense views upon subjects of vital human interest.

"Man's Spiritual Possibilities," the second of the White Cross Series, published by C. B. Reed, Fulton street, has made its appearance, and is one of the most valuable contributions to spiritual science that has thus far been presented. Instead of dealing with the religious or moral side of Spiritualism, it presents an interpretation of spiritual law, and man's relation thereto, in such a manner as to enlist attention from the beginning to the end.

It is a companion to "The Other World and This," but is not of the other world, save as to its authorship, but deals distinctly with the activities of this; shows how the spiritual side of the human can be developed and directed to various practical uses.

The chapter upon "Crystal and Crystal-Gazing" is well worth the price of the book, but as I shall soon forward you a somewhat extended review of the work, I will not do more than say that it should be in the possession of every person interested in occult and spiritual themes, and reflects quite as much credit upon its publishers as the authors themselves.

The phenomena of Spiritualism are well represented, the various mediums being well employed and universally doing good work. It is, perhaps, regrettable that there could not be a little more of action, so that the good of all should be equally of individual interest; but that will probably come in time, with the larger growth and the domination of personal peculiarities.

I had the great pleasure of seeing considerable of Mrs. Nellie L. Palmer of Portland, Me., during her recent visit to New York. She seemed the same enthusiastic, earnest medium as of old, and is ready to answer calls to lecture for the coming season. I know of no one who by education and experience is as well able to fill the place of public teacher upon our platform. Her brilliant lectures in the memorable series in Music Hall, Boston, will be recalled with pleasure, as being among the most able of that never-to-be-forgotten time when Prof. Denton, Jennie Leys, then in the very height of her short career, Emma Harding Britten and others, did valiant work for the cause of truth.

And among them stood Mrs. Palmer, not the least among that brilliant coterie, some of whom now tread the fields of light, no more to raise either voice or pen in the cause of truth, save, perhaps, now and then, to inspire some equally earnest mouthpiece with their inimitable inspiration.

Mrs. Palmer has passed under the shadow of many sorrows since then, has wandered over land and sea to find repose; but now feels that her only happiness can be found in taking up the work she laid down in the very heyday of her popularity, and carrying it forward to the end.

Societies seeking a faithful and powerful advocate would do well to correspond with her. But here I am at the close of a long letter,

and there is now little left to be said, beyond expressing my interest in the able and earnest way you are conducting THE BANNER, and hoping that the meed of success is yours.
J. W. FLETCHER.
1854 Broadway, New York City.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Old Fells Building, Berkeley Street.—Sundays at 10 A. M. and 7 P. M. Speaker for May, J. Clegg Wright, William F. Hatch, Jr., J. B. Hatch, Jr., Secretary, 71 Sydney street, South Hill.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigators at 11 A. M. Lectures at 7 P. M. Wednesday evenings, at 7 P. M. Socials, conference and phenomena. Other meetings announced from the platform.

First Spiritualist Ladies' Aid Society. 201 Tremont street, meets every Friday. Business meeting at 8 P. M.; supper at 6 o'clock. Tests and speaking in the evening. Public circle with singing at 7 P. M. on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7 P. M. Dr. H. B. Storey, President, 66 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 84 Tremont street, at 10 A. M. All welcome. Charles T. Wood, Conductor.

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

Engle Hall, 616 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M. and 7 P. M. (7 P. M. meeting in Commercial Hall). Thursdays at 7 P. M. N. E. Smith, Chairman.

Elysian Hall, 390 Washington Street.—Meetings are held every Sunday at 11 A. M., 2 P. M. and 7 P. M.; Tuesday and Thursday at 2 P. M. and at 7 P. M. in ante-room; Friday at 2 P. M. and Saturday 7 P. M. W. L. Lathrop, Conductor.

Society of Spiritual Endeavor meets every Tuesday evening at 7 P. M. in Hall, T. Klerian, President.

America Hall, 784 Washington Street.—Meetings on Sundays at 10 A. M. and 7 P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one flight.—Sundays at 11 A. M., 2 P. M. and 7 P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 8 P. M. Friday, 3 P. M. Seating capacity, 100 persons. B. E. Nelke, Conductor.

The Boston Psychic Conference holds meetings at Gould Hall, 789 Washington street, corner of Hollis, every Sunday, morning, afternoon and evening, for the study of all classes of psychic subjects. L. L. Whitlock, President.

Society of Spiritual and Ethical Culture, Montgomery Hall, 735 Washington street.—Meetings Sunday 11 A. M., 2 P. M. and 7 P. M.; Tuesday and Saturday at 2 P. M. Mrs. M. A. Wilkinson, Conductor.

Hawthorne Hall, 241 Tremont Street.—United Spiritualists of America (Incorporated), Sundays at 11 A. M. and 7 P. M. Mary C. Weston, President.

Chelsea, Mass.—Spiritual meetings every Sunday: evening circle, 7 P. M. and 10 P. M. Division Street, 196 Chestnut Street—Sunday evenings. E. S. Wells, Conductor.

BOSTON SPIRITUAL TEMPLE—BERKELEY HALL.—J. B. Hatch, Jr., Sec'y, writes: Sunday, May 12, the exercises opened with song by Mrs. Cora Simes-Barker, entitled, "We Will All Meet Again in the Morning Land." President Banks introduced J. Clegg Wright, who spoke in his normal condition briefly: A priest is a minister in relation to man, not to God; he brings God's messages to man. In early ages the priests had bells on their cloaks to shake, so the people on the outside could know how they were getting on with God. The people never saw God, the priests were the only ones to see him. Now we are making ministers of Spiritualists; the Spiritualists need no ministers; every man can talk to God—we need no go-between. Man is a child in the hands of nature. Nature has taught us to think and to grow, and we will continue to do so till the end.

After another song by Mrs. Barker, Mr. Wright spoke under control, taking for his subject, "The Religious Idea Prior to the Christian Era, When Greece and Rome were in the Ascendant; and is the Fading Away of Christianity Caused by the Flood of Light that is now Breaking Upon Us?"

Religion covers the attributes of the Divine Being. Religion does not include morals; morals include man's conduct to his fellow-man. Religion defines God—that is, theology. Religion demands constancy to God, constancy in duty, in love, in pain, to God. Atheism is not a religion, because it has no God.

Man can only worship with an expectation of an answer; if you pray to wood you cannot receive an answer, for wood cannot hear you pray.

God must be sovereign, or he is no God. He must have sovereign will, and sovereign will can only answer prayer. Here in Massachusetts you have a sovereign; it is your Governor; he stands for the whole people, not the party that elected him. When the criminal, believing he has been unjustly dealt with, pleads to him for mercy, he has the power, as Governor, to exercise the power of a sovereign. Hence the people are greater than the law.

The Deity is a Sovereignty. It takes a man a long time to make a sovereignty. When man was a child in intellect he had no high capacity for learning; he saw power in the storm, the storm destroyed what man had made. When flowers came, Nature became clothed with green, the forest with leaves, and the child had the intellect to grow.

In the days when man had an abundance he did not measure his good by the pound; when he had an abundance he gave it to the man that needed it and made man happy; the man that lived on good land could live better than the mountaineer, and then the mountaineer drove the man from his lands, and war began.

In going back to the sixth century, he said, the Greeks were a great people; they sent out magnificent intellects, and those men laid out the learning for men which was beneficial, because it made a man look into himself.

The lifting up of man is the new life above. Wisdom is the son of power. Christ taught goodness. The printer is the king of civilized life. All the sermons of John Wesley have not been printed; it would not do to have his sermons on Spiritualism given forth to the world; they were grand, but have been suppressed. Spiritualism was born, and it shall live forever.

You are getting old, and you will soon go to join the loved ones, and to grasp them by the hand; you know they are not dead. Humanity is not for a tomb; it is for happiness, wisdom and eternal glory.

In the evening the service opened with singing by Mrs. Edith Lane Thompson.

Mr. Wright spoke for a few moments in his normal condition, after which Mrs. Thompson and Mr. John Lane sang "Beautiful Home of the Soul." Mr. Wright then addressed the audience, under control, taking for his subject, "Soul and Its Possibilities," which he handled in a very able manner.

At both sessions our hall was filled with an audience that was well pleased. The service closed with a song by Charles W. Sullivan.

I would call the attention of the reader to the annual Veteran Spiritualists' Union meeting [noted elsewhere].

THE FIRST SPIRITUAL TEMPLE, EXETER AND NEWBURY STREETS.—On Sunday, May 12, at 2:45 P. M., W. J. Colville was greeted with a large audience, the members of which listened with rapt attention to a long and eloquent discourse on "The New Cycle."

Many of the statements made and views expressed were identical with those put forward in a special report furnished to the BANNER of LIGHT of a lecture by the same speaker on "The Great Pyramid." [This report will appear hereafter.]

Max Nordau's book, "Degeneration," was candidly criticised during the address, and the conclusion reached was that so pessimistic a writer arrived at false results in an argument by reason of mental shortsightedness and lack of acquaintance with the powerful spiritual forces at work within mankind, the tendency of whose operation is entirely toward regeneration, not degeneration. A fine poem ended the impressive exercises.

Fine music as usual was a prominent feature. On Monday, May 13, W. J. Colville gave (by request) a reading from "Art Magic," followed by expository address, and then answered questions on Occultism and Spiritism.

On Sunday next, May 19, his subject at 2:45 P. M. will be, "The New Cooperative Commonwealth, and How it will be Established."

Monday, May 20, at 8 P. M., further selections from "Art Magic."

Mr. Colville is still giving lessons in Spiritual Science, on Mondays, 2:30 P. M., at 18 Huntington avenue.

These will finally close with June 3, and

June 4 will be the occasion of the farewell gathering at the Temple (8 P. M.).

Sunday, May 12, writes another correspondent, at 11 A. M., there was a séance for full-form materialization, through the mediumship of Mrs. C. B. Bliss. The manifestations were remarkably good. At 2:45 P. M. W. J. Colville's guides spoke upon "The New Cycle: Wherein will it differ from the Present?" and at 8 P. M. there was a séance for full-form materialization and other manifestations of spirit-power, through the mediumship of Mrs. Mary Eddy Hinton. The manifestations were much better than were predicted, and the best ever given through this medium in so strong a light.

Next Sunday, May 19, at 11 A. M. and 8 P. M., there will be a séance for full-form materialization and other expressions of spirit-power; and at 2:45 P. M. a lecture by Mr. Colville.

Special Notice.—W. J. Colville will lecture (by request) at 105 Munroe street, Roxbury, Sunday, May 19, at 7:30 P. M. Subject: "The True Theory and Practice of Occultism." Music by Mrs. G. Morris. Seats free; collection.

THE CHILDREN'S PROGRESSIVE LYCEUM.—Irving Pratt, Sec'y, writes—held its session Sunday, May 12. Singing by school, followed by invocation by Conductor Charles T. Wood. The responsive reading was conducted by the Assistant Guardian, after which the respective groups entered into the discussion of the lesson. The Instructor, Dr. J. R. Root, then gave them food for thought. Banner March. The following talent volunteered: Bessie Wertheim, Marie Gale and Merton Bemis, Little Eddie, Carl Leo Root, Mr. Harold Leslie, Mrs. Alfarata Jahne and Mr. Packard.

HAWTHORNE HALL.—At Sunday afternoon service Mrs. Erwin, Mrs. Graham, Mrs. Fredrick, Mr. Martin, Mrs. Ackerman, Mr. Martin, Mrs. M. A. Moody, Mrs. C. A. Smith and Dr. E. Blackden took part.

At the evening service among those participating were Dr. Blackden, Mrs. J. Wilson Hill, Mrs. C. A. Smith, Mrs. M. A. Moody, Rufus Fuller, President Mrs. M. C. Weston, and Dr. Coombs. Benediction by ex-Chaplain Erwin.

Meetings will be held every Thursday at 2:30 "Social" in the evening, with supper at 6 o'clock. Sunday, at 11 A. M., developing circle: 2:30 and 7:30, speaking and tests.

SOCIETY OF ETHICAL AND SPIRITUAL CULTURE, MONTGOMERY HALL.—The Indian Peace Council, Tuesday, was largely attended, as also was the Conference meeting Saturday afternoon.

Sunday morning circle was held as usual. Sunday afternoon meeting was taken part in by Mr. Haynes, Prof. Peak, Mrs. Dr. Wildes, Mrs. Peak, Mrs. Nutter, Mrs. Abbott and Mrs. Wilkinson. Sunday evening, Miss Braham, Mrs. Wm. S. Butler, Mrs. Nutter, Mrs. M. E. Saunders, Mrs. Woodbury, Mrs. Peak and Mrs. Haven took part.

Monday evening, the 20th inst., second social.

EAGLE HALL.—Hartwell writes: Wednesday afternoon, May 8, we were favored with excellent remarks, readings and tests.

Sunday, May 12, the morning circle was a success. The afternoon and evening sessions were well attended and full of interest. E. H. Tuttle, remarks, poems, readings, tests; also answered mental questions: Mrs. J. E. Woods, Mrs. M. Knowles, Mrs. J. W. Hill, Mrs. C. H. Clarke, Mrs. M. E. Saunders, Mrs. C. E. Dickinson, remarks, tests and readings: Blue Bell and Minnie gave tests; musical selections, H. C. Grimes.

BANNER OF LIGHT for sale each session.

AMERICA HALL.—Our morning circle on Sunday last was fully attended. Fine meetings both afternoon and evening.

The following able talent took part: Eben Cobb, Mrs. A. Hove, Mrs. A. Peabody, McKenna, Mrs. E. J. Peak, Mrs. E. D. Butler of Lynn, Wm. Estes, Mr. Wiggins of Worcester, Mrs. S. C. Cunningham, Mr. Fuller, Mrs. F. E. Bird, Henry Corliss, Miss L. E. Smith, Mrs. M. E. Saunders, Mrs. Colyer, Mrs. Mason.

Music by Mrs. Lovinger, Mrs. Peak, Mr. F. Huxley, Mr. L. Baxter.

BANNER OF LIGHT on sale at each session.

ELYSIAN HALL.—W. L. Lathrop, President, writes: The Elysian Society of Spiritual Progress held meetings and circles on Tuesday, Thursday, Friday and Saturday.

At Sunday morning circle tests were given by "Wild Rose." In the afternoon and evening Miss Lillian Newton, Harvey Hedding, Mrs. S. E. Rich and W. L. Lathrop took part.

Business meeting of the Society on Saturday, at 2:30.

Camp meeting at West Rindge, N. H., July 14-21-28, Aug. 4-11. Address the President for particulars.

BANNER OF LIGHT for sale.

THE HOME ROSTRUM. (No. 21 Soley street, Charlestown)—May 7 and 9 the meetings were well attended.

Sunday, 12th, Mrs. Robertson and the Chairman, C. B. Sanders, gave tests. Mrs. Armstrong was the pianist.

No more Tuesday evening meetings will be held for the present.

THE FIRST SPIRITUAL LADIES' AID SOCIETY.—Carrie L. Hatch, Sec'y, writes—met as usual Friday, May 10. We had a "Rose Tea," and social in the evening.

Next Friday we shall have an interesting program: among those who will be present will be Mr. J. Clegg Wright.

All are invited to attend. The Society continues sessions until the last Friday in May. Notice of our Memorial will be given later.

HARMONY HALL.—Society of "Worshippers and Investigators of Spiritualism," S. H. Nelke President and Conductor. James Higgins writes: Week-day meetings were exceptionally well patronized. Sunday Mr. Nelke spoke on themes given by the audience: At 2:30, "The Religion of the Future," at 7:30, "What and Where is God?" Tests by Mr. J. M. White, Mrs. Woods and Mr. Nelke.

THE BANNER OF LIGHT for sale at the meetings, also at 616 Tremont street, Mr. Nelke's office.

RATHBONE HALL. Thursday afternoon, May 9, well attended.

Commercial Hall.—Sunday, May 12, 11 A. M., 2:30 and 7:30 P. M. Mrs. Bingham, Mrs. A. Woodbury, N. P. Smith, Mrs. C. H. Clarke, Mrs. E. C. Dickinson, readings: Mrs. Nellie Sawtelle and Mrs. A. E. Perkins, solos.

DISTRICT OF COLUMBIA.

WASHINGTON.—Francis B. Woodbury, Sec'y, writes: "SPIRITUALISTS, ATTENTION: Do you know that the National Association is fast gaining in strength and numbers, and that if all will aid it success will soon crown our efforts?"

Do you know that in twenty States legislators have endeavored this season to pass laws, that if enacted will cause the arrest of our mediums, and that soon you will not be allowed to choose your own physician?

Do you know that in the very next Congress an attempt will be made to regulate HYPNOTISM by law, and also to institute a NATIONAL BOARD OF HEALTH COMPOSED OF REGULAR M. D.'s?

Do you know that a combination of clergymen and physicians are organizing to retard Spiritualism in every possible way, and that it is your duty to assist in opposing their nefarious scheme?

Do you know that you have rights as American citizens, guaranteed you by the Constitution of the United States of America, and that the time is near at hand when you must demand those rights?

Do you know that our motto must be Americanism, first, last and always?

Do you know that quite a number of our mediums have already been arrested in various parts of the country, one in Florida only last week?

Do you not think it is your duty to assist those who are determined to protect our rights and our liberties, not only working with and for them, but giving of your finances as far as able to aid this grand movement?

The National Spiritualist Association needs

more books for its library, and spiritual tracts and papers to distribute as missionary documents, as there are not now enough on hand to supply the demand.

Do not forget, at the May Memorial Services, our noble co-workers who have entered spirit-life. Mrs. MARION SKIDMORE, Mrs. OLIVE BLODGETT, and a host of our noble leaders have left us; their message to us is, GO ON TO VICTORY.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: At the meeting Tuesday evening at 130 Market street, Mrs. Dr. M. C. Dowland presided and made remarks; Mrs. D. M. Tetrault (in musical manifestations), Dr. Wm. F. Franks of Boston, Dr. Louis Freedman, et al., took part.

Next Tuesday and May 19 we shall have Mrs. D. M. Tetrault again, also Mrs. Julia E. Davis and others. Sunday, May 26, May S. Pepper of Providence.

Clerk's Hall.—The Spiritualists and temperance friends of Prof. E. F. Pierce gave him a complimentary testimonial at Clerk's Hall, 33 Summer street, Sunday, at 2:30. Singing, led by Prof. Pierce, and Mrs. J. P. Hayes of Haverhill at the piano; invocation, by Prof. Pierce; song, by children of the Lyceum. The children's exercises were well received; song, Carrie Moore and Flossie Merrill; recitation, Carrie Moore; reading, Charles Ames; remarks and recitation, by Mrs. Ella Merrill, Conductor of the Lyceum; recitation, by Flora Estes; remarks and tests by Mrs. Carrie Hare, Mrs. L. A. Prentiss, and Dr. Wm. F. Franks of Boston.

7:30, Song service, led by Profs. Pierce and Jackson; remarks, by Mrs. Dr. Dowland; A. B. Abbott of Boston; excellent selections on guitar, piano, etc. Profs. W. E. Johnson, A. F. Sargent, and F. W. Jackson of Boston; duet, by Messrs. Pierce and Abbott; Mrs. L. A. Prentiss, remarks, tests; Mrs. Lizzie D. Butler, tests and messages; Dr. L. Freedman, remarks.

Cadet Hall, Lynn Spiritualists' Association.—Mrs. A. A. Averill writes: On Sunday, May 12, Mrs. Ida E. Downing of Boston gave two test séances. We consider Mrs. Downing a wonderful test medium, and we cordially recommend her to societies wishing such; Dr. C. S. Dennis gave an hour of free healing; Miss Annie Foster Larcom, fine solos on both the cornet and piano.

May 19 and 26 Mrs. Helen Temple Brigham of New York will be with us.

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Mrs. C. Fannie Allyn closed her engagement with our Society May 12, by giving two grand discourses. She is truly a humanitarian in every sense of the word.

May 19 and 26 Dr. George A. Fuller will be with us.

ROCKLAND.—"Minerva" writes: Mr. Frank E. Healy was with us Sunday, May 12, and delivered two grand lectures. I wish every Spiritualist Society could hear him. Next Sunday Dr. Johnson and W. W. Reed will be with us.

MEETINGS IN NEW YORK.

Adelphi Hall, 524 Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7 P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8 P. M. Seventh year. From time to time visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10 A. M. and 7 P. M. Afternoon meetings for facts and phenomena at 2 P. M. Henry J. Newton, President.

Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 2 P. M. at 350 West 57th street. Mrs. Mary C. Morrell, Conductor.

CARNEGIE HALL.—"M. A. N." writes: Before the morning lecture about forty persons assembled, fully an hour before time for services, as Mrs. Twing announced on Sunday last that she would assist them to see if they possessed psychometric powers. Out of twenty persons who tried, eighteen gave evidence of possessing the power.

Services opened at the usual time—the subject of the lecture being "Modern Phenomena." She described many interesting phases, among the rest the phase of spirit type-writing, having been present on Wednesday evening last, and witnessed, with several others, this manifestation under the strictest test conditions—Dr. Henry Rogers being the medium. The type writing machine was in plain view of all present during the manifestation; several pages were written.

The afternoon meeting was full of interest as usual. Rev. Henry Frank, formerly a Baptist clergyman, made interesting remarks; several mediums gave readings and tests, which were recognized.

The evening was largely devoted to psychometric readings, preceded by an interesting address on "Haunted Houses."

The public is showing a deep interest in Mrs. Twing's work here, as is indicated by the large number that throng the hall to listen to her.

Cuticura FOR THE HAIR and SKIN

A warm shampoo with Cuticura Soap, and a single application of Cuticura, the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant hair, with a clean, wholesome scalp, when all else fails.

Sold throughout the world. FORTY DROPS & CREAM. CORP., Sole Props., Boston, U. S. A.

BURIED ALIVE.

An Examination into the Occult Causes of Apparent Death. Trance and Catalepsy.

BY FRANK HARTMANN, M. D.