



NO. 12.

WILLIAM BRUNTO

[Stenographically reported for the Banner of Light by  
Miss M. Coffyn.]

Man lived long before he found this cardinal truth of consciousness. He speculated where he did not know. He applied theories to account for the phenomena of nature. These theories have been the chains which have bound the human intellect for ages, and civil

Mediumship can be differently classified. There is a form of mediumship that I will call psychical. This mediumship is directly related to the nervous system. When this mediumship that affects the cerebral mass, when the frontal lobes of the brain become controlled by spirits, it is a trance condition; and a trance condition is this: The cerebral mass is cut off from the objective faculties. The sensory nerves culminate in what the anatomists call the *thalam*, two glands at the base of the brain. They are connected by a small nerve

The thing you see is *stuff*, gathered from a province of nature the senses cannot touch. The action of molecules on one plane by change of vortex-motion thrown into another plane and what Thompson invented as a second ether, is magnetism thrown off into this plane, and thus the plane of magnetism in a materializing circle in the focus of the medium is thrown off, and the phenomenal presentation is made. It is as much body as any matter-stuff is body. It is, however, endowed with the eternal tendency to fall back into the common equilibrium from which it is thrown; and it does not stop, until it returns to Nature and coordinates with the other systems. The difference between the natural development of the body and the development of the materialization is this: The bodily development is the product of assimilation and of the transmutation of nervous energy from one system to another system by the coordinating

of the medium, it is like sowing seed in a dark or a blizzard. [Laughter.] You must have the power to err. And that is the power of the human power to err. A man is endowed with a certain sense capacity. You sometimes say if you could see you could believe. Well, when you have seen, sometimes prejudice, sometimes a dominant idea, is so powerful in the mind that seeing does not convince. The action of one's senses will not convince when there are hereditary evolutions of consciousness, or superstitious evolutions of a dogmatic nature. The zealot in thought will never yield to the plain expression of seeing. Then let us have the cooperation of two senses. Between the eye and the ear, the feeling, and still you are weak. Incredulity comes on, again, and you want to repeat the experience, and repeat it and repeat it. On that plane it will be an eternal repetition. There are other faculties in the mind to be applied to. An experimental method is a superior method to the sense method. Until to-day, or nearly till to-

At present Mr. Wright is filling an engagement at Berkeley Hall, Boston, and commanding the deepest attention. His lectures are exceedingly able, scholarly and eloquent. He is the author of articles on the "Evolution of Religion," an interesting pamphlet on "Reincarnation," several lectures now in print, and a more pretentious work on "Thomas Carlyle: A Study," issued in England.

Mr. Wright married in 1890 Alice C. Maltby M. D., of Cincinnati, a lady of culture and talent. He makes his home at Amelia, O., in the pleasant suburbs of Cincinnati.

Forget public opinion; forget the dominations of creed; be as liberal and as free as your organization and heredity will permit you to be. Deal justly and a little better with your fellow-men. Love to see thy neighbor grow; assist thy neighbor to the utmost of thine ability, and assist thyself to the great facts and the great truths of Nature. Let thy moral faculties attain the highest expression. Let morals

[Continued on eighth 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 Carver: Wife, Mother, Spirit, Angel," "Philip Carlisle, A Romance," Etc., Etc., Etc.

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## CHAPTER XI—CONTINUED.

"Black Selim" had flown on like the wind, and had just reached the summit of a high hill. Not hearing the gray mare, Pauline paused, turned her horse, and for a second or two stood and rider were sharply outlined against the bright noonday sky; then, swift as the lightning's flash, they disappeared over the hill on the farther slope.

Arthur Bradish did not care to race any longer; his mind was with the sweet girl whom he had left reluctantly at Grove Hall; still, he thought he would ride to the top of the hill, and then bid Miss Somerton adieu. He trotted on leisurely until he arrived at the highest point of the hill, and from thence his eyes could take in the country for miles around; but Miss Somerton was nowhere to be seen; she had disappeared as completely as though the earth had opened and swallowed her up. Arthur did not feel at all inclined to search for the missing young lady, and so turned his horse's head homeward.

We must pause here to give the reader a description of the home of Arthur Bradish. Tower Hill was so called on account of a fine old observatory, fitted up with some excellent telescopes, which had been erected on the highest point of the high hill, some fifty years previous to the opening of our story. The tower was old, and somewhat out of repair, as were the house and stables. The house was a rambling, picturesque building, partly of granite and partly of wood. The main body of the house was three stories in height, square and built of rough granite. The dormer windows, gables and wings were built of wood, and painted a dull red; many of the windows were of stained glass, set in small diamond-shaped panes, and some were broken. There were old stone archways, partly in ruins, covered and hidden by thick trailing vines that needed trimming. There were numerous hedges which were unkempt and running riot. There had once been beautiful arbors, parterres, terraces, well kept paths and driveways; the arbors were falling into ruins; a few bright flowers, struggling among weeds, showed where the parterres had been; the terraces were washed by the rains into uneven ridges; still, the old place held a charm that few modern and well-kept estates could boast. A sombre wooded height rose a few rods back of the house. In front and to the east lay the smiling valley and the beautiful winding Hudson; and in plain sight, not more than two miles away, was Grove Hall in all its grand beauty—a brilliant gem in the lovely landscape. Near the river, on its banks not far away, stood Mr. Earle's imposing mansion.

Arthur had long desired to restore the ruinous place to its pristine beauty; but now the longing became more intense than ever. "Ah!" he sighed, "when I can restore the home of my forefathers to its original beauty, then, mayhap, I shall win the sweet little Maggie to share it with me. Ah well! whatever she may have been she is no vagrant now, but the much-loved friend and protégée of the sweetest and loveliest lady in all the land, Mrs. Somerton. Strange that Miss Somerton should differ so materially from her parents, while poor little Maggie is a perfect form-copy of the lady herself, with eyes and forehead precisely like those of Mr. Somerton." He threw the reins to the groom, and entered the house. Dinner was served, and the Captain sat awaiting him, with a pleasant smile on his frank countenance. "Well, my boy," he exclaimed, "as Arthur entered, 'I have good news for you! Your application for the position of cashier of the National Bank has been accepted,' and he waved an official-looking document in the air triumphantly. 'Your salary is something fine—ten thousand a year! Think of that, my boy! Now the old homestead can be renovated, your old father's last days made happy, and a little wife to come here and queen it over us right royally. My son's wife! Ah, that will be fine! The position has been obtained through the endorsement of Mr. Somerton. Eh, my lad; perhaps the bright-eyed Pauline had something to do with it.'"

Arthur sighed as he took his seat opposite, but his eyes gleamed joyfully as he took the paper from his father's hand. The sigh was but for Pauline Somerton, as his father hoped, but for a more winsome lass.

"Dear old dad," he said, with a loving smile, "the old place shall be restored, and your last days shall be made happy, if I have the power to make them so; as for the wife, my dear father, are you sure that Miss Somerton would make you happy? I think her temper is bad, and she possesses an imperious, commanding will. Father, I do not think she would ever make me happy, and you need a sweet little daughter to pet and care for in your old age; not a fiery, high-strung girl like Miss Pauline."

"Oh!" replied the old gentleman, "she is very smart, I admit; but she will be docile enough after marriage; and, my boy, think of the honor—the heiress of Grove Hall your wife and my daughter? What more could be desired in this world?"

Arthur sighed deeply.

"Father," he said, "I do not love Pauline Somerton. I shall never marry her; but I do love a sweet little girl, who, I am sure, would make your last days happy; she is poor, and has nothing but her sweet face and gentle ways to recommend her. Yes, she has something more: she is an unselfish heroine."

"Do you mean that unknown girl whom they call Maggie?" asked the Captain, "a girl without even so much as a surname; one that was actually a tramp until Mrs. Somerton took her in? Really, I am surprised that Mrs. Somerton should have taken her into the bosom of her family, as I hear she has done. I think Miss Pauline cannot be blamed for manifesting her dislike at such an arrangement. Why could they not have given the girl some money for her bravery, and sent her away? Oh! pray God she may not turn your head, my boy, and be the cause of breaking your old father's heart," and the Captain's bright blue eyes took on a sorrowful expression.

Arthur glanced at his father's snow-white hair with compunction. No; even if his own heart should break, he told himself, he would never bring those gray hairs with sorrow to the grave; he would live without a wife all his days, rather than grieve his father's heart, the only parent he had ever known; for he could but just remember his mother, and his father had never given him an unkind word, or thwarted his wishes, when those wishes were in the right direction. That father had made his son's advancement and happiness his first thought; had served his country that his son might have a liberal education. No; that father should be made happy at any cost; it was plainly his duty, and nothing less. If Maggie would but wait for him all might be well in the end; thus he reasoned.

"Dear father," he said, "I will not marry any one if you do not wish it."

"It is my earnest desire that you fix up the place, and marry Pauline Somerton. Surely, no one could desire a finer or a more beautiful wife."

wish I were young again; if I were, Miss Pauline would not be long without a lover."

"Oh! as to that," replied Arthur, "she has plenty of lovers, but they all seem to tire of her in a very short time. There was Lord Oswald, for instance; surely, no young lady could go higher, and yet he now seems to despise her! I tell you, father, she has a dreadful disposition, and there are no principles of good with her. I should be wretched with such a wife. But never mind, dear old dad, I will make the estate better than it was at first, and give my life to make yours happy, if need be. I will obey you in all things but one: I cannot pay my court at Pauline Somerton's shrine. Do not ask it of me if you love me."

The old gentleman leaned back in his chair with a clouded brow; but he loved his child, and so dropped the subject for this time.

Arthur entered the National Bank as its trusted cashier, with high hopes and a light heart; soon he should be able to gratify his long cherished desire and make his proud old father happy.

We must now return to Grove Hall. As Pauline dashed by the window with fiery eyes and flaming cheeks, her father's brow took on its wonted careworn expression. Lord Oswald's eyes expressed slight contempt. Arthur had no eyes or thoughts but for the sweet girl opposite him at table. Lunch was about over, and he took his leave.

Mr. Somerton and Lord Oswald strolled out into the grounds with their cigars, and Mrs. Somerton and Maggie returned to the little parlor.

"Maggie," said the lady, "do you think you could help me with this fine piece of embroidery? The pattern is very intricate and difficult. I do not feel quite equal to it. I find that I am not as expert in very fine work of this kind as I was at your age."

Maggie took the work from the lady's hand, and with quick fingers soon filled in the difficult pattern.

"Who taught you to do such fine work?" inquired the lady.

"I have never been directly instructed in it," replied Maggie, "but I used to see beautiful embroidery in the shop-windows of the city, and I became so eager to do something of the kind that I took pencil and paper, and while gazing in at the window would draw the pattern, then take it home and try to work it. After I gave up selling oranges I used to do some for ladies; and although I worked very hard, yet I could not earn much."

"Can you read and write?" asked the lady.

"Oh, yes," replied Maggie.

"Let me see a specimen of your writing," said Mrs. Somerton.

Maggie wrote her address on a slip of paper, in a graceful, ladylike hand.

"Do you understand anything about music?" asked the lady, tears gathering in her eyes.

"Oh, yes; I can play a little," and she went to the piano and played a few simple melodies: "My first knowledge was obtained from some old music-books which came in my way; I used also to go into some of the smaller churches on Sundays, and sit in the organ-loft and watch the organist intently. One day the boy who worked the organ bellows was absent; the organist, catching sight of me, asked if I would work the bellows for him, as he had no time to get another boy."

"Oh! I never was so glad in all my life; and I worked with a will until after the church service was over; then the organist asked me how much he should pay me, and I said: 'Oh, sir, nothing; only allow me to come and play a little myself when you come to rehearse; and please teach me the least little bit, and I will blow the organ for you at all times whenever you wish.' He laughed, and stared at me as though he thought I were demented; still, he consented. The boy did not come any more, and I learned a good deal in this way; and once or twice, when the organist did not feel very well, he allowed me to play a hymn or two for the choir."

"Maggie," said the lady, "I noticed at the ball that you were a very graceful dancer. Where did you learn that accomplishment?"

"I learned it from the little girls and boys of the ladies for whom I occasionally did embroidery. They would dance together, while one of their number played some pretty waltz or quadrille. I begged them to teach me, which they willingly did; but the ball at Mrs. Earle's was the first one I ever attended."

"Maggie," asked the lady, "who were your parents? Did not that strange woman ever tell you?"

"No," replied Maggie; "she would never tell me my last name."

"And you do not even know your own name?"

"No; I know nothing of it."

"One question more, my sweet girl. Where did you learn to swim? for that is certainly an accomplishment that not many young ladies possess."

"Well," replied Maggie, "when the hot August days came, I used to wander away down to the seashore until I came to some unfrequented spot. I would take an old dress in a bundle, and when I found a place that suited me I would hide away, change my dress, and go into the water by myself. I had an instinctive longing and fitness for the amusement, and gained the rest by practice."

## CHAPTER XII.

## THE WITCH OF THE SWAMP.

PAULINE SOMERTON rode rather slowly down the long hill, glancing over her shoulder occasionally to see if Arthur was following; finding that he did not care to keep on, and suspecting that he had turned his horse's head homeward, a frown of jealous anger crossed her face, and her eyes glittered deeply and darkly, as though she were planning and projecting a place of torment for those whom she hated. She rode on for a mile or more in this evil frame of mind, her eyes gleaming more fiercely as she went.

"I soon find a way," she muttered, "to put that girl out of my path, with her markish ways and nobby-pamby style! What people can find to admire about her is past my comprehension—a little simpering vagrant! She was taught to put on those airs while acting her part as a professional beggar, I suppose. Strange that mamma—patrician mamma—should be so deceived by her. Really, mamma has shown her more genuine affection than she has ever shown me, and seems to take greater delight in her society; and Arthur Bradish—she clenched her little hands tightly as she thought of him, "Arthur, the only man who ever stirred my heart, he also seems infatuated with her. Oh! how can I bear it? I cannot and will not. I must put her out of my path; but how am I to do it? Ah! I know what I will do. I will consult that wretched woman down yonder; she may advise me what is best to be done and teach me some of her cunning."

She looked eagerly ahead, and forced "Black Selim" into a faster trot; they soon reached the foot of the hill, when she turned her horse sharply to the left, following a mere footpath which ran near the edge of a muddy, sluggish stream that in vain endeavored to drain an adjacent tract of swamp or marsh land. The ground was covered with willows, sedges and half-decayed logs; and many water snakes and

fat bullfrogs found a home amid the mud and green slime of the stagnant water that lay in large pools over the whole tract.

"Pauline!" uttered the girl with a look of disgust. "Go on, Selim; let's have it over as soon as possible."

The horse slunk along with drooping head, fully as disgusted as his mistress, his dainty hoofs sinking up to his fetlocks in the ooze as he went. The path wound around like a crooked serpent for some time longer, and then they came out upon a small rise of ground crowned with a little old hovel, or shanty, which threatened to tumble down at all points. A door, hanging by one rusty hinge, was creaking sharply with discordant sound as the motion of the air moved it back and forth. A solitary hole had been cut in the wall, which answered for a window. Little pools of household slops and sewerage were lying about, together with straw and feathers thrown out promiscuously. A squealing pig was confined in a filthy sty close by, and a snarling, blear-eyed rat-terrier lay blinking on the rotting slab that answered for a doorstep.

As she approached the terrier sprang up with a snap and snarl, and the black pig ran around his limited circle, squealing, and shaking his head like a small demon, occasionally peering at the strangers through the broken sty with his glittering evil eyes.

Pauline turned in toward this squalid abode of a human being, and drew rein as she approached the swaying door.

"Black Selim" and the terrier were disputing the ground in fine style, the dog snapping first at one pawing hoof and then at another, while the horse snorted with anger and disgust.

"Ho! Gips! cease thy snarling, cur. And who be it that cooms riding up sate boldly to th' door o' she 'at holds the reins o' destiny in her hand? Ah! ma bonny young leddy, how's the day, how's the day?" and the "Witch of Endor" in person, one could well imagine, stood within the low doorway of the hut.

Her form was tall, withered and bent with age; her thin lips were drawn back with a grin of welcome; her grizzled hair straggled about her sunken temples and crone-withered neck, over the high, broad forehead, that was drawn into a thousand puckers and wrinkles. Her grimy hands resembled the claws of a buzzard. As she ceased speaking her withered lips mumbled, and her chin shook in her eager expectation of a fee.

"Light doon—light doon, my young leddy," she said, as she strode forth and took "Black Selim's" reins in her withered old claws. "Light doon and go within, while I tie yer boss."

[To be continued.]

## The Reviewer.

A CITIZEN'S REMONSTRANCE TO THE LEGISLATURE AGAINST LEGALIZING TO COLLEGE DIPLOMATS M. D.'S A MONOPOLY IN THE USE OF "M. D." AND TITLE "DOCTOR," AND AGAINST ANY ENACTMENT TO DEPRIVE SICK PEOPLE OF THEIR CONSTITUTIONAL RIGHT AND "POWER OF ENJOYING IN SAFETY AND TRANQUILITY," THEIR "NATURAL RIGHTS AND BLESSINGS OF LIFE," AND ESPECIALLY THEIR "INESTIMABLE RIGHT AND BLESSING OF CHOOSING AND EMPLOYING THEIR OWN DOCTORS."

This title quite fully expresses the intentions of this thirty-two page tract, published [and for sale] by Colby & Rich.

The author is too well known to require an introduction to the reader. For years he has stood in the front, resisting the encroachment of the conspiracy formed by the M. D.'s to force the people to employ them, or no one.

He has also fought strongly against Sunday legislation, and his pamphlet on this subject should be the hands of every one who desires to be informed on that question.

Wherever the encroachment of medical legislation is manifested, there this "Remonstrance" should be liberally scattered. No better means can be employed to awaken thought, and show the brazen impudence of those demanding class legislation in their favor because of their superior qualifications to heal the sick!

Mr. Giles makes a strong point when he shows that in so far as being able to determine disease and work its cure, many of these pretentious doctors are unable to tell when the patient is dead—and lays the blame of divers burials of the living at their door. He furnishes the one criterion which never fails by which death may be surely ascertained.

We think that every intelligent physician, as well as the people, will fully endorse Mr. Giles's motto, "Free physicians, and patients' rights."

No writer can be more in earnest, more devoted, or bring a greater wealth of erudition to the subject, and every word he writes is of value.

HUTCHINSON TUTTLE.

## Parker and Frothingham on Spiritualism.

Theodore Parker in 1856 wrote in his private journal as follows: "It seems now more likely that Spiritualism will become the religion of America than in 156 it did that Christianity would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian population. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierarchy, but inspiration open to all. 3. It does not claim to be a finality; it is not a *punctum stans*, but a *punctum fluens*. 4. It admits all the truths of morality and religion in all the world's sects."

In 1873, in an address before the Free Religious Association, O. B. Frothingham said: "Spiritualism is rapidly becoming a distinct religion. It is not all of a piece. There are different schools of it. . . . The older Spiritualism grows, the calmer and more intellectual it becomes, the clearer its view, the loftier its range of aspirations. As scholars, thinkers, teachers come to profess it, it takes on a nobler character and exerts a wider influence through the upper classes of society. Its existence as a fact in the religious world, and a fact of vast moment, is unquestionable." Mr. Frothingham goes on to show that Spiritualism, while it takes a new departure and follows a new path, while it rejects the popular scheme of redemption, teaches the essential truths of religion—the divine rule of the world, the immortality of the soul, the supremacy of moral law and the oneness of the race. Its progress is in the churches as well as outside of them. For multitudes it has broken down the wall of separation between this world and the next. It has revealed the fact that peace between heaven and earth is not something to be effected, but something established in the constitution of things, and that communication between them is possible. Special authoritative revelations are not recognized, creeds and confessions are not recognized with other party manifestoes, and mediation is dispensed with as being outworn machinery that cumbrous the engine room. "Spiritualism lets the soul of man out of a cage. The freed bird, unaccompanied by long confinement to the use of its wings, flutters feebly at first, and perhaps drops helpless to the ground. The air and space bewilder it, but the wings in a little time will recover their strength, and then the creature will revel in the width that appals it and fly toward the sun it fears."

Spiritualism is now finding expression in literature; its phenomena are being made a subject of study by men who are leading authorities in the scientific world; it is modifying its influence felt among thinkers of every school of thought, and among multitudes in every class of society. Spiritualism is in its highest and best form will some day be the religion of the civilized world.—*Religio-Philosophical Journal*.

## Feed them Properly.

And carefully, reduce the painfully large per centage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

## Memorial Poem:

Delivered at the Hartford (Conn.) Convention of Spiritualists to the Memory of CLARA B. BANKS, May 4, 1895, and Repeated by General Request, May 5, by JOSEPH D. STILES.

Again, our Father, friend of all,  
To us the power has given  
To come responsive to the call  
Of friends of earth and heaven  
To meet, with hearts with love aglow,  
Again in convocation,  
To listen to the words which flow  
From tongues of inspiration.

Since last we met you in this place  
A sister true and tender  
Has entered on her nobler race  
Beyond the gates of splendor!  
From out your dearmost ranks  
The angels have removed her:  
Dear, royal, gifted CLARA BANKS,  
How much we prize and loved her.

Could she but speak, whom ye call dead,  
What words of peace and gladness  
Would float down the realms o'erhead  
To hearts now filled with sadness:  
Her words would be of life, not death,  
And of a glad reunion  
With friends with whom she held on earth  
Such glorified communion.

Methinks she standeth by my side  
Aneath the earthly portal:  
That thus she speaks: "I have not died,  
God made us all immortal;  
Even the flower, which nods its head  
To every passer-by,  
Proclaimeth from its parent bed:  
"I was not born to die."

"Oh, life is real! It is no dream—  
No room left now for doubting;  
I've sailed across the flowing stream  
To an eternal outing;  
Without a fear, by angels cheered,  
Without faint heart or craven,  
I launched my bark and safely steered  
For heaven's celestial haven.

"The problems, life and death, which have  
So long defied solution,  
To me at least beyond the grave  
Have reached a grand conclusion;  
And here I am! all right! all well!  
With duties new assigned me;  
And where the hosts angelic dwell,  
There seek, and ye shall find me.

"And should the power to me be given  
To cross again time's portals,  
I'll tell you what I know of heaven,  
And of its blest immortals:  
Of heaven, that happy home above,  
Sung oft in song and story—  
Where dwell the saintly ones you love  
In everlasting glory!"

"The workers old are falling fast;  
The veteran ranks are thinning;  
And soon the last one will have passed  
Into life's new beginning—  
Into a life with sunshine bright,  
Where sin nor death can enter;  
Where shine the stars of truth and light,  
With Love the golden centre.

"No sorrow there! no griefs nor sighs;  
No bonds of friendship broken;  
No aching hearts! no tear-filled eyes;  
No words of farewell spoken—  
'Tis but a step—a feeble breath,  
And then the parting spirit—  
Oh! this is all there is to death.  
Why should ye dread or fear it?"

"Then let no tear for me be shed;  
Death did not love's chords sever;  
Nor speak, nor think of me as dead—  
*I'm more alive than ever!*  
No more of woe nor anguish deep;  
No more of pains material;  
The spirit, at a single leap,  
Broke through the veil ethereal—  
Broke through the prison-house of tears,  
And all which cramped and fettered,  
That, by this glad exchange of spheres,  
Conditions might be bettered;  
For risen souls are marching on  
In one most grand procession;  
The law of God and heaven is one  
Of infinite progression.

"Think, then, I still with you abide,  
Engaged in noble missions;  
That having lived, I have not died,  
But only changed conditions.  
Nor say that I am dead and gone,  
When I by my translation  
Have left earth's schools and entered on  
A higher education.

"And sometime in the years to be  
The good and gracious Father  
In one united family  
All to himself will gather;  
And as ye enter through the gate  
Into the day's fair dawning,  
At its bright entrance will I wait  
To see you in the morning."

Thus would she voice, dear CLARA BANKS,  
Those hopeful words to cheer you;  
Thus give expression to her thanks  
That she can be so near you;  
That she can present be to-day  
In this Association,  
And, mayhap, send a blessed ray  
Of strength and consolation.

A foe to wrong, deceit, and hate,  
To heartless forms and hollow,  
Well may be her life emulate,  
And in her footsteps follow.  
We will not wish her back again;  
We know she still is living,  
Chanting, for her release from pain,  
Glad psalms of thanksgiving.

Now to the Father's loving care  
We tenderly will leave her;  
Naught in her home so bright and fair  
Shall ever pain or grieve her;  
Her battle's fought! the victory won!  
No craven she, nor shrinker;  
The benediction of "Well done"  
Has crowned the faithful worker.

## May Magazines.

THE COMING DAY.—The opening paper is "Concerning Children," followed by another on "The Resurrection." There are many other interesting articles, notably "A Fountain Filled with Blood," "From Ethics to Religion," "Notes by the Way," "Messages from Our Forerunners," "Lowell Quotations," etc. Williams & Norgate, Henrietta Street, London.

THE LYCEUM BANNER.—The current issue keeps touch with the preceding numbers in point of general excellence and special worth. Alfred Kitson continues "The Adventures of Prince Trueheart," J. J. Morse has another installment of "Righted by the Dead," "The Vision," a poem, is by A. J. Bessant. There is a sketch of Miss S. B. Bennett. "The Three Don'ts" is concluded. The reports to the Annual Lyceum Conference are published in this number, besides other interesting matter. J. J. Morse, 26 Chesham Street, London.

RECEIVED.—THE WESTERN RESERVE UNIVERSITY BULLETIN, Cleveland, O. SKETCHES OF WONDERS ALONG THE NORTHERN PACIFIC RAILROAD. By Olive D. Wheeler. Charles S. Fee, General Passenger and Ticket Agent, St. Paul, Minn. THE NEW GARDEN OF EDEN. By Martha J. Wright. San Francisco, Cal. Bancroft & Co. LAZARUS. By Olla Perkins Tolp, Indianapolis. The Indianapolis Printing Co. BEYOND THE CLOUDS. Sunday evening lectures on the Spiritual Science of Life. By Charles Brodie Patterson. Published by the author, New York City.

## Benefit to Charles W. Sullivan.

To the Editor of the Banner of Light.

The Helping Hand Society of Boston Spiritual Temple gave a benefit to Charles W. Sullivan at its hall last Wednesday evening, which was attended by a large number of his friends. Mr. Sullivan is well known as one of the best vocalists on the spiritual platform, and always ready to assist by furnishing such selections at every meeting when present.

The large gathering on this occasion showed very plainly their estimation. The meeting was in charge of the Vice-President, Mrs. Francis J. Piper, and opened with "Bringing in the Sheaves," led by Mr. Sullivan, all present joining most heartily. After a piano solo by Mrs. Burnett, the President called Mrs. N. J. Willis to the platform, whose guide spoke very feelingly of the guest of the evening in regard to his fidelity to truth and the God-given power manifest in him, by which he can always aid interest to every gathering.

Mr. Sullivan was then introduced, and gave us a comic song, "Farmer McGee," accompanied by Mr. Crane.

Mrs. Alice Waterhouse was always pleased to remember him as a boy, and was glad to see such a bond of sympathy between him and the spiritual world.

H. B. Storer spoke of the sphere of the ancients, to which Mr. Sullivan seemed to belong, and alluded to the many ancient relics which he has gathered in his beautiful cottage at Onset Bay. As a singer and a person, Charles has always contributed to our pleasure. The speaker said that we are all young yet, although many of our heads may be white, there is a land to which we are going where all is youth and beauty.

Master Charlie Hatch then favored us with a violin solo, accompanied by Mrs. Burnett.

Miss Lucette Webster gave "Pamela Skinner's Experiences with the Toboggan," and being most heartily applauded, followed with the "Boy's Composition on the Horse," very much to the amusement of the audience.

Mrs. M. T. Longley claimed Mr. Sullivan as belonging particularly to the Spiritualists of New England; gladly received wherever he goes. As a medium Mrs. Longley paid him a high tribute, as being ever ready to give a word of comfort to mourning hearts here on earth.

All joined in singing, "What Must it Be to Be There?" led by Mrs. Mary F. Lovering, pianist.

At the earnest request of many present, F. Alexis Heath gave very clearly recognized tests, among them the spirit of Mrs. Eliza Sullivan, who desired to express a mother's interest still manifested for her boy. Others gave expression to their abiding interest in Mr. Sullivan and his work.

Dr. Freedman of New York was called, and gave some very interesting reminiscences of his acquaintance with the guest of the evening. J. Frank Baxter said that he never regretted the fun that had come into his life through the influence of his friend Charles Sullivan.

Mrs. Kate R. Stiles gave the old adage, "They who would make friends should show themselves friendly," which was most fully illustrated in our relationship with Mr. Sullivan. This friendship to continue forever.

J. Clegh Wright, who is the speaker for Boston Spiritual Temple, gave one of his characteristic speeches. He said he could never tell whether Charles was an old man or a young one, but a person who could sing well was always an inspirer of thought, as well as pleasure. Mr. Wright said that sometime Charles would grow old, and pass over the river, and the first thing they would ask him to do would be to sing some of the beautiful songs they so gladly listened to when in earth life. He wanted to know every one when we meet on the other shore. Spiritualism teaches us that we shall live when the earthly form shall have been laid away. Inspiration is killing everything old, making all new, and extending the capabilities of a wide humanity. Protect the old, and cultivate the new. Kind thoughts cost little, and they will brighten the soul.

Messrs. Baxter and Sullivan sang several songs in the plantation dialect. Mr. Sullivan closing this very interesting service with several personations of the many wax-works which old residents of Boston will remember as once prominent in the Boston Museum, and several personations of well known workers. All went away with the kindest feelings to our honored guest, Prof. Charles W. Sullivan.

F. ALEXIS HEATH.

## Passed to Spirit-Life.

From Spring Hill, Kansas, after an illness of two days, Mrs. MARGARET DAYTON, aged 49 years 1 month 9 days. She was born in Mackay, Eng., March 19, 1847; removed to America in early girlhood. Two sons and a daughter preceded her to spirit-life, three sons remaining. She was for many years an earnest and devoted Spiritualist, active and faithful in every good work, noble and true in every relation of life.

Funeral services by the writer in the Presbyterian Church, a large concourse of friends being present. A son realized her presence on the occasion, and on the next day she gave to her sister a trance communication.

J. MADISON ALLEN.

From Worcester, N.Y., of pneumonia, MATTHEW BRYANT, aged 59 years and 10 months.

Mr. Bryant was born in Bath, Me.; he enlisted in the Twenty-First Maine Regiment. For many years his home has been in Worcester, where he leaves a lot of friends. He was a member of G. A. R. Post 10, and had for seventeen years been a consistent Spiritualist.

Funeral at his late residence, 212 Pleasant street, was largely attended. The service was conducted by the writer, aided by Mrs. Mattie Hildreth, who read an exquisite poem, written by her husband—Fred Hildreth—and Comrade Lamb, who in behalf of the Post made remarks full of tenderness and pathos.

The floral tributes were many and beautiful, the musical services rendered in accordance with his wishes, as were all the other arrangements.

Loving and beloved, he has reached the home beyond our vision, from which he will comfort those who mourn for him.

The sorrowing wife accompanied the remains to Bath for burial.

From Searsport



## 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?

## Original Essay.

## SPIRITUALISM.

As Understood only by the Rev. Dr. Richard Harcourt of Baltimore.

BY CHARLES A. ZIPP.

WHILE the writer has not been favored with a collegiate education, nor received such training as would be necessary to enlighten an audience on a subject, as might be expected from a professional, he has, though only a mechanic, found the time, covering a period of years, to investigate the theme discussed by the learned gentleman above, and, though he may not have the ability to dress his thoughts in language eloquent, nevertheless begs the opportunity to express his views concerning the ignorance of the topic as displayed in a flippant and misrepresentative manner to a fashionable audience.

We find that the text of the preacher was chosen from I. Samuel, twenty-eighth chapter, seventh and eighth verses—the story of King Saul and the witch of Endor.

It will be observed that the Bible speaks of a woman at Endor; the distinctive difference being that a witch is—nay, rather, was in the past—one who was given to the practice of sorcery; and to further illuminate the profound doctor of divinity on his chosen subject, I would kindly refer him to Paul, in his Epistle to the Corinthians, twelfth chapter, tenth verse, and see if he there does not clearly speak of just such qualifications as possessed by the woman, and not the witch of Endor.

He says: "Of late we have come to believe in a hypnotic force; but what that power is, scientific research has not fully determined"; and in the same breath says: "Yet its limitations are fixed as the force of steam."

In the first instance he asserts that science has not fully determined hypnotic force, as to what it is, and then on the other hand he says it is limited; limitation certainly means restriction; and if he is cognizant of its limitation being fixed, then this clergyman has the ability to handle hypnotism—according to his idea of it: to limit a thing is to bound it; and our ability to bound a thing is equivalent to having grasped it.

Again: "There is with some a nervous force which seems to penetrate the personality of other weaker souls"; he again conclusively displays a mere smattering of what he knows of hypnotism; that in order to be hypnotized the subject must necessarily be mentally weaker than the operator; every practical hypnotist will be struck by these remarks; the essential conditions necessary for the production of either of the recognized somnambulic, lethargic or cataleptic states being the respectively positive and negative conditions of the interested parties to produce the phenomena; and to further prove to the gentleman that quite the reverse of his weak claims is true, in that the weaker can and do hypnotize or mesmerize the stronger, and vice versa; and for further complete and non-refutable and competent authority, I refer him to Prof. John Bovee Dods' "Philosophy of Mesmerism."

Again he says: "But when we have granted this, we have nothing but trickery and deception beyond it; the reading of folded papers, the bringing of music out of cabinets, the presenting of spirits in a material form, have been proved over and over again to be the feats of juggling mountebanks."

Candor, fairness and common honesty on our part admit that there are those among Spiritualists who for the sake of lucre palm themselves off as instruments for the modus of communication between the visible and invisible worlds; we don't intend to shirk the issue by denying the accusation; nor would it be just for the clergy to deny that there are none among them who have, by "hypnotic force," wrought in the domain of social and business life results contrary to the teachings of their Master.

"Modern Spiritualism is one tenth hypnotic and nine tenths trickery," we are informed. What quintessence of ignorance what a public display of egotism! Camille Flammarion, France's most eminent astronomer, and a Spiritualist, would place the "Reverend" in his category of "one who speaks without knowing what he is talking about."

To the charge that "here and in England there are men who will place in an envelope sealed by themselves, a large sum of money, and who will give it to any medium who will read the number of the notes or bills," we will say that at this writing we have one of the most renowned of mediums right in our midst—Pierre L. O. Keeler; and it is at the Reverend's own pleasure to know direct, from first hands, whether his information from second, or even foreign sources, is correct or not.

With boyish glee he tells his audience: "Here and in England there are men anxious to attend a seance with but one privilege—that of carrying a loaded revolver to see how spirits like cold lead: to such plain requests Spiritualists answer, 'No skeptics need apply.'"

This is a bare-faced falsity; Spiritualism courts investigation, and by skeptics; moreover, it is not necessary to go to a seance, but investigate spiritualistic claims in your own home, under your own vine and fig tree, in the sacred precincts of an harmonious dwelling, where the bare thought of revolver or cold lead has no lodgment in the brain of the cultured mind of the honest investigator; and if the law of attraction brings on such affinity, then of course the brute may attract the brutal. And when he further on says and admits that "It must not be forgotten that we carry with us into the next world the feelings that sway and govern us here," how came he by such information? It is in distinct contradiction to the clerical teachings of the plan of salvation, to the utterance of which he is pledged; it is a revelation from spiritualistic sources.

Alas! these pearls from the lips of this reverend Doctor of Divinity: "You must be ready to swallow, or you will get no medium to act." "The dark is always necessary to see." "A cabinet must be set up from which the spirit must come and go." "Your nerves must be unstrung." "Your heart throbbing with mysterious expectancy." "Then Benjamin Franklin, and George Washington, and lovely infants and spiritual lovers, will come by the carload and speak in gushing tones, but only then."

Mark you, but only then! Thus has this clerical connoisseur enlightened his congregation of the conditions (?) necessary to bring about psychic phenomena!

He says, "It is pitiful to see men and women duped by the impostors; that in many cases it is understood how easily they are led into the folly, because some benevolence has unhinged the mind; that the desires to know something of the conditions of the loved ones lead them to grasp at any straw."

ger is not and never will be forthcoming from such theological bats; they certainly have had ample time and opportunity to give something better than a mere faith that rests on an epoch of nearly two thousand years ago.

The oft-cited argument, brought up by the preacher, that spirits would naturally manifest to and through their friends, rather than strangers, etc., has been conclusively met by the old comparison of the telegrapher and one who seeks to send a message.

Reasoning in the same line, we will suppose that Jones has a telephone in his home, and that there is a din of noise so that the annunciator is not heard, or that the medium of communication is not complete; the individual at the other end tries in vain to call attention, and is dismayed at not being heard; he then tries his next neighbor, where he finds the conditions for transmission more favorable, and asks his friend to kindly convey for him to the party sought the message desired to be expressed. Suppose not only he is rebuked, but politely informed that he has a telephone in his own house, and therefore the party does not believe the message to be genuine, as it did not come over his particular wire?

To cap the climax, he says the Bible gives no authority for the belief of the intercommunication between the released spirit and the spirit still materially clothed, flatly and broadly stating that "Between the living and dead there is no intercourse." Herewith we append a few references from the very authority he quotes—that which so readily adapts itself to the numberless creeds—the Bible.

For the fairness of both sides we refer as against Spiritualism the Mosaic law, Deuteronomy, eighteenth chapter, tenth, eleventh and twelfth verses; and on the other hand, in favor of Spiritualism, Paul to the Corinthians, twelfth chapter, verses first to tenth. What diametrical positions.

He that believes shall be saved, and he that believeth not shall be damned; do not reason about the foregoing reference—'tis dangerous; you might grow skeptical; it places you on the fence; and then you may be told, with sepulchral voice and woe-begone look, "Judge not, that ye be not judged."

For further Biblical evidence we refer to Matthew, seventeenth chapter, third verse; Mark, sixteenth chapter, seventh and eighth verses; Luke, twenty-fourth chapter, fourth verse; Acts, first chapter, tenth verse; Hebrews, first chapter, fourteenth verse; Corinthians, fifteenth chapter, sixteenth verse. If this is not enough of evidence, we are ready to submit a great deal more of the same character.

So far as Spiritualism, from a religious standpoint, is concerned, we have striven to refute the preacher's statements by his own standard of authority. The writer does not offer his criticism as a defense of Spiritualism as a religion, which some may say; but as a rational philosophy, the deductive inferences of which from the phenomena are worthy of thoughtful research, demonstrating a continued existence of life.

Faith, dogma and creed fail to give us the cold, hard facts demanded in this age of religious doubt and skepticism.

## Convention of the Connecticut State Spiritualist Association.

(Reported for the Banner of Light.)

The Ninth Annual Convention of this Association was held in Unity Hall, Hartford, May 4 and 5. It was the most successful ever held; important plans for business were adopted, and it is thought efficient committees appointed to execute them. The Convention was called to order at 11 A. M. by the President, Mr. E. C. Bingham.

The report of the Secretary and Treasurer, Mrs. J. E. B. Dillon, was read and approved, and the following officers were appointed for the ensuing year: Mr. E. C. Bingham, President; Mrs. A. E. Pierce, Vice-President; Mrs. J. E. B. Dillon, Secretary and Treasurer. The following solicitors were appointed: Mrs. M. F. Dwight, Stafford; Mrs. Nora Dowd, Hartford; Miss Carrie Bill, Williamantic; Mrs. E. E. Wheeler, Meriden; Mrs. A. E. Mills, Plainville; Miss Barbara Johnson, New Britain; Mr. E. B. Parsons, Winsted; Mrs. J. A. Chapman, Norwich; Mrs. Ella Bacon Bond and Mr. E. R. Whiting, New Haven; Mr. R. L. Callender, Waterbury; Mrs. N. H. Fogg, Southington; Mrs. John Walters and Mrs. H. A. Russell, Bridgeport; Mr. George Burlingame, Somersville; Mrs. W. J. Lamberton, Putnam; Mr. G. W. Payne, Unionville; Mrs. E. R. Davis, Putnam; Mrs. George Reed, New London; Mrs. Arthur Loomis, Bristol; Mr. Gad Norton, Connepoisse; Mr. Francis Burnham, Cheshire; Mr. George Hatch, South Windham; Mrs. C. E. Case, Middletown; Mr. DeLoss Wood, Danielsonville.

The afternoon session opened at 2 P. M. The Committee appointed for securing speakers are the President, Vice-President and Secretary; for Auditing Accounts, Dumont Kingsley, and Mrs. A. E. Pierce; Committee on Resolutions, Prof. H. D. Barrett, Mrs. J. A. Chapman, Mrs. A. E. Pierce. It was voted to hold the next Convention in Hartford, the first Saturday and Sunday in May, 1896. Reports were read from the Norwich and Meriden societies.

The Committee on Local Organization reported that little had been accomplished the past year, but it was decided the work be continued, and the following Committee on Local Organization and Missionary Work were appointed: Mrs. J. A. Chapman, Norwich; Mrs. J. E. B. Dillon, Mrs. J. D. Storrs, Hartford; Mrs. R. Walters, Mrs. H. A. Russell, Bridgeport; Mrs. E. A. Bond, New Haven; Mrs. W. J. Lamberton, Windsor; Mrs. A. E. Mills, Plainville; Mrs. Horatio Bill, Williamantic; Mrs. E. C. Bingham, Cheshire.

A paper was read, written by W. DeLoss Wood of Danielsonville, and was received with favor, although not considered altogether practical in the present standing of the Association.

A new Constitution and By-Laws was adopted. It was voted that the State Association join the National, and take out a charter at once. Resolutions were presented by George W. Burnham upon this matter, and were unanimously accepted.

On motion of W. W. Wheeler a Committee was appointed to form a league of the societies in Connecticut for the purpose of arranging with speakers for short circuits, thus saving expense in railroad fares; this to be called the Connecticut Spiritual League, with Mrs. J. A. Chapman, Sec'y.

The Conference meeting opened at Odd Fellows Hall, Sunday morning, at 10:30. The following resolutions were presented by the Chairman of the Committee, Prof. H. D. Barrett, and accepted:

Resolved, That the thanks of the members of this Convention be and hereby are extended to the citizens of Hartford for their generous hospitality and kind entertainment during the present Convention.

Resolved, That we hereby return our sincere thanks to the press of the city of Hartford, and in various sections of the State, for the uniform courtesy extended to this Convention, and for the fair and impartial reports of its proceedings in their columns.

Resolved, That we acknowledge the generous aid rendered our Association by the BANNER OF LIGHT, Light of Truth and Progressive Thinker in publishing gratuitous notices of our meetings, and for their efficient work in spreading the truths of Spiritualism, and hereby return those able journals our sincere thanks.

Resolved, That we recognize the able and efficient

services of our President, Vice President and Secretary, Mr. E. C. Bingham, Mrs. A. E. Pierce and Mrs. J. E. B. Dillon, during the past year, and extend to them our grateful thanks for the same, with a pledge of earnest support during the year next ensuing.

Resolved, That we regret the seemingly untimely transition of our esteemed co-worker, Dr. Arthur Hodges, whose able efforts in behalf of our Cause have everywhere borne good fruit, and extend to his friends our sincere sympathy in their loss of his visible presence; but we know that his influence is still with us and for us in our work here.

Resolved, That our sincere sympathy is also extended to our friends at Clinton, Ia.; to the Mississippi Valley Association of Spiritualists and to the members of the Cassadaga Lake Free Association in the loss of their eminently gifted workers, Mrs. Olive A. Blodgett and Mrs. Marion H. Skidmore, whose services in behalf of Spiritualism have had a most salutary influence in spreading its sublime truths throughout the land.

Resolved, That we have learned, with feelings of deep regret and profound sorrow, of the transition of our beloved sister, Mrs. Clara H. Banks, whose inspired utterances did so much to make our two last annual Conventions such signal successes; and that we hereby tender the friends and relatives of our arisen our sincere sympathy in their bereavement. We realize the great gain that has come to her enriched spirit, and therefore rejoice with her in her freedom from physical pain, and in our knowledge of the nearness of her spiritual presence to inspire and aid us as in former years.

Resolved, That we deprecate the recent attempts at class legislation in various States of the Union against our mediums and magnetic healers, and hereby enter our earnest protest against any and all legislation that limits the freedom of our citizens, or encroaches upon their liberties.

Resolved, That we emphatically protest against the passage of the so-called medical bill now pending before our State Legislature, and hereby warn our Legislators that we shall remember them at the next election, should they so far forget the rights of the people as to pass this unjust and unconstitutional measure.

Resolved, That we extend our hearty sympathy to our persecuted mediums and workers in the several States, victims of class legislation and sectarian bigotry, and bid them be of good cheer, even in prison cells, for the day of retributive justice will surely dawn on which their rights will be vindicated before the law, and be thereafter maintained by all fair-minded citizens of this Republic.

Resolved, That we urge the immediate establishment of a mediums' defense fund, upon which worthy mediums who are members of some incorporated society, when persecuted by their enemies, may be permitted to draw for the defrayal of the legitimate expenses of their trial, and that the officers of this Association be instructed to act with the local Society in defense of said mediums as assistants, but not as principals in the case.

Resolved, That the officers of this Association be and hereby are instructed to establish a missionary fund, for the purpose of keeping a State missionary and organizer constantly at work in the State.

Resolved, That the officers of this Association be and hereby are instructed to call a series of mass meetings, under the auspices of this Association, in various sections of the State during the ensuing year, for the purpose of arousing public sentiment, and of adding to our membership, such meetings to be held as often as once in three months, in any city or town where suitable accommodation can be obtained, and most convenient for the interests of Spiritualism.

Resolved, That we hereby extend our grateful thanks to the celebrated Longley Quartet, whose sweet music has been a source of pure pleasure throughout this meeting; to Dr. George A. Fuller, Joseph D. Stiles, and all others who have contributed by voice or pen to the success of this Convention.

G. W. Burnham and Mrs. J. E. B. Dillon were appointed delegates to the National Convention, held in Washington in October, with Mrs. J. D. Storrs and Mrs. A. E. Pierce as alternates.

Saturday evening Dr. George A. Fuller delivered the opening address, taking for his subject "The Value of Organization."

Sunday afternoon Prof. H. D. Barrett spoke upon the "Aim and Purposes of the National Spiritualist Association."

Sunday evening Dr. Fuller and Prof. Barrett both gave brilliant and eloquent addresses. At the close of the Saturday evening address Joseph D. Stiles gave an original memorial poem to Clara H. Banks, which was repeated, by request, Sunday afternoon, and was received by an appreciative vote of thanks.

After each lecture tests were given by Joseph D. Stiles, he giving at these sessions over two hundred and fifty names, almost all of which were recognized. Master Eddie Hatch recited a poem written for the occasion by Mrs. M. T. Longley; and Master Charlie Hatch rendered violin solos, with Mrs. Coburn as pianist, very acceptably.

The Longley Quartet furnished music for the Convention, and by their sweet songs helped to make the enjoyment more complete.

During the Sunday evening service the charter was received from the N. S. A., and was greeted with applause. The arrangements for the quarterly mass meetings were left for the executive committee.

At the close of the Convention President Bingham, in behalf of the Association, extended a hearty vote of thanks to Prof. Barrett, Dr. Fuller, Joseph D. Stiles, the Longley Quartet, and all others who had helped to make the Convention a success.

Mrs. J. E. B. DILLON, Sec'y.

[1861.]

Mournful throbb'd the troubled drum,  
Wild the wailing bugle blew,  
Shiv'ring with sorrow stricken the file  
And thrill'd and thrill'd me through and through.

My heart, my heart, my heart was sad  
To leave, to lose my soldier lad.

Banners o'er us rustling spread,  
Fill'd my breast with fluttering pain,  
"Dread, dread, dread," said the steady tread;  
"The dead—shall they return again?"

My heart, my heart, my heart was sad  
To leave, to lose my soldier lad.

Glittering o'er each shoulder'd plume  
Glared a ghastly gleam of steel;  
Swooned my soul and shudder'd in gloom  
The war-bush that love can feel—  
To part, to part—oh, death, to bliss!  
To leave, to lose the clinging kiss.

When I woke to life, to light,  
Tears, not mine, were on my face.  
Lost, I lost, enclasp'd in night,  
My lover and love's last embrace.

My heart—can e'er my heart be glad?  
He fought, he fell, my soldier lad!

—Peter Gardner.

## The Star Spangled Banner's Author.

Many interesting things about Francis Scott Key—the author of the Star Spangled Banner—are contained in a pamphlet, which may be obtained free, from the Key Monument Association of Frederick City, Maryland, by sending one 2 cent stamp for postage. This Association is raising funds for a suitable monument to the poet, and they suggest that in the schools and everywhere upon or before Flag Day (June 14) this subject be suitably recognized. Contributions, however small, are asked for. Every one who loves the flag ought to have some small share in building this monument. The Governor of Maryland has strongly endorsed the movement. The names of all contributors will be preserved in the crypt of the monument, and published (without amount) in the history of the monument when completed.

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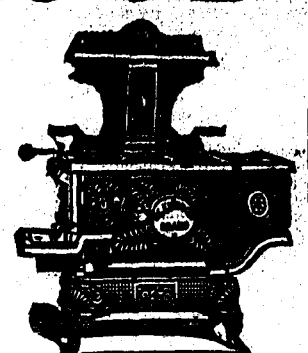
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AGENTS.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal 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 writer 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.**  
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Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BUSINESS MANAGER.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John 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 devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large. COLBY & RICH.

## A Sputtering Light in the Monumental City.

Rev. Dr. Harcourt of Baltimore is getting most effectually replied to in his assaults on Spiritualism. Rachel Walcott, pastor of the First Spiritual Church in that city, in answering him, being entranced, said: "We declare that the communication between this and the spirit-world is the only proof of the immortality of the soul," and asked "who changed the law by which Moses and Elias communicated with spirits?" Multitudes of people have seen and talked with departed friends, yet for one man to stand up and deny this shows that ignorance still exists. Dr. Harcourt asserts that Spiritualism is one-tenth hypnotism, yet he says at the same time that scientists have not found out what hypnotism is. He dares to say he knows this when scientists fail. He likewise says the other nine-tenths are trickery and fraud. "How, then, came so much of our creed to be so closely allied to God?" Is not the word of one honorable human being as good as that of another? This current of spiritual force, which has swept on for half a century, is breaking into the churches, and taking their members and showing them the truth. It is making their lives truer and holier. The more intelligent are seeing as they never saw before.

Dr. Harcourt, speaking on the fruits of Spiritualism and Christianity compared, made a statement which his church very generally would not endorse to the full, when he said that the time has come when deeds should take the place of creeds: Actions are of the first importance. This is the central declaration of Spiritualism, as we understand it.

He accused Spiritualism of breaking up churches, robbing the pilgrim of his staff, and sending untold numbers to the insane asylums, etc. If Dr. Harcourt knew more about the history of this movement, he would be aware that this "insane" argument is a "stock" objection which was urged against the New Revelation in its earliest days, and has been frequently exploded by official tabulated statistics—notably in the celebrated brochure issued by the late Dr. Eugene Crowell of New York City.

In the course of Dr. H.'s several sermons on this subject, choice nuggets of wisdom much like the above are scattered. He says that not a ray of light has come from the graveyard in eighteen hundred years; and that, judging Spiritualism by the lives of those who profess to be on speaking terms with departed spirits, one cannot be favorably impressed with such spiritual companionship. (But judging by the daily occurrences which are chronicled by the press, this statement could be easily turned against Christianity itself—the great body of mercantile "irregularities," social escapades, suicides, murders, etc., being perpetrated by the followers of that system, who make up a majority of all the inhabitants of this continent.)

He declared that Spiritualism takes away from the enjoyment of this life, and spoils the hopes of the life to come. People are looking in the wrong direction, he said; they are seeking for the living among the dead. The Bible he asserted to be against Spiritualism from the first to the last [which will be news to Bro. Moses Hull and others of our veteran speakers

and writers who have drawn their most effective weapons in this warfare from the same book]. All through the Old Testament the voice of God is heard, warning his people to keep away from those people who "peep and mutter." And then he launched out against "witches," and sorcery, and demoniac possession. There were prophets, he tells us, until the coming of Jesus Christ, but they were not at all like modern mediums. They never professed to have anything to do with the dead. They spoke through the inspiration and by the will of the Almighty. The modern medium never speaks of seeing God, only departed spirits.

Whatever we may believe about angelic ministrations, we have no authority in the Bible for believing in the return of the soul after death, says this wonderful Doctor. In Jesus Christ alone is life and immortality brought to light. And he quotes Deuteronomy as forbidding idolatrous practices; he would make the consultation of mediums idolatry.

His whole line of argument, as we have before said, is of a materialistic order—not a spiritual. His ideas of the manhood of Christ, because humanity could not otherwise have known God, his human birth, his language, his trial and crucifixion, and finally his flesh and blood resurrection—it is only on these points that Dr. H. hangs the spiritualization of man; yet he calls aloud for something that has more spirituality in it than Spiritualism. He does not appear to have struck the spirit of the gospel at all.

Effective replies to Dr. Harcourt have been published in the Baltimore Sunday Herald from I. Milton Reed, Henry Scharfetter and others. The answer of the former is especially good; it is both clear and complete. For asking the questions he does about seeing and hearing spirits, Dr. Harcourt is told by Mr. Reed that he holds very material ideas, and that the Bible itself convicts him. He reminds the doctor that "they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit." The material senses cannot discern the spiritual. They act merely as a conductor through concentration. He advises the doctor to take a course of metaphysics.

## A Medical Law in Rhode Island.

It was announced about the middle of the current month—and we have not seen it since contradicted—that after a five-year-fight the Regulars of the "Plantation" State have at last obtained the passage of a very mild "medical bill." The same tactics that were pursued in Massachusetts were used in Rhode Island. The bill which obtained the legislative endorsement was so framed as to seemingly fit nobody's case—the "teeth," as we have before said, being ready to be inserted by future amendments. The new law, as summarized in the press, permits all physicians and surgeons, irrespective of school, who have continuously practiced within the limits of Rhode Island prior to 1892, to obtain a certificate entitling them to follow their profession. Others must produce their diplomas and pass an examination before the State Board of Health. Midwives are not included among those who must pass this examination.

Thus another State has yielded its constitutional liberty to the prevailing desire for "trusts," and has taken the first step, at least, toward creating a "medical monopoly" for the benefit of the disciples of non-progress in the remedial art.

## Good Advice.

The Boston Herald, in its issue for May 13, feels called upon to give utterance to the following expressions concerning the Rev. "Joseph" Cook, which Spiritualists, and Boston people generally, will cordially endorse:

"Whatever may be justly said about him, a man of his type will always attract curious and unattached people. His lurid rhetoric, his extravagant opinions, and his constant repetition of the shibboleths of the Evangelical faith, will secure to him the attention which he craves. On the 24th of May he leaves this country for the antipodes. . . . The people of Boston will miss him on public occasions, and would be glad if he might come back with sound views, and a wisdom of utterance which would represent a cosmopolitan experience, and a juster estimate of his own limitations."

## The Medium and Daybreak.

Which the late James Burns so faithfully conducted for a quarter of a century in London, Eng., ceased publication with its issue of May 10. We are sorry to chronicle its demise. The bookselling department connected with that publication will, however, be continued at 56 Great Queen street.

In the very valuable report of his experiences with Eusapia Palladino, Prof. Lodge makes many comments upon the accusations of fraud that are brought against mediums, and upon the value of the evidence that is obtained through their mediumship. These comments some critics would do well to ponder. He says among other things: "Concerning the accusation of fraud, it is my belief that to investigations of this sort, there should be admitted only those persons who pledge themselves to assist at four sittings at least before forming any opinion. Otherwise, there is danger of causing, by a hostile attitude, good results to fail that might in other conditions be expected."

Mrs. A. H. Luther's closing lecture at Berkeley Hall, April 28, was stenographically reported for the BANNER OF LIGHT, and will be printed in the next issue. The lecture created a great amount of interest at the time of its delivery, and was called one of Mrs. Luther's greatest efforts. The subject was: "If there is no God, what Force in the Universe Creates Matter?" In order to supply the demand for this lecture, a large edition will be printed. Orders should be sent in before the issue is exhausted.

We had a pleasant call on Monday morning last from Mr. Henry J. Newton and Mrs. Mary A. Newton, of New York City. These prominent workers for Spiritualism were then en route for home, after a pleasant visit spent by them in Boston—in honor of the forty-fifth anniversary of their marriage. We wish this worthy and respected couple success and healthful happiness for many years to come.

A succinct review of ground gone over is always of value to the student. Readers of THE BANNER have in the past highly enjoyed the series of "Spiritual Facts" contributed to our columns by Dr. F. L. H. Willis: A very close condensation of matter akin to that set forth under that head will be found in the Doctor's (N. Y.) Recorder, article, which we copy on our sixth page.

## A Woman's Bible Coming.

Mrs. Elizabeth Cady Stanton says that in her long struggle for the political equality of her sex, she has found religious prejudice to be the greatest obstacle in her way. The belief that the Bible taught the subjection of woman, and the stubborn refusal to listen to any argument running counter to it, considering it to be of divine origin, has hindered woman's progress, in her judgment, more than anything else, and she made up her mind that if anything was ever to be done the idea must be rooted out. She thought the only way was to revise the Bible, and she has been working for years on this "Woman's Bible," sometimes alone, and sometimes with assistance. She has secured the cooperation of many prominent women in this country and in England, and is in correspondence in regard to it with women in every important country of Europe. Her one ambition is to see the work completed before she dies. A specimen of the first chapter of the new "Woman's Bible" is given in the New York Recorder. In translating the account of the creation of man, the first account of the advent of woman is recorded. It is a simultaneous creation of both sexes in the image of God. It is evident from the language that there was consultation in the Godhead, and that the masculine and feminine elements were equally represented. Scott says in his Commentary, "This consultation of the gods is the origin of the doctrine of the trinity." The texts plainly show the simultaneous creation of man and woman, and their equal importance in the development of the race. All those theories based on the assumption that man was prior in the creation have no foundation in Scripture. As to woman's subjection to man, it is important to note that equal dominion is given to woman over every living thing, but not a word is said that gives to man dominion over woman. No lesson of woman's subjection can be fairly drawn from the first chapter of the Old Testament.

## Piety During the Week.

In the April issue of To-Day, Mr. John Wanamaker, Postmaster-General under President Harrison, comes straight out with the melancholy admission that if he were to conduct his business on the principle of brotherly love, which is the very thing he teaches and preaches every Sunday, he would be—as the Washington Post quotes him as saying—in the sheriff's hands before the next slaughter sale in summer under-wear could roll around. This announcement, rightly comments The Post, "emanating from so zealous and so profusely anointed a disciple as John Wanamaker, will raise a vast wind of controversy." And it ought to. The Post would not like to guess how many Christians of the Wanamaker class it will really astonish. Sunday aside, he can't afford any nonsense during the other six days of the week, and he frankly confesses that he does not propose to try it.

The Post says: "Here is a good and pious man . . . who admits that he cannot afford to practice what he preaches, and admits that, since he cannot fall into the Lord's hands without first passing through the sheriff's, he prefers to keep his Christianity for the Sabbath, and give six days to the shop. Religion, as he sees it, is all very well at Bethany among the elect, and where it costs nothing save a little language; but it won't do for the Chestnut street bazaar, where merchandise is on tap and Paris thoughts prevail." Bargain-hunters would call this admission of Mr. Wanamaker a regular mark down, and no mistake.

An account of a spontaneous materialization is given in the Harbinger of Light, Australia, in a private letter from a friend holding a government appointment, which was brought under the notice of its editor: The gentleman at the time of the event had no knowledge of Spiritualism, although his wife before her decease had seen and spoken to her father. After his wife's death he left home accompanied by one of their mutual friends. One night his wife materialized and spoke to him; informed him that their daughter was ill and he must return next day to Brisbane, and the child would recover immediately on his arrival, but would pass on in six months. His friend who had slept by his side awoke and asked who he was talking to, and declared he distinctly heard the spirit wife bid her husband "good-by." Everything happened as predicted, even to the death of the daughter.

The reflection of H. B. Storer to the Presidency of the Veteran Spiritualists' Union is a just tribute to the highly esteemed gentleman and able official. Mr. Storer's interest in the cause of the Union is second to none in the noble organization, while his ability as an executive needs no commendation; it speaks for itself. It is earnestly hoped he will long remain on this side to grace the position he occupies.

La Irradiacion of Madrid sends us a card, announcing the intention of that journal to publish a collection of photographs of eminent Spiritualists and reformers. We have to acknowledge, with many thanks, the receipt of the first of the series, the portrait of Allan Kardec. The second will be that of Camille Flammarion, to be followed by those of Wallace, Aksakoff, et al.

Persons in need of remedial treatment cannot do better than to consult Marshall O. Wilcox, magnetic healer, 84 Bowdoin street, Boston. His power to relieve pain, assist circulation, cure chronic affections, and help the entire system, has won him an enviable reputation. His charges are reasonable and his work effective.

The Maumee Valley Spiritualist Camp is located one mile from Bailey Station, Lucas Co., O., on the line of the R. C. and St. L. Railway, twenty miles from Toledo, and four miles from both the Wabash and C. H. and D. Railroads. Its environment is reported to be most beautiful, on the margin of the Maumee River.

Many of our readers have asked to know the location of the grave of Dr. Arthur Hodges. It is in the Faulkner lot, on Catalpa Avenue, Pine Grove Cemetery, Lynn. The electric cars run to the Cemetery direct, and are appropriately marked.

The prose-poem on "THE MISSION OF SPIRITUALISM," which Carrie E. S. Twing contributes out of a full heart to the New York Recorder of May 19, will appear in our issue for June 8.

Number Six of the interesting series "THOUGHTS ON ANCIENT AND MODERN OCCULTISM," by Love M. Willis, will appear next week.

## Veteran Spiritualists' Union.

The fourth anniversary of the Veteran Spiritualists' Union was observed Sunday afternoon, May 19, in Berkeley Hall, a large number attending.

On the platform were President Storer, H. J. Newton and wife, Mrs. May S. Pepper, J. Clegg Wright, Mrs. Alice S. Waterhouse, Mrs. N. J. Willis, and L. Freedman, formerly of Australia.

President Storer occupied the chair. The Longley Quartet opened the exercises by singing "Love's Golden Chain," after which Mr. Storer explained the objects of the Union, and stated that he had been in receipt of letters from all parts of the country, asking for the formation of local branches. It is destined to become very popular, and a national organization. The speaker paid a just tribute to Jacob Edson, who had done much for the good of the Association.

M. T. Dole, the Treasurer, was the next speaker, and reviewed the work of the past four years. Less than three hundred members have contributed over \$4000 for the needy and sick. This amount had been disbursed in fifteen States, embracing five hundred donations. Mr. Dole made an appeal for the establishment of a home for Spiritualists, and announced that over \$2600 had been subscribed of the \$30,000 necessary. If every Spiritualist would give a penny the home could be paid for at once. Charles W. Sullivan followed by singing "When the Dear Ones Gather at Home."

Mrs. Alice S. Waterhouse spoke earnestly for the establishment of the Spiritualists' Home, praised the officers of the Veterans' Union for their labors, and asked for additional numbers in the roll of membership.

Mrs. M. T. Longley was the next speaker, and said if she had a hobby it was for the success of the Veteran Spiritualists' Union. Many are working for its success on the other side of life, as well as on this side. She had well known of the grand work of the Association, started by Mr. Edson, who was always ready to do all that he could when on the earth-plane to aid those in need; none other could have done what he had done. Mrs. Longley related many incidents showing that the Association had done great work. She spoke for greater interest and broader opportunity to help those in need. An appeal for the establishment of the home was made, and thoroughly explained by the speaker, who also alluded to the new departure in the issuing of tracts, published by the Association, intending to enlighten the people on matters spiritualistic.

Henry J. Newton expressed himself pleased to be present and say a word to the Veterans. He called himself an antique. He felt that he was getting toward the end of life. He could see a shorter way than he was wont to. He did not know much about the Veterans' Association, but Mr. Wright's lecture of the morning was listened to by him very acceptably because he knew something of experimental Spiritualism, which he had investigated for many years.

By request of President Storer, Mr. Newton related reminiscences of mediumistic typewriting which had been successful. Mrs. N. J. Willis saw good reasons for the establishment of the Veterans' Union in the great work that had been done. She spoke for more freedom in acknowledging belief in Spiritualism by its advocates, and for greater effort for the Cause. She asked for more Jacob Edsons to help carry on the work of the Union, and closed with an appeal for generous support in that proportion that Spiritualism is worth to all in their individual opinion.

Mrs. Henry J. Newton was pleasantly introduced as Mr. Newton's "control," who corroborated the statement in regard to typewriting mediumship, which she considered as a great demonstration of scientific phenomena. We are only at the foot of the ladder of investigation. Spiritualism is growing very rapidly. Mrs. Newton spoke of the good work of the Union and its dispensation of charity for a case known to the speaker, and expressed her belief that the angel-world is doing much to help the labors of those engaged in carrying on the work. To avoid sadness in the other life, more generous giving here would greatly assist to eternal happiness.

The Longley Quartet sang "The Golden Gates are Left Ajar." A collection of \$12.37 was then taken, after which Mr. Freedman complimented the Union, and considered it a very good name. He had often thought of the need of such an association, and endorsed the establishment of the new home. He felt that appeals for assistance were not made often enough among Spiritualists. He believed in more extensive work for the needy, and related incidents which had come under his observation in Australia, previous to his leaving there three years ago. Spiritualism did not arise in the phenomena line, but on the intellectual plane.

Mr. Freedman defended Mrs. Mellon, and told of séances held under test conditions by which it was shown that Mrs. Mellon produced forms, though she was in a cage all the time. He spoke of medium prescription in New York, and related personal reminiscences.

J. Clegg Wright was the next speaker, and said he was proud to be an honorary member of the Union. He appealed for a wider philanthropy among Spiritualists; the times demand it. He reviewed benevolent acts like those of Peabody, but found cases more rare than they should be. We are looking for more generosity on spiritualistic platforms. We are hiring speakers who will pay the best talent to the background oftentimes. We want a broader philanthropy for our speakers, that the people shall be cared for, their education advanced. He believed that the time will come when the child will be educated to look upon philanthropy as a duty, and the bettering of mankind in all directions. Mr. Wright saw great opportunities and possibilities for the Union.

Mr. Sullivan sang "Only a Thin Veil Between Us."

Mrs. May S. Pepper of Providence, although still ill, and having cancelled all her engagements, gave several tests, much to the satisfaction of those to whom they were presented. The messages of Jacob Edson, John S. Adams and William Boyce were very interesting and convincing.

At the close of the meeting, William H. Banks, Clerk, received eighteen new members. The receipts of the day were \$30.37.

## ANNUAL MEETING.

The annual meeting was held in the rooms of Mrs. J. K. D. Conant, 84 Bowdoin street, Monday evening, President Storer in the chair. The clerk's record of the previous meeting was read and approved.

Treasurer Dole reported the receipts to be \$2599.66.

Auditor Edwards reported the books and accounts to be correct.

James B. Hatch, Sr., moved the election of H. B. Storer as President unanimously, and Clerk Banks deposited a ballot to that effect, and Mr. Storer was elected. He thanked the Union for their continued confidence.

A special committee, consisting of James H. Lewis, Mrs. A. A. Woods and Col. W. D. Crockett, reported the following nominations for officers, and a ballot was cast, giving them the election.

First Vice-President, James B. Hatch, Jr.; second Vice-President, Christopher C. Shaw; third Vice-President, Eben Cobb; Clerk and Director, William H. Banks; Treasurer and Director, Moses T. Dole; Historian and Director, Henry W. Pitman; Auditor and Director, James H. Lewis; Director, Uriah K. Mayo; Corresponding Secretary and Director, Mrs. T. Longley; Trustees, Hebron Libby, W. D. Crockett, C. D. Marcy, Mrs. Abbie A. Woods, C. M. A. Terrell.

Mrs. M. T. Longley presented a crayon of Mrs. J. H. Conant, who for nineteen years was the BANNER OF LIGHT medium in the Message Department, expressing the hope that the Union would soon have a room where this and other gifts could have place.

The gift was accepted with thanks. Clerk Banks gave the following names of those who had passed away since the last annual meeting: William Boyce, Miss R. L. Groveson, Mrs. Elizabeth Mason, Colonel A. Watts, Miss Jane Parsons, Miss Curtis, A. H. Huse, Mrs. Clara H. Banks, Arthur Hodges,

## Dr. D. S. Baker, A. L. Knight, Fannie Davis Smith and Luther Colby.

It was voted to request the directors to forward \$20.00 to assist in the defence of a medium in Florida now under trial for an alleged breach of the law.

Remarks were made by Col. W. D. Crockett, John S. Rogers, Mrs. J. K. D. Conant, Treasurer Dole, President Storer, J. B. Hatch, Jr., Mrs. M. T. Longley, Mrs. Carrie L. Hatch, J. H. Lewis, F. D. Edwards and others.

Mrs. Conant offered the use of the rooms to the Union for its meetings free of charge, and the same was accepted with thanks. A committee was appointed, consisting of Mrs. Longley, Mrs. Woods and Treasurer Dole, to secure a room for the use of the Union, to be open at any time during the day where members can go to read, write or rest. The committee was given full powers.

## Mr. Wright before the Ladies' Aid Society.

Carrie L. Hatch, Sec'y of this organization (which meets regularly at 241 Tremont street, Boston), writes as follows concerning its services on May 17:

Mrs. A. E. Barnes (President) presided. In the evening our exercises opened with a vocal selection from the Longley Quartet, after which Mr. J. Clegg Wright was introduced as speaker of the evening. In our idealism, he said, we can picture beautiful things, and we can sing "In Heaven We'll Know Our Own"; that is human nature—we will know our own, we will feel at home with our own; there will be all denominations in heaven. We cannot love everybody. It is impossible to have universal love.

When you die it is a transition, it is no miracle; it is only a change. Orthodox Christians are expecting to be introduced to God when they go to heaven, and when they do not find him they will think they have gotten to the wrong place; they will feel lost for awhile; they will have to find their place. The liberal mind will respond to the liberal mind there, just the same as here; we will be placed just where our plane of thought is.

Wisdom is not always the fountain of happiness; happiness is the highest aim of human nature, it is the most worthy end of the human family. All laws that tend toward human happiness are just laws; all laws that stand in the way of human happiness are unjust. All institutions and laws that are against happiness should be swept away. True Spiritualism does this, because it puts no shackles on the mind of human beings. Spiritualism has no creed; it is not a shackle; it permits intellectual freedom; man is free to do his own thinking, even as the spirits in heaven are free.

Human knowledge is limited. When men cease to believe without evidence, then they will say, "Shall I Live Again?" and Nature will give evidence and say, "Yes." Then will be the beginning of a new scientific epoch.

Miss Amanda Bailey of Salem then sang a choice vocal selection, after which Mr. Wiggin gave tests. Miss Bailey (niece of Amanda Bailey) presented a choice reading. Mr. Tuttle spoke briefly, after which the Misses Bailey sang a beautiful duet.

Next Sunday, May 26, the Ladies' Aid will hold its Memorial Service at 241 Tremont street, afternoon and evening. The following talent has been invited: Mrs. N. J. Willis, Mrs. Waterhouse, Mrs. Longley, Mrs. Byrnes, Mrs. Chandler, Mrs. Cunningham, Mrs. M. A. Brown, Longley Quartet; test mediums are expected.

Supper will be served at 6 P. M.  
Next Friday meeting will be held as usual.

## 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.

Spiritualists have a good opportunity to show practical belief in the Cause by doing all in their power to assist a worthy medium before the law, in the case of the State of Florida against W. A. Sheldon. The defendant, a resident of Massachusetts, is charged while holding a séance of giving a slight-of-hand performance, was judged guilty, and has appealed the case to the Supreme Court for decision. Funds with which to test the validity of his position are needed. The Veteran Spiritualists' Union has forwarded \$25, and more is required. Mr. Sheldon's address is 716 Ocean street, Jacksonville, Fla.

Another installment of Moses Hull's ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM has been received at the Banner of Light Bookstore, and copies can be had at one dollar each. As the edition is likely to be soon exhausted, it behooves all to make early application. No book of its kind has made such an impression among Spiritualists as that of Mr. Hull's. It should be in the home of every one seeking for light and argument in this direction.

The New York Recorder for May 12 had a fine essay on "THE BASIS OF SPIRITUAL PHILOSOPHY," by Abby A. Judson, which we shall give to our readers (by special permission) next week. Mr. Henry J. Newton of New York is entitled to much praise for presenting, as he has done in this series of papers in The Recorder, so much of spiritual enlightenment for the people through the columns of so prominent a secular journal.

Light, London, records that on Friday evening, May 3, a reception was held at Mr. J. Morse's Library, 26 Osunburgh street, Regent's Park, N. W., in honor of Mrs. Carrie P. Pratt, President of the "Spiritualist Helping Hand Society" (an auxiliary of the Berkeley Hall Temple Society) of Boston, U. S. A. We shall copy the report next week.

Read the report by Mr. Heath (second page) of the Helping Hand's reception to C. W. Sullivan.

## 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.

## 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 Bowdoin 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.

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.



## COURT COULDN'T MOVE HIM.

**Ex-Deputy Collector of Internal Revenue, Murphy, who Guarded His Records, Speaks in Praise of Paine's Celery Compound.**

Ex-Collector of Internal Revenue Thomas F. Murphy of Maine, who was brought into prominence all over the country during President Cleveland's first administration by refusing to allow certain civil officials to peruse his records, heartily endorses Paine's Celery Compound.

Mr. Murphy is a keen observer. He is a writer of no mean ability, has been employed as editor and editorial writer on several papers, is recognized throughout Maine as a forcible and convincing speaker, and is universally liked. At present he represents a big Boston house on the road, where his warm geniality makes him welcome to every hotel and railway train.

In the smoking compartment of a parlor car last week he was praising Paine's Celery Compound to a fellow-passenger. The person to whom he addressed his conversation had been laid up with the grip. The remedy left him in a bad way—a sort of depression of spirits and a disinclination for business.

"I felt the same way," said Mr. Murphy. "After wrestling a week with the grip it left me depressed and weak. One flight of stairs was enough to make me puff and wheeze like a leaky bellows. A mile walk would almost floor me. Headaches began the moment I got out of bed, and I felt about as mean as any one could for the whole day. Hearing so much about Paine's Celery Compound, I made up my mind to try it, and I'll tell you how it worked: It was like close applications of soothing lotions to a scorched finger. After a few doses I found that on retiring I soon dropped into a sound, refreshing sleep. In less than a week I was myself again. My eyes, which are none too strong at their best, but which burned and ached till I began taking Paine's Celery Compound, assumed their normal condition, and really seemed stronger than before the grip marked me for a victim. I can walk five miles now, and feel none the worse for it.

"My wife and boy are taking Paine's Celery Compound this spring."

## Readers Should be Supporters.

In 1891 Luther Colby published an editorial on this important and practical subject—the closing paragraph of which is here reproduced, with our unqualified endorsement:

"What shall be said of certain Spiritualists, so-called, who, while boasting that they number by the millions, and while proving as eager as ever to peruse weekly the thoroughly prepared pages of THE BANNER, decline to send in their subscriptions to it, borrow rather than buy it for reading, and practice every scheme of evasion possible to invent in order to get rid of supporting the paper on which they steadily rely, and whose disappearance they would unquestionably regret? IF THEY WANT A PAPER LIKE THE BANNER, IT IS THEIR DUTY TO SUPPORT IT."

## NEWSY NOTES AND PITHY POINTS.

**FELT CONTEMPT.**—A barstony from England says that a stranger once walked into a court, and spent some time watching the proceedings. By and by a man was brought up for contempt of court, and fined, whereupon the stranger rose and said: "How much was the fine?" "One pound," replied the clerk. "Well," said the stranger, laying down the money, "if that's all I'd like to fine in. I've had a few hours' experience in this court, and no one can feel a greater contempt for it than I do."

"Life's best joys consist in peace and ease. And though but few can serve, yet all may please."

Those who are fercest to destroy and hang their fellow-men for having committed crimes, are, for the most part, at heart, criminals themselves.—Ingersoll.

Mark Lemon once wrote a book, in which he told of a chubby-faced little urchin, who passed his instructor upon the street without bowing. The schoolmaster stopped and frowned. "What has become of your manners, sir?" he roared. "It seems to me that you are better fed than taught." "Yes sir," replied the little boy. "I feeds myself, sir."

**Bingo.**—"Bobby, did you eat that little pie your mother made for you yesterday?" "Bobby—" "No, sir. I gave it to my teacher." "Bingo—" "Did she eat it?" "Bobby—" "I guess so. There was n't any school to-day."

The following "scare-head" appeared in the *New York World* for May 5—and tells its own story: "Sixty-eight Ex-Bankers in One Jail. Remarkable Colony of Prisoners in King's County Penitentiary. Presidents, Cashiers and Tellers All at Hard Labor Because They Could Not Resist Stealing Other People's Money."

An earthquake at Florence, Italy, May 18, destroyed and damaged thousands of houses—creating a perfect panic among the populace, with some loss of life. All Tuscany was shaken up.

When is the best time to study Nature's book? When she opens the spring and turns the leaves.

"How timid lambs are!" "Yes, indeed; even wool shirts sometimes shrink."—Truth.

W. Q. Judge says that he won't play in Annie Bean's yard any longer, so the Theosophists' little family circle is broken. Annie says that Mr. Judge wrote messages to himself, and credited them to the masters, and he denies it. The Theosophical Society is almost disbanded over the matter, and so the row goes on.—*Harvard (Mass.) Gazette*.

**LOVING OUR ENEMIES.**  
"I don't deny," said Bibulus,  
"That whiskey is my foe;  
Thash jesser reason that I likesh  
The poison stuff (hic) so;  
The good book sayeth that we muz love  
Our enemies, y' know."—*Kansas Journal*.

**SPLIT AMONG THEOSOPHISTS.**—Chicago, May 17.—At a special meeting of the Chicago branch of the Theosophical Society, held yesterday, a resolution was adopted repudiating the action of the Boston convention of the American Theosophical Society, or branches, held April 28, in deciding to withdraw from the international organization. The secession has aroused much opposition among Theosophists.—*Post*.

St. Albans, Vt., was visited May 19 by the most disastrous fire in its history; the business portion of the town was consumed, a property loss of \$750,000 inflicted, and five hundred people rendered homeless.

It's springtime in old Georgia, and happy folk are we,  
With the rivers dashing, splashing, and the wild winds blowing free,  
And the sun is climbing higher, and the nights are full of moon,  
And we're drifting on serenely to bathing suits and June!—*Atlanta Constitution*.

**THE DEATH-HAUNTED TOWN.**—Seventy-nine fishermen have been lost from the port of Gloucester, Mass., since Nov. 1, 1894.

If you value your eyesight and wish to preserve it as long as possible, avoid reading or sewing by gas or electric light, and use only the Miller Lamp.

## George A. Bacon.

To the Editor of the Banner of Light:

On the part of all of the old-time Spiritualists of the country, permit me to thank you for the publication, a few weeks ago, of the very excellent sketch of our life-long friend and brother, George A. Bacon. Thirty-one years ago we two came together in a friendship which has remained unimpaired and unbroken by any of the trials or vicissitudes of life, wholly or largely due to the generous, unselfish character of the man of whom we speak.

Mr. Bacon has manifested, through all these years, a knowledge of the true philosophy of human life, that all the happiness we can attain is secured by making other people happy—an ignoring of the self for the benefit of others, the betterment of the condition of those less fortunately situated than ourselves; and it is not from motives of personal advancement that he so lives, but it is the spontaneous outflow of a soul devoted to the benefit of his race and kind.

I am glad you have spoken these good words of our brother before he has passed out of this plane of life; I know it is usual to embrace those words in an obituary notice, but it is better that we recognize and speak some kindly thoughts before a man dies.

Many of our contemporaries and old-time associates have passed into the other country: Spirits William White, Luther Colby, S. B. Brittan, John W. Edmonds, Selden J. Finney, Nettie Colburn Maynard, Edward S. Wheeler, and many others, whom I know will unite with me in paying this slight tribute to the beautiful, unselfish life of George A. Bacon.

GEORGE A. SHUFELDT.

## Queen City Park, Vt.

The list of speakers for this Camp for the season of 1895 is as follows:

July, Sunday, 28, Mrs. A. W. Crossett and Miss Abbie Judson; Tuesday, 30, Lucius Colburn; Wednesday, 31, Miss Abby Judson. August, Thursday, 1, Miss Abby Judson; Friday, 2, and Saturday, 3, Rev. Minot J. Savage; Sunday, 4, Dr. Geo. A. Fuller and Rev. M. J. Savage; Tuesday, 6, and Wednesday, 7, Dr. Geo. A. Fuller; Thursday, 8, Friday, 9, and Saturday, 10, Col. R. C. Ingersoll; Sunday, 11, Dr. Geo. A. Fuller and Col. R. C. Ingersoll; Tuesday, 13, Mrs. S. A. Wiley; Wednesday, 14, Alonzo P. Hubbard; Thursday, 15, Hon. E. Stanley; Friday, 16, and Saturday, 17, Mrs. R. S. Lillie; Sunday, 18, Mrs. R. S. Lillie and F. A. Wiggin; Tuesday, 20, and Wednesday, 21, Mrs. Ida P. A. Whitlock; Thursday, 22, F. A. Wiggin; Friday, 23, not yet decided; Saturday, 24, F. A. Wiggin; Sunday, 25, Mrs. Emma Paul and W. J. Colville; Tuesday, 27, Mrs. Emma Paul; Wednesday, 28, J. Clegg Wright; Thursday, 29, J. Frank Baxter; Friday, 30, J. Clegg Wright; Saturday, 31, J. Frank Baxter; Sunday, 1, J. Clegg Wright and J. Frank Baxter.

Queen City Park Camp-Meeting opens July 28, and closes Sept. 1.

## W. J. Colville's Work.

W. J. Colville will give two more lessons in Spiritual Science at 48 Huntington avenue, Mondays, May 27, and June 3, at 2:30 p. m., and will hold a farewell reception June 3 at 8 p. m. at 105 Munroe street, Roxbury.

Mrs. E. M. Sill, 89 Trumbull street, Hartford, Ct., has arranged with W. J. Colville for nine lectures, as follows: May 28, 29, 30, 31, June 1, 2, 30 p. m.; May 28, 29, 30 and 31, 8 p. m. also.

W. J. Colville's FAREWELL lecture in New York occurs Saturday, May 25, in Union Square Hall, at 3 p. m.

**Special Notice.**—On Sunday, May 26, at 7:30 p. m., W. J. Colville will give a reading from "Art Magic," and a lecture on "How the Planets Affect Our Destinies," at 18 Huntington avenue, Boston. Seats free; collection.

## Spiritualists' Memorial Building Association.

To the Editor of the Banner of Light:

The interesting monthly meeting of the above organization was held at 178A Tremont street, Boston, Tuesday evening, May 7, at which measures were taken to enlist sympathy and assistance from all who are interested in securing a permanent home for the Spiritualist societies of Boston who desire to avail themselves of such advantage as may be open to them.

All persons interested in this advance movement are invited to attend and have their names proposed for membership.

The meetings are held on the first Tuesday evening of each month at Room 15, 178A Tremont street.

CHAS. T. WOOD, Pres.

## Dr. Bland's Lectures.

Dr. T. A. Bland, author of "How to Get Well and How to Keep Well," gave several very interesting and instructive lectures last week in Rev. Minot J. Savage's church, this city.

Dr. Bland's history of the origin and present status of medicine, given in his first lecture, was a most learned and able presentation of that subject; his second lecture was on "How to Get Well," and was full of practical advice. His third lecture was delivered on the evening of Wednesday, May 22.

## Verification of Spirit-Message.

The communication in THE BANNER of April 20 from Dr. C. F. WOODRUFF was recognized as genuine. Dr. W. was one of the charter members of our society, and drafted our constitution and by laws, and was one of the trustees of the First Society of Progressive Spiritualists, up to the time of his departure. Most of the Spiritualists of his time are now in spirit-life, but the few still on this side have only pleasant and loving remembrances of him.

Troy, N. Y., May 18. E. WATERS.

"SUMMER EXCURSIONS" is the title of a Fitchburg Railroad publication, which will be invaluable to the tourist during the season of 1895. It not only gives the rates and routes to the principal points of resort on its own line and connections, but gives a list of hotels and boarding houses, together with their locations, rates per day and week, etc. Write for a copy to J. R. Watson, G. P. A., Boston, Mass.

## Life and Health.

DR. C. E. WATKINS,

Peebles & Watkins.

SEND leading symptom, age, sex, and two 2-cent stamps, and you will receive by return mail a correct diagnosis of your case.

## Remember!

DR. C. E. WATKINS is the only one who can diagnose disease by Independent Slate-Writing, and is so endorsed by the entire spiritual press of the country.

Dr. C. E. Watkins,

Lock Box 2,403,

San Francisco, Cal.

May 25.

## 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 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, June 1 to June 17.

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

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

Queen City Park, Burlington, Vt.—Opens July 28, closes Sept. 1.

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

Maumee Valley Spiritualists' Camp, Ohio, will open Aug. 3, and continue two weeks.

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.

## 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., \$5.00; Veteran Spiritualist, \$1.00.

## For Over Fifty Years

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

## Movements of Platform Lecturers

(Notices under this heading, to insure insertion the same week, must reach this office on Monday's mail.)

Harlow Davis, platform test medium, has postponed his European trip, and will leave New York for San Francisco the first week in June. He will answer calls from societies in California or Oregon, and can be addressed at 202 Market street, San Francisco, Cal.

J. C. F. Grumble will spend January, February and March in the East. March is open to any Eastern Society or societies; the rest of his time he has engaged or reserved for Western societies. For terms, address him at Geneseo, Ill. His summer class in clairvoyant, inspirational and psychometrical development opens June 1. Special terms in advance to all applicants.

F. Alexis Heath, inspirational lecturer and platform test medium, would like engagements at the several camps during the coming season; also for lectures during the season of '95 and '96. Address 89 School street, Egleston Square, Boston.

Abbie N. Burnham spoke in Lowell May 12; will speak there Sept. 29; also at the Grove Meeting July 14. Address 350 Salem street, Malden, Mass.

Camp associations wishing the services of A. E. Tisdale, from Aug. 20 to the 30th inclusive, and also all societies wishing his services for the lecture season of 1896, can address him at 547 Bank street, New London, Conn.

E. J. Bowtell lectured at Troy, N. Y., on May 19. Keep him employed, friends. Address Saratoga Springs, N. Y., care Dr. W. B. Mills.

"Brevity is the soul of wit," and when we say that Minard's Lintment is the King or Conqueror of all pain, we describe it briefly and truthfully.

J. W. Fletcher desires to say to societies and camp-meeting committees that he is not open to any engagements for '95 and '96. He will begin a series of Sunday evening lectures in New York City about October; the place to be announced. He can be consulted at his office, 1554 Broadway, New York, daily, until further notice, where all communications should be sent.

## To Correspondents.

E. S. C. ROCKLAND, MASS.—Reports of meetings must bear the signature of the writer, as a guaranty of good faith.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.

## The Fourth Dimension of Space.

To the question, "What is the solution of the Fourth Dimension of Space?" Hudson Tuttle thus replies in the *Progressive Thinker*:

The countless definitions of space confuse rather than instruct, and there is in the metaphysical method only ambiguity put forward as a pretense of learning.

What is meant in the broadest sense by Space? The void or abyss in which the universe of worlds, or matter, is suspended, pervaded, it may be, by ether, which, by its tenacity and unknown elasticity, except where slightly aggregated around solar centres, proves its shoreless boundaries, but the mental processes by which the idea of space is grasped are purely abstract.

To say that Space is infinite, is to say that it extends beyond finite conception of distance. If we measure its expanse we must use a unit, a mile or the diameter of the earth's orbit; but whatever measurement we make are abstractions, so far as Space is concerned, for we cannot conceive of a void having any dimensions. The lines of base and height must be those of the occupying body, and not of the space it occupies.

The three sides of a centre measure its area. They do this perfectly. These three dimensions include all the body, which they would not had it three dimensions. Two-dimensional matter would have no thickness. It would have length and breadth, be a mathematical area; add the third dimension, thickness, and the whole is included.

The space occupied by a body cannot have any properties not possessed by that body; that is, can have no other dimensions than those of the occupying body. Take away the body, and only a void is left, which can be measured only subjectively.

The solar system may be measured, for Neptune, or perhaps a yet unrecognized planet beyond, defines extension, and the departure of the most aberrant comet its thickness.

The distance of the stars may be computed, though in numbers quite incomprehensible. But Space itself, having neither centre nor circumferences, escapes plummet line or triangulation.

Matter to the human mind is conceived of only in three-fold dimensions, and it is as idle to speculate about a fourth as a tenth or a twentieth. Yet if speculation of this kind be indulged in, it must be applied to matter and not to space, which is the negation of matter, and can have none of the properties of matter, else it would be matter.

Prof. Zollner revived a metaphysical speculation to explain a certain manifestation—the tying of a knot in an endless string. He implicitly received this as a fact, and attempted to account for it by the assumption that spirits were masters of the fourth dimension of space, and still farther attempting to prove that space was four dimensional. As a demonstration it was a failure; and even had the appearance of the knot being thus tied been a fact, his explanation was inapplicable; for it was not space that had need of four dimensions, but the matter of the string; and even if that had four dimensions, it does not account for the string passing through itself (matter passing through matter) to make the knot.

Housekeeping nowadays, rather than being a toll and something to be dreaded, is a pleasure—especially when one has the best of tools to work with. One who is so fortunate as to possess a Glenwood Range, which means the best for cooking, can readily endorse the statement made by the manufacturers in their advertisement that "Glenwood Ranges make house-keeping easy."

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. J. A. 5.

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.

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

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.

## Star of Progress,

WRITTEN AND COMPILED BY MR. HENRY W. SMITH.

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

Lycium 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. Price \$2.00. Fine paper, pp. 352, elegant print, and handsomely bound. For sale by COLBY & RICH.

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Mr. John Bailey

## All Run Down

In health and strength after the grip.—I was advised to take Hood's Sarsaparilla. Half a bottle gave me good sleep and toned my nerves, my cough ceased and I gradually gained flesh. Hood's Sarsaparilla made me a well man. It hits the right spot. JOHN BAILEY, Grocer, 408 Chelmsford Street, Lowell, Mass.

## Hood's Sarsaparilla Cures

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

Price 25c. box. Five boxes \$1.00.

Ask your druggist for them, or sent by mail on receipt of price by

S. WEBSTER & CO., 63 Warren Ave., Boston, May 25.

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Of Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Occultism, Astrology, Phrenology, Hygiene and Free Thought, for sale or sent by mail. Also, constantly on hand all the Liberal and Spiritual Papers and Magazines. Circulating Library—Books on loan.

H. F. TOWER, Bookseller and Stationer, 68 West 53th street, corner Columbus Ave., New York City, N. Y.

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A Large Front Room in Banner of Light Building. For particulars and terms, apply at Bookstore, No. 8 Boston street, Boston, Mass. Feb. 16



## SPRIT Message Department.

### SPECIAL NOTICE.

The Spirit Messages published from week to week under the above banner are reported verbatim by Miss Ida B. Adams, an expert stenographer.

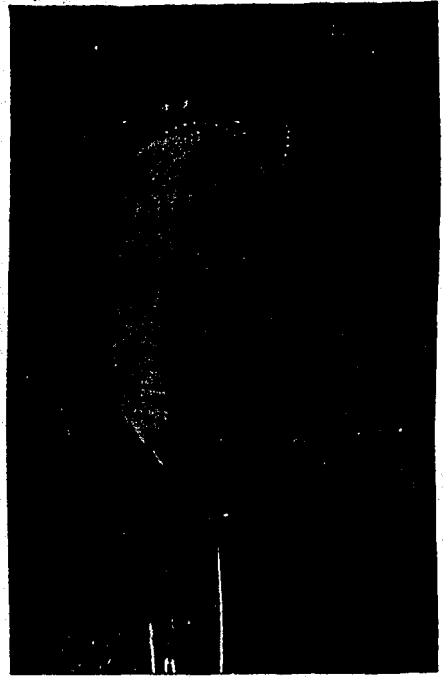
Questions propounded by inquirers—having practical bearing upon human life in the departments of thought and labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department 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 of publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers up in 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, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

### SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Jan. 25, 1895—Continued from last issue.

### INDIVIDUAL MESSAGES.

#### Thomas S. Harris.

Good morning, Mr. Chairman. I did n't think of speaking when I entered this room, but I felt such a welcome that I gladly seized the opportunity given me to manifest.

When we come upon the earth plane we sense in some places such a feeling of enviousness and selfishness that it almost drives us away. How much better it would be if people would learn to be more unselfish and charitable while in their mortal bodies, for life then would be so much freer from all that irritates and tries one. I don't come in any fault-finding spirit, or claim that I was perfect, for I can see all my imperfections; but I speak of these things because I see conditions by which mortals are surrounded, and which vex and trouble them, so much clearer than I could while living here.

I was a Southerner, but I have a perfectly friendly feeling now toward my brothers at the North.

Near Raleigh, N.C., I passed out of the form. I used to go out on foraging expeditions. I can't help going back to the time when I heard them say, "Tom Harris is dead." Dead! how the word sounded in my ears. I went out suddenly, but I reckon if I had had attention paid me perhaps I might have stayed. But what matters it? It's an easy way to go when you bleed to death, and I don't know as I would have chosen differently. (How were you worried?) A piece of shell hit me.

Poor Melinda felt pretty bad, but she's with me now.

There was a boy in blue whom I remember well, for you know we used to whisper across the lines if we didn't get caught. His name was Capt. Albert Davis, and he was handsome as a picture. He got shot in the knee, but he was so proud he would n't have the leg taken off—he said he'd die before he'd be a cripple, and his pride carried him to heaven.

Thomas S. Harris.

#### Charles H. Stevens.

I have promised myself for months and years that sometime I would report from this platform.

I knew nothing of spirits and Spiritualism when here, for I was not educated in this way; but I learned soon after passing on that we could return to the earth-plane and communicate with our friends.

I lived in Stafford Springs, Conn. Oh! how hard it was to go and leave those little ones fatherless. I was young, too. I hoped that God would take care of them, and he has done so. I have no fault to find with the change now, but when I first passed away I would ask, "Oh! why must these separations be?"

I find that the other life, as we call it, is really a continuation of this here on earth, and that we are the same as here, only we grow away from material conditions into more spiritual ones.

Will, learn all you can, but don't get discouraged while you hand sit there hoping some spirit may give you some proof that we are there. As your father has said, keep on trying. He is here to-day, and he says he don't care whether you change tables or not. We are gaining, and getting much more power than we were a month ago. Dr. Watson and Jake are often there with you.

Say to the postmaster that was that we are with him often, and also with the friends of each one who is sitting there. We will give the manifestations just as fast as we possibly can.

I sometimes think, Will, when I am talking with George M., that you must sense our presence. When we have been thus standing beside you we have seen that the thought of us was passing through your mind, and it seemed that you must realize our nearness.

Since passing on I have often said I have escaped a great deal that Billy S. has had to pass through; Will, you know who he is.

This is my first experience in controlling a medial brain and in speaking from a platform. Certainly when here I should not have thought of speaking in public.

I am grateful to you, Mr. Chairman, for listening to me, for I know some one is going to be made happier by my coming. Charles H. Stevens.

### Martha Matthews.

Although I have been here many times to gain what light and knowledge I could from those who have returned to send messages to their mortal friends, I have never controlled this organism before.

Father is with me, and Margie, Nellie and Carrie also. We often sit and talk over affairs, the same as we used to here.

It is many years since mother looked upon my face and said, "Oh! Martha, you are the first to make a break in the home-circle!" It has been broken many times since then, and she has often asked, "Oh! why were all my daughters but one taken away from me?"

Charles, this life is not all. There is more, much more to the life to come, and I do wish you would try to learn all you can of it while you remain here. And, Will, you realize very little of the presence of us, your dear sisters who have passed on. Susie often says: "How little they think about us, Martha." I know brothers cannot think as much as sisters might do, for material affairs take up their time. Mother, Nellie and Priscilla talked of me frequently after I passed on, for I was the first to go out from the home.

In Belfast, Me., I am remembered, not only by a few relatives, but by many others.

Nellie says, to say to George she has no fault to find; she is satisfied, knowing the little children, as she terms them, but who are now young ladies, have been cared for tenderly and kindly.

Priscilla, our visits are frequent. Sometimes we stay a long and sometimes a short period, according to circumstances; but we go wherever we are attracted. I think you have been happier since the change you made.

I wish to say another word to Charlie: Do try to lay aside your prejudices and investigate the claims of Spiritualism. Don't say you don't believe they come. You certainly must think all who have received these proofs of spirit-return are not falsifiers, and that there must be some foundation for the faith that is in them. You would certainly be much happier could you realize our presence and our constant watchfulness and care.

Martha Matthews, Belfast, Me.

### Dr. John H. Currier.

Good morning, Mr. Chairman. This room looks familiar to me, and I am very glad to come here where the spirits delight to assemble. I am also glad to see Mr. Colby present.

I wish to say to each one—Bro. Rich, Bro. Day, and you, Mr. Chairman—that we are hand-in-hand with you in your good work, and that the grand old BANNER may continue to wave until error and superstition are swept from the human mind is our constant hope and belief. As has often been said, your old co-workers will stand at the helm and guide you through every trial. Bro. White says: "We are with you; trust us, and we will never fail you."

Many of the old workers for the Cause—too many to enumerate—are here to-day, among them Dr. Gardner and Prof. Kiddle, and they all come in the kindest spirit, and with a helpful influence to strengthen your hands and encourage your hearts.

I was recently conversing with Bro. Colby on materialization. The subject was brought by my speaking to him of materializing where he was present in New York, and referring to the kind act he did after I passed out. God bless him for it to day, and God bless all true souls who stand for truth and the right as he did.

I send no personal message, but my warmest greetings are extended to all humanity to-day.

Dr. John H. Currier.

### George T. Smith.

I would not have believed once that I would ever come here to send a message to my dear friends in earth-life, but I am only too glad to come to-day, for my dear, good mother will be so delighted to get a word from her boy, although little expecting it.

Mother, I know the kind minister, Rev. Mr. Breen, gives you good advice, and is so willing to converse with you that it uplifts and benefits you greatly. I approve of all he says to you. I see you often as you wend your way to church, and people say how well you are holding your own.

I often think of Aunt Carrie and Uncle Monroe, and how much trouble you all have upon this earth-plane, but there is much to brighten your lives also.

Emma and father are here. Father says: "George, don't forget to say to mother that I am with you."

Our love for you will never die, and when you shall climb the golden ladder you will not be alone.

I am perfectly satisfied with what you have done with all the little effects that belonged to me. Sometimes when you have seen others engaged in the same work I was, it brings me back to you so forcibly that you feel as though you can hardly bear to see them at their work. Never mind what others have said; and in regard to many we know more than we have a right to express here.

Mother, come into communication with me always when possible, and Aunt Carrie. Some I know will never do so, because their early teachings will not permit them. Uncle Monroe believes and knows that Emma must be with you a great deal. She is a teacher in spirit. Music was her hobby, and she enjoys it so much now. Those are pleasant gatherings when Mr. Forsythe, Mr. Kelly and Belle Matton meet and pass the time with music.

Mother, I must add that in the spirit-world we have houses as tangible to us as yours are to you, which we furnish and make pleasant homes of. No love is ever lost, and when you join us how happy we all shall be, knowing there will be no more separation. Don't mourn us as dead, for we are alive, and more active in our occupations than mortals can possibly be on earth, where there are so many hindrances placed in the way.

I am George T. Smith of Cambridge, Mass.

### 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:

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

May 1.—Dr. John J. Ewell; Willie Hazen; Frances H. Farrar; Frank A. Ely; Clarissa Morse; Prof. Henry Kiddle; Abigail Greenwood; Gertrude Booth.

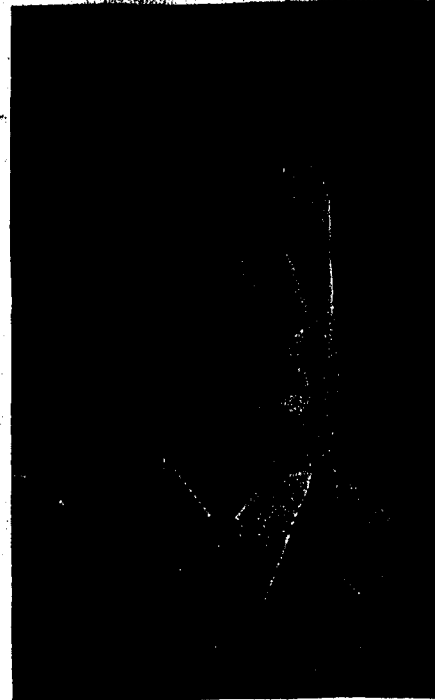
April 15.—Ervin W. Bagley; Philip Richardson; James W. Adams; Willie E. Bushnell; Mary Jane Severance; Mary Hardy; Lillian Louise Flood; Louisa Proctor.

May 11.—Caroline Todd; Eliza N. Taylor; Mary Ann Underwood; Lewis B. Fish; Laura Lorna Mendum; Henry F. Griffin; Henry M. Pitman; Jonas Beldisher; Nona Bell.

The list of promised messages having grown somewhat lengthy, we forbore 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.

[On account of the non-arrival in the mail of the expected MS. therefore, we are obliged to omit the usual Answers to Questions this week.—Ed.]

### The Great Pyramid: Its Message for the Future.

[The following is an excerpt from a very recent lecture delivered by W. J. Colville in New York and Boston.]

AMONG the many interesting works attempting to solve the stupendous mystery of Egypt's greatest wonder, with which the book-market has been enriched during recent years, the latest volume of note with which we have made acquaintance is by a Belgian author, Prof. Charles Lagrange of Brussels, whose work has won the high approval of the well-known astronomer, Piazzi Smyth; it has given much pleasure to those who rejoice in the title of Anglo-Israelites, and brings forward at least forty-seven proofs of the identity of the Anglo-Saxon race with the ten "lost" tribes of the House of Israel.

As Mons. Lagrange is Astronomer at the Royal Observatory at Brussels, and he is evidently a man of high scientific (especially mathematical) attainment, his intensely interesting volume, devoted to comparisons between pyramidal architecture and biblical chronology and prediction, deserves more than passing notice, though for our own part we confess to no strict adherence to the gifted writer's views.

We mention these as signs of the times in modern thought, rather than because we regard them as fully explanatory of that majestic Pyramid, which can never be publicly known for what it really is until the veil is wholly rent which still conceals the arcane wisdom of the initiated few from the uninitiated many.

Prof. Smyth, Lagrange, and others of their school, are impelled, by sincere religious convictions of the conservative Christian type, to make everything bend to a limited view of God's dealings with the human race; they consequently read into the Pyramid, and also into the Bible, their own theology, which, though by no means wholly false, is not sufficiently universal and unbiased to admit of the far wider and deeper Astro-Masonic interpretations of the "Miracle in Stone," whose form and size they are seeking to decipher in literal accordance with a chronology far too limited to account successfully for the mighty occurrences in the world's history which they endeavor to minutely explain.

All who in any way deserve the name of Occultists or Theosophists, Gnostics or Mystics, whichever title may be preferred, see in the number thirty-three no mere reference to the natural earthly term of the life of Jesus, but to the thirty-three degrees of that sublime system of ancient Freemasonry which by thousands of years antedated the period of Hiram Abiff and the building of Solomon's Temple.

The great pyramid at Gizeh in the Nile delta contains undoubtedly the master-key to every Masonic mystery, and carries the hieroglyph back to the very dawn of knowledge on earth, and forward with prophetic vision to the final hour of this planet's history. Not alone, however, does the Pyramid explain the origin and destiny of the earth; it literally squares the circle, and reveals to all whose inner eyes are not too deeply closed, the mystery of the soul's descent into objective existence, its final triumph over all terrestrial limitations, and eventual glorification in regions of ineffable pleasures, only to be won through perfect conquest over every resisting force the universe contains. Nowhere better than in that wonderful compendium of rare knowledge, "Art Magic," is the story of the Pyramid faithfully though briefly and concisely told. Learning for the nonce the profoundly mystical aspects of the question which are to us always of highest interest because most nearly related to the essential life of humanity, we will look at a few of the outer aspects of the question which possesses high historical and international interest, besides throwing much reasonable light upon the mysterious symbolism of three of the most fascinating books in the Bible, viz., Ezekiel, Daniel and the Apocalypse.

Though we cannot for an instant suppose that educated people to-day imagine that the first human beings who ever set foot on this globe were the *Odmo* (red people) of six thousand years ago, there is no reason for disputing that the Adamic race existed at that time, and from it sprang the twelve dimensions of the House of Israel, though in a broader sense the twelve tribes of Israel are the twelve varieties of human nature, classified according to the twelve signs of the zodiac.

The accepted date for the erection of the great Pyramid is 2770 B. C., and from that date pyramid chronology no doubt takes its rise, though the structure itself may be far older. The exact letter of the biblical text gives six thousand and five hundred years as the period which elapsed between Adam and Noah's Deluge, and two hundred and ninety-two years as the period between the Deluge and the birth of Abraham.

The length of the reigns of all the kings of Israel and Judah is given as six hundred and thirty-four years (three hundred and ninety-three for Israel and two hundred and forty-one for Judah). These dates are made by Prof. Lagrange a basis for working out an intricate problem, based on what he terms the *quintennial* law. In a period of three thousand years from Adam to Solomon there are four marked periods at intervals of five hundred years each, viz., Adam to Seth, Noah to Shem, Abraham to Jacob, Moses to Joshua, beginning in each instance with the birth of the former and death of the latter, these according to Brück (an eminent chronologist), extend in each period from the organization to *apogee* of some specially brilliant and noteworthy condition of affairs.

These facts, though possibly dry to some readers, are of intense interest to all who are seeking to trace the working of a definite law of periodicity in the careers of families and nations, and if there be such a law operating in human affairs, it must extend forward, as well as backward; in the light of it, therefore, predictions for incoming cycles yet unknown may reliably be made.

It is surely no more incredible that there should be a law of periodicity affecting nations and dynasties than that such a law should work as it manifestly does to regulate the average time occupied in bringing any form of organized existence, be it plant, animal or man, from germ to maturity.

Ten great powers are said to have succeeded

\* Vide "Our Places in the Zodiac," by W. J. Colville. For sale by Colby & Rich. Price 50 cents.

each other since the deluge, viz., 1st, Nochi-anah; 2d, Amerasia; 3d, Egyptians; 4th, Phenicians; 5th, Greeks; 6th, Romans; 7th, Franks; 8th, Papacy; 9th, France; 10th, Great Britain; 11th, the mytic numbers in the prophetic books refer to these successive governments, there are we clearly close to the time of a well-nigh universal Republic of Nations, and though at present in the state symbolized by the narrow passage between the Grand Gallery and King's Chamber in the Pyramid, and therefore in semi-darkness and confusion, yet surely pressing on and out into that clear light vaulted apartment whose lidless sarcophagus or empty tomb signifies no less than the emancipation of mankind from ignorance and tyranny and the establishment on earth of a fraternal union of the world, long predicted but never yet fulfilled. Max Nordau in his very unpleasant book, "Degeneration," writes in wretchedly pessimistic strain, as one in the dark passage, and seeing naught beyond, because he knows not of the descending arc, followed by the ascending.

We are not degenerating, we are advancing. Our "fin de siècle" infirmities will prove short-lived. They mark transition from one condition of human society to another, and to the clearer eyes and further vision of the optimistic prophets, of whom, thank heaven, there are not a few to counteract the depressing mistakes of the degenerationalists—the future looms bright with promise of the "larger heart and kinder hand," and the bells of earth chiming in tune with those of higher spheres are even now prepared to "ring in the Christ that is to be."

### The Cardinal Truth of Spiritualism.

BY FRED L. H. WILLIS, M. D.\*

WHAT is Spiritualism? Simply the knowledge of man's vital connection with an unseen world of spiritual forces and entities. What is its cardinal truth? Unquestionably this: that there is an open door of communion between this unseen spiritual world and our sphere of visible, tangible material forces, and that under certain conditions the denizens of this unseen sphere of existence can and do hold intelligent communication with mortals. This, we claim, is susceptible of scientific demonstration, and hence our faith rests not upon tradition or speculation, but where all science rests, viz., upon the bed-rock of demonstrated facts.

We go further than this, and claim that this cardinal truth of Spiritualism, when divested of ignorance and superstition, and divorced from sense and materialism, has been accepted by the human soul in all ages and climes ever since that soul had a place in the economy of the universe, and that all the great systems of religion without an exception—Brahminism, Buddhism, Parseeism, Judaism, Mohammedanism, Roman Catholicism and Protestant Christianity—are based upon this one foundation, an open communion between these two spheres of existence.

All history, from the remotest periods of antiquity, furnishes abundant proof of the truth of our assertion. Away back in those dim ages, ere the alphabet was discovered, in the first crude efforts of the human soul to express the arts of sculpture and painting, we find man with chisel and hammer cutting the record of his life into huge bowlders of porphyry, upon which the corroding finger of time has laid but little effect, thus leaving upon the ruins of temples and colonnades facts that could have been preserved in no other way.

In ancient India excavations have brought to light ruins whose antiquity is so great it is difficult to compute it in years. There can be no doubt, however, that they were crumbling ruins when the Israelites were in bondage unto the Egyptians. Here, carved in clay porphyry, we find representations of the religion of this ancient people. Gods and goddesses are seen, around whom are hovering numerous aerial beings, who unquestionably represent angels or spirits. Thus was cut in solid stone the faith of those early days in ministering spirits.

Later, in the most ancient books of the Hindus, we find more definite ideas expressed. In books which, according to the calculations of Christian historians, date back one thousand one hundred years B. C., we read: "Hold thy breath without movement, thinking thy soul is one with God. Continue this exercise three months, and in the fourth good spirits will appear to you; in the fifth, you will acquire the qualities of good spirits."

In Chaldean records were found reaching back 2234 B. C., and the Chaldean priests proudly assured the Greek philosophers that they had continued their astronomical observations through the succession of priests for forty thousand years. Diodorus tells us that the Chaldeans, like the Egyptians, had their priestly orders and their religious rites and ceremonies. The curing of disease by the laying on of hands was as prevalent as in Egypt. Abraham was born in Chaldaea, and his ideas bear a close resemblance to Chaldean ideas. His faith in angels and spirits was very marked, and seems never to have been shaken. His sacrifices and propitiations and communings with spiritual beings he unquestionably brought with him from Chaldaea, for they harmonize with and corroborate what we know of the religious rites and the spiritual life of the priest-hood of Chaldaea.

It is during the proud glory of the Babylonian empire, under the reign of King Nebuchadnezzar, that we have the best, the most complete view of the Spiritualism of this ancient people. Mediums abounded, and they were not treated as they are in the present day. They were regarded as heaven's best gift to mortals. They were cherished and honored by the people, and under the title of magicians and soothsayers—magi and men of God, seers, sibyls and prophets—they were regarded as revelations of heaven's will and interpreters of its commands; in both Egypt and Chaldaea Spiritualism was made the means of national prestige and renown.

The religion of the Persians is also hoary with age. Zoroaster was their great prophet. It is asserted by Aristotle and Pliny that he lived sixteen thousand years before Christ. He was a prophet and seer, rightly endowed with the spiritual gifts we can so clearly trace down through all the ages, and his whole system was an exalted Spiritualism. He instituted a grand spiritual dynasty, and gave to his people a wonderfully pure spiritual philosophy. He was an adept in the profound occult knowledge of the Chaldean philosophers and mystics. Through a life of rigid ascetic practice he arrived at an intuitive comprehension of natural laws and natural forces, not to be grasped by the senses alone. In a word, the key to the mystery and power of his life is to be found in Spiritualism alone. We mean that it was the result of direct spiritual agency operating through him. Aside from such agency, we hesitate not to affirm that there is nothing in the universe that can produce such results.

From China and Thibet we gain abundant proof of our position. The Chinese believe every human being has his attendant guardian spirit. Like all the other nations, they have their exceptional men or mediums, acted upon and inspired by spiritual forces. Among the most venerated of these is Kong-fuzee who was born more than five hundred years before Christ. He had thousands of followers, who cherished the profoundest reverence for his moral and spiritual teachings. That he was thoroughly a Spiritualist in the modern meaning of the term is evident from these, his literal words:

"How vast is the power of spirits. An ocean of invisible intelligences surround us everywhere. They are everywhere about us, on the right hand and on the left. Their coming cannot be calculated. How important that we should not neglect them." External, ceremonial religion, ecclesiasticism, found no place in the pure and beautiful system of Confucius, which was preeminently one of ethics. His exalted ideas of the Supreme Spirit, his recognition of the dignity of human nature, his religion of practical goodness, his firm faith in ministering spirits, guardian angels, must have

\* Dr. Willis was expelled from Harvard College in 1867 on the charge of being a psychic.

come to his brain in those primitive ages from the inspirations of those spirits in whose power he had such trust.

In Thibet we find a form of Buddhism known as "lamasim." This is a deeply rooted belief, and the Grand Lama is simply a medium through whom is transmitted, either directly or through his subordinate lamas, the will, the power, the blessing of the inviolable immortal head of the church.

The Thibetan priesthood, from the Grand Lama down, are masters of occult power. It is claimed flowers will spring up where the feet of the Grand Lama have pressed; that he has power to make fountains of water flow forth even in the most arid deserts, and that his person exhales celestial perfume. The priests and all persons desiring to become recipient of divine revelations, and the attainment of so-called supernatural gifts, consecrate a large portion of their time to profound meditation. Innumerable are the manifestations ascribed to their saints and mediums. Their staffs, their garments, their persons were imbued with mysterious power to cure diseases and keep away evil influences. All the lamaseries are schools where children are taught gratis, and the children of the poor are fed as well. In these schools, not alone philosophy, astronomy and theology are taught; they are also schools of mediumship, in which are taught magnetic healing, predication of future events, clairvoyance, the invoking of good spirits, etc. One of the terms applied to the Grand Lama is, "He who has clairvoyant eyes"—a centuries-old recognition of clairvoyance, and it is claimed he can read all minds, and never need ask information on any subject.

Greece was in constant intercourse with Egypt, and their religion and philosophy were obviously affected thereby. We find the Greeks adepts in all the thaumaturgical knowledge of the Egyptians. Thaumaturgy was the most sacred science of the Egyptians, and it related wholly to methods of holding communication with the unseen world of spirits. Greece was the oldest of the European nations, its history dating back more than eighteen hundred years B. C. It was settled by colonies from Egypt, Phenicia and Thracia. Consequently we find its religion differed considerably in different sections; yet in all general features it was the same. It was the very essence of Spiritualism. The Grecians spiritualized everything—rocks and trees, running streams, falling waters and flowers. They believed in spiritual beings who lived constantly in communication with mortals, bestowing upon them their inspirations and guiding their destinies. They believed that these celestial spirits knew all the affairs of men, and felt a deep interest in them. They inspired the souls of prophets and poets. Even their greatest men, their profoundest philosophers, their wisest statesmen, had implicit faith in a direct angelic agency guiding and controlling all things. Nothing was too great or too small to be outside of this all-controlling spiritual power. All that a man has or is they attributed to spiritual agencies. All the phenomena of nature, every noble impulse or great thought, they ascribed to divine agency. They were skilled in healing by the touch, possessed a profound knowledge of the condition of trance or ecstasy, held in reverence prophecy or soothsaying, and believed firmly in the inspirations of good spirits or demons, which term is not to be confounded with our word demon.

Rome yields us the same abundant testimony. One of the greatest of her orators, a profound philosopher, thinker and brilliant writer, Cicero, believed so firmly in holding communication with the world of spirits through divination, or soothsaying, that he wrote an entire work upon it, and commences with these remarkable words:

"From the heroic times there has been a universally received belief among all nations that the power of soothsaying, of presentiment—a knowledge of future things—is to be found among men. Certainly a glorious gift, through which mortal nature becomes like to the gods. I am acquainted with no people, either civilized or savage, learned or ignorant, which does not believe in these things, and that some individuals are able to foresee the future. Is it not, therefore, presumption to endeavor to overthrow things firmly fixed, and venerable by age through calumny?"

The Jewish Cabala makes this assertion: "The Great Schoolmaster who first instructed men and angels in the letters of the Divine Alphabet was God, the Father of spirits; and the means of teaching were intuition, inspiration; and besides, direct communication with these angels of God, as a man speaks with his friend."

We draw our facts concerning this nation from the Jewish and Christian Scriptures, which are filled with rich proverbs of the position we have taken. The founder of the Jewish nation was, as we have seen, born in Chaldaea 2000 years before Christ. The sacred and profane history of the Jews prove him to have been a medium of remarkable powers and susceptibilities. He was a clairvoyant, or seer, a medium. He saw the ministering spirits that came to him on errands of beneficence connected with the progressive development of the wonderful destiny that lay enshrouded in his future. He was a clairaudient medium. He heard the voices of the spirits, and conversed audibly with them. He had visions, even as the mediums of to-day have. Through these visions the wonderful part he was to play in the destiny of a nation yet unborn was revealed to him.

While primitive Christianity shed her benignant rays over Palestine, it came as a glorious confirmation of the spiritual facts we have been tracing through the ages. It cut itself loose from the trammels of old dramas, and rent in twain the veil that separated the spiritual world from the natural. A great prophetic soul, a seer, an illuminated philosopher, came from out this old Jewish nation, and declared a higher religion. He came from a humble, simple life unto an ignominious death, and bound in ever-living bonds the heart of humanity to the heart of God, and as proofs of his divine mission presented spiritual phenomena the exact counterpart of those we have been tracing through prior ages. He lived a spiritual religion, and expressed spiritual laws. We find in the philosophy he declared, as we find in the spiritual phenomena, the glorious confirmation of every spiritual law of the old, and a revelation of the spiritual forces of the coming time.

We find that his mother was a medium, and saw and conversed with angels, or spirits, respecting the future of her unborn child, as did the mother of Samuel, of Samson, and many other ancient mediums. We find that Joseph also possessed the same mediumistic susceptibility of nature, and was warned and guided by angels in his dreams, and heard the spirit-voice. Jesus Christ declared the universality of spiritual gifts, and the declaration of this one sublime truth is alone sufficient to stamp him as the greatest revelator the world had yet known. Hitherto the gifts of mediumship had been jealously guarded by the priesthood as sacred mysteries of the church, and made the means of civil and ecclesiastical power and influence by priests and rulers. Jesus first declared it possible for all men to work the works of the spirit. We regret that limitation of space will not permit us to draw the parallel between his phenomenal manifestations and those of all the ages preceding him. But after he had given proofs of his power to heal the sick, restore sight to the blind, make the deaf to hear, restore suspended animation, multiply and extend matter, overcome the force of gravitation, and perform all the phenomena manifested through the ancient mediums of his race, he said: "Of myself I do nothing." "The works that I do shall ye do also; and greater than these shall ye do."—In New York Recorder, May 5.

The Rev. Geo. L. Perin, D. D., pastor of the Every Day Church in Boston, thus writes to Dr. T. A. Bland regarding his recent work—[which Colby & Rich have on sale at the Banner of Light Bookstore]:

"I want to take this opportunity of thanking you for your kindness in sending me your excellent book, 'How to GET WELL and How to KEEP WELL.' I have looked through it with some care, and it seems to me that it tells how to keep well, not the less because it tells how to keep well as well as how to get well. It deserves, and I think will receive, generous patronage."



## THE SOCIETY REPORTER.

He writes familiarly about the fairy tale, the radiant rosette, and the blue or pink. Color his ever-ill will. You'd think no function of the swim could be successful without him. Although perhaps his glowing lines were written in the cellar where he sines.

The houses of the millionaires. He knows from roof to cellar stairs; To read his scrolls 't would seem that he Dropped often in familiarity To lunch or dine, yet such to say He's only crossed the area way To interview the butler, or A kitchen maid behind the door.

The clubs to him are open books, He knows their most familiar nooks, And all the great celebrities Who haunt these palaces of ease; On etiquette and what to wear He can advise a millionaire. The while he clothes himself complete In hand-me-downs from Baxter street.

As necromancers of the East Can conjure (so I've heard, at least), Within a drop of ink strange lights And wondrous visions of delights, So in his pet of ink he sees The golden world of luxuries, And for the time may even forget His hall-room rent's not paid for yet.

E. De Laney Pearson, in *The (N. Y.) Journalist*.

## When was Christ Crucified?

THE Boston Post has printed a letter from the weather prophet Wiggins, which THE BANNER has copied, in regard to the supernatural darkness described by Matthew at the time of the crucifixion. Prof. Wiggins says it was an eclipse. The testimony of Phelegon, a Pagan, who is supposed to have lived about A. D. 180, is as follows:

"In the fourth year of the 202d Olympiad, there was an eclipse of the sun, the greatest that had ever been hitherto. About the sixth hour of the day, a night so obscured that the stars in the heavens became visible. A great earthquake took place which overturned many houses in the city of Nice, in Bithynia."

It is true, as Prof. Wiggins writes, that the 202d Olympiad corresponds with the year 33, but the crucifixion occurred on the great pass-over day, when the moon was exactly opposite the sun.

The Pagan Phelegon is a myth, anyway; his testimony was doubtless forged by some Benedictine monk after the revival of learning.

Haydn's "Dictionary of Dates" mentions the head of Eclipse, mentions only one between the years 183 B. C. and 968 A. D. and that one was A. D. 33. The only authority given for it is Josephus, but this is an unaccountable error. The only eclipse, either of the sun or moon, mentioned by Josephus was a lunar eclipse just before the death of Herod, which has been determined to have occurred March 13, in the Julian year 4710, or B. C. 4. [See note to "Antiquities," xvii, 6, § 4, by Dr. Whiston.]

The year of the crucifixion has never been determined. It is as uncertain as the year of the nativity. The death of Jesus is described by the first three evangelists as occurring on the great pass-over day, which was at full moon of the vernal equinox. The following astronomical table gives the exact day, hour and minute of the full moon in the years 29 to 35 inclusive:

A. D. 29—Sunday, April 17, at 1:34 A. M.  
A. D. 30—Sunday, April 6, at 10:22 A. M.  
A. D. 31—Monday, March 26, at 7:11 P. M.  
A. D. 32—Saturday, April 12, at 4:44 P. M.  
A. D. 33—Thursday, April 2, at 1:32 A. M.  
A. D. 34—Monday, March 25, at 10:21 A. M.  
A. D. 35—Sunday, April 10, at 7:53 A. M.

It will be seen that in none of these seven years did the pass-over fall on Friday, which was undoubtedly the day of the crucifixion, if it occurred at all under the procuratorship of Pontius Pilate.

Furthermore, to fix the date of the pass-over festival on Friday is a violation of the established principles of the Jewish calendar, which forbids the celebration on the day before the Sabbath (see Rabbi Wise's "Origin of Christianity," page 30).

Still further, the Jews allowed no trial or execution on the great pass-over day (*Ibid*).

Lastly, the Evangelist John flatly contradicts the other three evangelists in describing the crucifixion as occurring on the day before the pass-over, and the last supper as an ordinary meal on the evening of Thursday. Judas receives a sop and an admonition from Jesus, and then goes out to fulfill his mission. Some of the disciples think Jesus said to him, "Buy those things that we have need of for the feast," meaning the pass-over feast, which was yet to come. Nor did Jesus live to eat the same, for "it was the preparation of the pass-over, and about the sixth hour," when he was crucified (John xix, 14). And the Jews sought Pilate not to allow the bodies to remain on the cross on the Sabbath day, "for that Sabbath was a high day," that is to say, it was both a Sabbath and the great pass-over day (John xix, 31).

W. H. Burr.

## Missouri.

ST. LOUIS.—A. J. Buck writes: "J. C. F. Grumbine, seer, has blessed us with his presence twice during the season, and we would gladly have kept him for a third engagement. He gave his closing lecture April 28. For one so recently called to the field of labor, his progress has been truly remarkable in its grand unfoldment.

Mr. Grumbine has not the fiery eloquence of some speakers whose controls were no doubt very energetic in speech and action when on the earth-plane; but he wins his way into the very hearts of his audiences by his gentle manner and his persuasive magnetism.

Each succeeding lecture seemed better than the last, and his closing effort was unanimously voted the grandest of them all.

We have had a prosperous season, and many brilliant speakers have given to the world the teachings of our grand philosophy, but none who carry away with them more regrets at their departure nor who would be more gladly welcomed than 'White Rose' and his attendant guides."

## Iowa.

HAMBURG.—E. T. Dalbey, M. D., writes: "Mrs. M. Theresa Allen delivered three grand lectures here on Spiritualism May 5, 6 and 8, and held one public test circle on the 7th, at the Spiritualists' Free Lyceum Hall, to an attentive and appreciative audience. She is an eloquent and impressive speaker, and a very remarkable clairvoyant, giving many convincing tests while in this city.

We desire the services of a good independent slate-writer, who will sit under strictly test conditions."

## Funeral Services.

The funeral of Mrs. Sophia D. Hill took place Saturday afternoon, at 2 o'clock, from her late residence, Rev. F. A. Gilmore officiating. The services consisted of reading of Scripture selections, followed by appropriate remarks, with a short prayer and benediction. Two appropriate vocal selections were rendered by a male quartet, consisting of Messrs. Hartwell, Wildes, Jacobs and Hayes. The first number was, "Lead, Kindly Light," and the closing one was, "Rest in Heaven," in which the faith of the departed friend was so clearly expressed:

"I hear a voice at dawn of day;  
I hear it at the evening tide;  
When still my windows softly glide;  
Blessed words that tell of night but joy,  
Of endless rest without alloy."

Followed by a refrain.

The floral offerings were many and beautiful, the leading one being from the family, consisting of a full cross of pansies of rare beauty, accompanied by others from friends expressing tender memory, and from the Burnside Command, Union Veterans' Union, and other organizations. These were laid upon the grave to keep the vigils of the night. There were other offerings from relatives in New York City, and from brother and sisters in far-away Western States. Official lead was given to the exercises by Mr. James F. West, and the benediction was given by Rev. C. W. Wadleigh. Daniel Goodrich, Col. Jones Franklin and James F. West—*Haverhill (Mass.) Gazette*, May 3.

## What Better Proof?

We have actually received more than ten thousand voluntary letters from those who have been cured of some form of Throat and Lung Trouble by a damson's Botanic Cough Balm. Think what a tribute of appreciation this is. Sold by your local Druggist.

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barytes if you want White Lead. Pure White Lead is the best paint—barytes is the poorest, is worthless. Barytes is often sold under the brand of White Lead, Pure White Lead, &c. Be careful about the brand (see list of genuine brands). Don't take what is said to be "just as good."

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challenge the world for any potency which will equal them for keeping your feet warm. These FOOT 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. What's the use of suffering from those tired, "I gone, 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 \$2.00, any size, by mail. Send for our book "A Plain Road to Health," free.

CHICAGO MAGNETIC SHIELD CO.,

1401 Madison Street, CHICAGO.

Jan. 5.

## Miss Judson's Books.

"Why She Became a Spiritualist."

284 pages. One copy, \$1.00; six, \$5.00.

"From Night to Morn."

Or, An Appeal to the Baptist Church."

32 pages. One copy, 15 cents; ten, \$1.00.

"The Bridge Between Two Worlds."

204 pages, 16 copies, \$1.00; bound, \$1.00.

Any of them sent by ABBY JUDSON, Cincinnati, O.,

or Worcester, Mass., by P. O. Order or Express note.

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 in her character-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

development, which enables her to give from writing or look

of hair greater tests in these directions than ever before.

Brief readings, \$1.00, and four 2-cent stamps; full readings,

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White Water, Walworth Co., Wis. Apr. 6.

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## ASTONISHING OFFER.

SEND three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and of these lines will be diagnosed free by spirit power. MRS. DR. J. B. DOBSON, San Jose, Cal. Apr. 6.

CONSULT MISS LOTTIE FOWLER, gifted

Test Medium. Answers Buiness Questions by mail, \$1.

Enclose stamped envelope. 228 O'Connell st., Baltimore, Md.

Jan. 12.

## HEALTH AND HAPPINESS. Send lock of

hair, sex, age, one leading symptom, and one 2-cent stamp

for free diagnosis of your present physical condition.

These answers will be given by spirit power. Address

DR. E. GARNETT, Box 707, San Jose, California.

Mar. 30.

## The Writing Planchette.



## Boston Spiritual Temple.

(Continued from first page.)

and philosophy keep company. They belong together. Let thy spiritual nature be fed by fact. Let thy soul realize that beyond the mountain is a valley where the roses forever bloom; that beyond the to-morrow to-day there shall come a life to thee where brain is not, where nerve is not, where soul dwells, where conscious activity has a sphere of life beyond thy dream.

Be charitable with the weaknesses of thy fellow-men. Sympathize with the struggling medium striving to establish the fact of spirit-life, and on the grand plane of spiritual being the victory shall be won, the fact demonstrated, the world saved, Nature made clear, the spiritual world existing forever and forevermore. [Great applause.]

Mrs. Barker sang "Child of the Golden Sun shine," after which President Banks introduced Mr. Newton, who said:

It gives me great pleasure to be present with you to-day, especially to listen to the discourse by Mr. Rushton on scientific methods, and I will only stop to shake hands with you by means of my tongue. I cannot do it with my hand, and that will answer every purpose. I want to congratulate you people of Boston, because you are way ahead of the New Yorkers in this Philosophy. That I feel to be a fact. New York has something else to attend to, and I think hardly realizes Spiritualism is in the world. Spiritualism is here, in the most intellectual period of the history of the human race, and there is no reason why we should not know it. We have no use for faith. Science has no use for faith; and my advice is, to determine whether it be fact by scientific methods so you will know.

"Shall We Meet Beyond the River?" was then sung.

Mrs. May S. Pepper was pleasantly introduced, leaving a sick-bed to assist in making this occasion a grand success. She gave many convincing tests, creating much applause as friend after friend acknowledged the accuracy of what had been given them.

A large and enthusiastic audience, with another great lecture by J. Clegg Wright, brought to a close one of the best Sunday services that the Boston Spiritual Temple has ever held.

The exercises opened with singing by Mrs. Edith Lane Thompson, after which Mr. Wright spoke about fifteen minutes in his normal condition.

Mrs. Edith Lane Thompson and John W. Lane rendered a very fine duet.

Mr. Wright gave utterance to very grand thoughts in his evening address, and was frequently interrupted by applause. Banks, Vice-President Storer presided at this meeting.

Next Sunday is the close of the meetings, and the last time J. Clegg Wright can be heard in Boston this season.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple**, at Berkeley Hall, Old Fellows Building, 4 Berkeley street.—Sundays at 10 A. M. and 7 P. M. Speaker for May, J. Clegg Wright. William A. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, South Boston.

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

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

**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. Storer, President, 406 Shawmut Avenue.

**Children's Progressive Lyceum** meets every Sunday morning in Red Bank Hall, 34 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, 694 Washington Street**, corner of Kneeland.—Sundays at 11 A. M. and 7 P. M. Thursday at 7 P. M. N. P. Smith, Chairman.

**Elysian Hall, 820 Washington Street**.—Meetings are held every Sunday at 11 A. M., 2 P. M. and 7 P. M.; Tuesday and Thursday at 7 P. M. and 7 P. M. in ante-room. Friday at 2 P. M. and Saturday 7 P. M. W. L. Lathrop, Conductor.

**America Hall, 724 Washington Street**.—Meetings Sundays at 10 A. M. and 2 P. M. and 7 P. M. Good music, 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., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

**The Boston Psychic Conference** holds meetings at Hollis Hall, 728 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, 728 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.

**Hiawatha Hall, 241 Tremont Street**.—United Spiritualists of America (Incorporated), Sundays, at 2 P. M. and 7 P. M. Mary C. Weston, President.

**THE FIRST SPIRITUAL TEMPLE, EXETER AND NEWBURY STREETS**.—On Sunday, May 19, at 11 A. M. and 8 P. M., there were séances for full-form materialization and other expressions of spirit-power through the mediumship of Mrs. Mary Eddy Hinton. The manifestations were very satisfactory.

Next Sunday, May 26, at 11 A. M. and 8 P. M., there will be séances for full-form materialization, and at 2:45 P. M. lecture through the mediumship of W. J. Colville.

On Sunday, May 19, W. J. Colville was greeted by a very large and enthusiastic audience at 2:45 P. M., when "The Coming Cooperative Commonwealth"—How it will be established, formed the topic of discourse.

The lecturer, in fervid language, impressed the necessity of seeking to establish harmony between individuals on a smaller scale before it would be possible to fully ultimate the glorious ideals so magnificently portrayed by modern as well as ancient prophets.

Organization was touched upon judiciously, the speaker wisely claiming for it great advantages, at the same time strenuously insisting that only such organic efforts can possibly prosper which contain within them room for perfect individual liberty, though no place whatever for unbridled license.

The tremendously individualistic temper of so many people with advanced ideas, is due to their recent deliverance from creedal bondage, and their inability as yet to wisely discriminate between interdependence and slavery to the views of others.

We are none of us sufficient to ourselves alone; everything we really enjoy we share in common, and nowhere is a higher or more practical idea of the basis of true fellowship presented than in the closing sentences of Acts ii, where the disciples are represented as voluntarily sharing their goods one with another.

The spirit which will embody itself in a co-operative commonwealth is distributive, not grasping, philanthropic, not self-seeking, and just so far as we work for the ultimatum of this benighted spirit shall we change for the better and happier all our institutions, social and commercial alike.

Fine music added greatly to the beauty of the service, which ended with a fine impromptu poem on "Seeking the Welfare of Both Hemispheres."

On Monday, May 20, at 8 P. M., W. J. Colville gave the last of a long course of Monday evening lectures on "Spiritism and Spiritualism," followed by answers to questions.

On Sunday next, May 26, W. J. Colville's subject at 2:45 P. M. will be "Daily Life in the Coming Utopia." Farewell meeting Tuesday, June 4, 8 P. M.

**SOCIETY OF ETHICAL AND SPIRITUAL CULTURE**, Mrs. M. Adeline Wilkinson, President, met in Montgomery Hall Tuesday, May 14, Miss Brehm, Mrs. Nutter and Mrs. S. C. Cunningham taking part. At Saturday conference Mr. Badger, Mr. Wiggins of Worcester and Mrs. Cunningham made remarks and gave tests.

Sunday morning circle, Mrs. D. W. Dowland of Lynn, Mrs. M. Knowles, gave tests and remarks. In the afternoon meeting Mrs. Woodbury, Dr. Sanders, Mrs. Peak, Mrs. J. W. Woods, Mrs. Knowles, Mrs. Forrester, Little

Eddie, Prof. Peak and Miss Brehm were the participants. In the evening, Mr. Fuller, Mrs. Nutter, Mrs. Peak; tests, Mr. Dickinson; Mr. Charles T. Wood, Mrs. Maggie A. Butler, Mrs. Ott.

Next Sunday three meetings will close until September. Meetings will be held through the summer in Dwight Hall every Thursday evening. A large program will be offered for next Sunday. In the evening Mrs. W. S. Butler will give an entertainment with the Lyceum children.

Monday, the 27th, at 3 o'clock, soul-communion service in the hall. The same evening a social and ice cream party. Those wishing to join the coming year will meet at the home of the President, on the evening of May 29, 1 Pease place, off Essex street, Cambridgeport.

**THE CHILDREN'S PROGRESSIVE LYCEUM**—writes Irving Pratt, Sec'y—held its regular Sunday session on May 19. The school opened with singing, followed by an invocation by Conductor Chas. T. Wood. The lesson was "Love and Progress," and was read responsively by the school. After the groups had discussed the lesson the school was addressed by the instructor, Dr. J. R. Root. The Banner March and the following program occupied the rest of the time: Songs, Eddie Hanson, Mark Abrams, Miss Gertrude Laidlaw and Mr. Harold Leslie; reading, Mrs. M. A. Brown; recitation, Josie Gerrish; vocal selection, Miss Louise Horner.

Appropriate contributions will be offered next Sabbath in recognition of Memorial Sunday.

**ELYSIAN HALL**.—W. L. Lathrop, President, writes: The Elysian Society of Spiritual Progress held week-day meetings as usual, assisted by the mediums J. F. Hilling, Mrs. Hutchins, Mr. Akerman, Mrs. Parnell, Mr. Wiggins, Mr. Gilliland, J. M. White, Mrs. Hughes, Mr. Lathrop, and others.

On Sunday very successful meetings were held. Miss Lillian Newton assisted with music. Mediums assisting were: Mrs. Chandler, Bailey, Mrs. Hatch, Mrs. Gilliland, Mrs. Dr. Bell, Harvey Redding, Mr. Lathrop, and others.

Our Camp Meeting from July 14 to Aug. 11 at Rindge, N. H.

BANNER OF LIGHT for sale.

**EAGLE HALL**.—Wednesday afternoon, May 15, Mrs. C. H. Clarke, Mrs. M. Knowles, Mrs. J. W. Hill, and the Chairman, made remarks, and gave tests and readings.

Sunday, May 19, the morning circle was good. Afternoon and evening sessions were well attended. Remarks, poems, tests and readings by E. H. Tuttle, Mrs. J. E. Woods, Mrs. M. Knowles, Mrs. Dr. Bell, Mrs. F. Stratton, Mrs. C. H. Clarke, Mrs. J. W. Hill, Dr. J. C. Tombs, Little Eddie, Mrs. Nellie Carlton, H. C. Rollins, H. C. Grimes. We have no intention, writes "Hartwell," of closing our meetings, as reported, but shall continue them as usual. The BANNER OF LIGHT always for sale.

**AMERICA HALL**.—Sunday morning circle of unusual interest. Excellent speaking and rare tests marked the nature of our afternoon and evening meetings. The following took part: Eben Cobb, Rev. Frank E. Healey, Dr. C. Huot, David Brown, Arthur McKenna, Mrs. A. P. McKenna, Mrs. A. Forrester, Miss L. E. Smith, Mrs. B. F. Farrar, Mrs. G. M. Hughes, Mrs. A. Howe, Mrs. S. C. Cunningham, Mr. Wiggins, Father Locke, with song and remarks, Mrs. Collier, Miss Hanson, F. A. Heath. Music by Prof. Peak, Mrs. Lovering, Mr. L. Baxter, Mr. F. Huxley.

BANNER OF LIGHT for sale.

**RATHBONE HALL**.—N. P. S. writes: Thursday, May 16, 2:45 P. M. N. P. Smith, Mrs. C. H. Clarke, Miss Annie Hanson, Mrs. A. Woodbury, Mrs. E. F. Osgood, Mrs. E. A. Mason, Mrs. A. Wilkinson, took part. Mrs. Mary F. Lovering, musical selections.

**Commercial Hall**.—Sunday, 11 A. M., 2:30 and 7:30 P. M. Mrs. A. Woodbury, Miss Annie Hanson, N. P. Smith, Mrs. Gutierrez, Mrs. Jennie Hill, Mrs. A. Woodbury, Mrs. M. K. Dowland (of Lynn), Mrs. Nellie Sawtelle, Mrs. A. E. Perkins and Mrs. C. H. Clarke aided in the services.

**HARMONY HALL**.—S. H. Nelke, President.—James Higgins writes: Meetings, both week-days and Sundays, addresses by the President, tests by all. Those who assisted: Mrs. J. A. Woods, Mrs. Jennie Wilson Hill, Mr. J. Milton White, Mr. M. B. Wood, Mr. Thompson, a lecturer of great force and truth, Mrs. A. Woodbury, Miss S. B. Lamb, Mr. Martin, Mr. S. H. Nelke, and others.

Music by Miss Sadie B. Lamb. Little Eddie also favored us with a song. BANNER OF LIGHT for sale at the hall, and at Mr. Nelke's residence, 610 Tremont street.

**HIAWATHA HALL**.—Sunday afternoon Mrs. Erwin, Mr. Graham, Mrs. Fredericks, Mr. Martin, Mrs. Ackerman, Mr. Marston, 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 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.

**THE HOME ROSTRUM** (No. 21 Soley street, Charlestown), Dr. E. M. Sanders, President—"C. B." writes: The meetings of the past week were well attended.

May 19 a large audience was present, and excellent work was done by Mr. A. W. Thayer and the Chairman. Mrs. Armstrong, pianist.

## RHODE ISLAND.

**PROVIDENCE**.—Mrs. F. H. Roscoe, Cor. Sec'y, writes: The People's Progressive Spiritualist Association at B. T. Hall had two largely attended meetings on Sunday, May 19. Speakers, William A. Hale, M. D., of Boston; Mrs. Nellie F. Burbeck, of Plymouth, Mass., and Dr. F. H. Roscoe of this city.

2:30, invocation by the President and Chaplain of the Society, Dr. Roscoe. Mrs. Burbeck read a poem; Dr. Hale gave a fine lecture; he also sang two solos; Mrs. Burbeck gave many recognized tests.

7:30, singing by the congregation; invocation, Mrs. Burbeck; Dr. Roscoe made interesting remarks regarding the work and progression of the Society; Miss Johnson sang two solos—Prof. Joslyn presiding at the piano.

On Sunday, May 26, there will be extra music and singing, and beside Mrs. Ida E. Downing, there will be a host of other talent in honor of our Grand Army of the dead.

**Providence Spiritualist Association**, Columbia Hall, No. 248 Weybosset street.—Sarah D. C. Ames, Secretary, writes: Services every Sunday at 2:30 and 7:30 P. M. Progressive Lyceum and Adult Class at 1 P. M.

Sunday, May 19, Joseph D. Stiles of Weymouth, Mass., was with us.

In the afternoon, invocation, followed with a fine poem to the memory of Mrs. Clara H. Banks—this being the last place she spoke in before passing to the higher life.

After the lecture correct tests were given. Evening, invocation and poem, afterwards many tests and messages were given and recognized.

Sunday, May 26, Mrs. C. Fannie Allyn and Joseph D. Stiles will be with us.

**The Progressive Aid Society**, Mrs. M. L. Porter, Sec'y, writes, gave a literary and musical entertainment Wednesday, May 15, at Columbia Hall—the last of a series held during the winter. This auxiliary Society has done a grand work this season, contributing largely toward the support of the parent organization.

Another correspondent writes: Sunday, June 2, at B. T. Hall, there will be tendered a Grand Reception to Dr. F. H. Roscoe and wife, by their friends, including some of the best known Spiritualists in the city and State.

Geo. Andrews, of Lowell, with ulcers over half his body, cured by Ayer's Sarsaparilla.

## MEETINGS IN NEW YORK.

**Adelphi Hall, 222 Broadway**, between Broadway and East Broadway.—Sundays at 11 A. M. and 7 P. M. Mrs. Helen Temple Brigham, speaker.

**New York Physical Society**, Spencer Hall, 114 West 14th street, Every Wednesday, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 25 Broadway.

**The First Society of Spiritualists** holds its meetings in Carnegie Music Hall Building, between 48th and 51st streets on Seventh Avenue, entrance on 51st 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, 1 P. M.—door close at 11:45—50 West 43rd street. Mrs. Mary O. Morrell, Conductor.

**NEW YORK PSYCHICAL SOCIETY**.—J. F. Snipes writes: On Wednesday evening, 15th inst., after singing of spiritualistic songs by the audience, and notices, Prof. Gott favored us with a skillful rendition of Liszt's Rhapsodie No. 6, and accompanied Mrs. Bartlett, who sang a solo with taste and effect.

Dr. Dumont C. Dake, the well-known earnest worker and spiritual healer, addressed the meeting with much acceptance. Referring in complimentary terms to the liberal course of the BANNER OF LIGHT, and its late editor, Mr. Colby, he felt that although departed from our visible presence, he is still with us in spirit and good work. He had been a brave defender of the faith when it cost something to be a spiritualistic editor. The doctor also called attention to the infamous discriminating laws here and in Massachusetts in favor of the theistic fleglings in medicine, and in opposition to healing by divine right and magnetic power without an orthodox diploma. To-day a woman gifted with peculiar healing influence, or as a sympathetic nurse, cannot professionally cure the sick without liability to fine and imprisonment, even if she be your choice between herself and experimental students.

Dr. Walter Eldridge of South Portland, Me., with his back to the audience, aroused considerable interest by reading the conditions of individuals who arose without speaking.

Mrs. Margaret Austin was glad to recognize Dr. Dake, and related a remarkable cure of a friend by him, without regard to his proper pay. She also was delighted to have heard a prominent minister recently declare himself confident of the continued presence of the late Mr. Demarest, the temperance apostle, as a spirit on earth; and in connection with the utterances of the Rev. Dr. Heber Newton, Dr. Eaton, Dr. Lloyd, and others in the pulpit, on spiritualistic ideas, the time seems coming, or already come, when ministers and churchmen are willing to bury the past, and to live and work in the progressive present.

Dr. J. Mack, spiritual healer from London, Eng., offered a few remarks.

Mr. James Varcoe remarked that he had never felt anywhere a more harmonious and happy feeling than seemed to exist in these meetings. Each one appeared to be in earnest. Our mediums are the best preachers of the best gospel on earth; they stand as convincing reporters between us and our spirit-friends who have gone before, bringing true messages of personal recognition.

Mrs. Carrie E. S. Twing was the next speaker and psychic. It is needless to say that her worth as a lady and worker is well-known and appreciated by an army of friends. While others are making laws for us, we should be strong enough, as Spiritualists, to make a little law ourselves. We should not ask the angels to do for us what we can do ourselves. She liked moral suasion, and charity (a collection of about \$10 had just been taken for a suffering medium), and we should use every influence for protection against bigotry and injustice. She remembered very well the case of Mrs. Mattison of Buffalo, who, as a spiritual healer, and without a diploma, was arraigned by the law as many as fifteen times, perhaps, until finally the Judge remarked: "Why do you bring this woman here again? Judging by the evidence, I begin to think she must have a diploma from Almighty God, and I am going to see her myself." Let us stand by each other. Be charitable. A lie repeated is as bad as the original lie. No chain is stronger than its weakest link.

Sympathetic attention was called to the condition of Dr. Henry Slade, who a few days since was stricken again with paralysis, and is now at the Oriental Hotel, 1414 Broadway.

Dr. Slade needs no recommendation to the world, for his work as a phenomenalist for independent slate writing has long been a glorious defensive Gibraltar.

Mrs. Twing also gave some excellent readings of articles on the table, with much satisfaction and simple directness.

Mrs. Gridley gave just compliments to the officers, speakers and mediums of the Society, represented by friends from New York, Maine, Massachusetts, the West, and London.

Mr. Striker delivered some remarkable tests to different persons, with minuteness and fidelity to facts.

Mrs. Twing expects to assist Mrs. Wakeman in the latter's public circle on Friday evening, May 29, at 10 West Fourth street, and earnest inquirers would do well to attend.

**The Morning Journal**, on this enthusiastic occasion, was, and hereafter will be, represented by a lady reporter, a Spiritualist, who is commissioned to write up the spiritual news of the week for its regular Sunday edition. The Recorder records the philosophy of Spiritualism every Sunday, and The Journal will present our current events; and judging by the initial number of last Sunday, with much credit to itself and its talented reporter.

## MEETINGS IN MASSACHUSETTS.

**LYNN**.—T. H. B. James writes: Tuesday evening, at 130 Market street, Mrs. Dr. M. K. Dowland presided, and introduced Mrs. D. M. Tetrants, a wonderful young medium. Mrs. A. L. Frenitis messages and tests, Mrs. Julia E. Davis, remarks, tests and communications.

Mrs. Tetrants held a séance Friday evening at 130 Market street.

The Spiritualists of Lynn held very interesting services at Clerk's Hall, 33 Summer street, Sunday, at 2:30, Capt. Jonas Balcom presided. Prof. E. F. Pierce, selections; Mrs. Julia E. Davis, invocation. Interesting and well-chosen remarks on "Spirit-Homes," followed by many satisfactory messages and tests.

At 7:30 the hall was packed. President T. H. B. James presided; Prof. E. F. Pierce and John W. Sullivan of Boston, and Dr. Louis Freedman, rendered fine selections; Prof. Sullivan recited "The Last Hymn"; Mrs. D. M. Tetrants, independent musical medium, for the first time on a public platform, gave a wonderful séance. The manifestations of spirit-hands on the banjo in full light were amazing.

Mr. Sullivan then recited "Old Times and the New," which was rendered in a masterly manner. Mrs. Julia E. Davis then gave excellent and interesting remarks on "Spiritualism and its Power," followed by many communications and tests, all said to be correct. Remarks were made by Prof. Sullivan and Pierce, Dr. Freedman and Mr. Hall.

Next Sunday, at 2:30, Spiritual Conference. At 7:30 Mrs. May S. Pepper of Providence will give tests.

Tuesday evening Mrs. D. M. Tetrants will be with us.

I wish The BANNER success.

**Cadet Hall**.—Lynn Spiritualists' Association. Mrs. A. A. Averill, Sec'y, writes: Mrs. Helen T. Brigham lectured on Sunday, May 19. Her lectures were well received, also the poems which followed.

Mrs. Brigham will be the speaker of the day on Sunday, May 26, which will be the closing day of the season. We propose to celebrate its close with a supper; Mrs. Chase and Mrs. Stone and other local mediums will be present and assist in the exercises. Supper will be served by the Ladies' Aid in the lower hall at 6 o'clock.

We expect to have interesting exercises both afternoon and evening; Mrs. Johnson and other good singers will assist Mr. and Mrs. Kelly in the music. We invite all friends of the Association to be with us that day.

**NEWBURYPORT**.—"Lincoln" writes: Sunday evening, May 12, we held a Facts Meeting. Invocation, Mrs. Webber, remarks, Wm. Woundey, Chairman; tests, Mrs. Fifeid. On Tuesday, May 14, the "May Basket Sup-

per" and entertainment was held by Independent Spiritualist Club. After supper the entertainment was given. Lella Bragg, Miss Carrie Manson, Miss Lizzie Sargent, Janette Noyes and Katherine Poor, Mrs. Poor and Mrs. Manson, Mrs. Fifeid, Mr. Petts, Harry Keith, Mrs. Petts and Mrs. Keith took part. A basket of fruit and flowers was presented to the Grand Maroon of the Club, Mrs. Catherine Poor.

The Committee of Arrangements was Fred Petts, Chairman, Mrs. Eliza Poole, Mrs. Catherine Poor, Mrs. Ann Manson, Mrs. Jennie Janeson, Mrs. L. V. Hilden, Mrs. H. F. Fuller, Mrs. John C. Chenev, Mrs. Mary Cottrell, Mrs. Jennie Holt, Mrs. Wm. Goodwin, Mrs. Fifeid. Children's Progressive Lyceum was formed Sunday afternoon, May 19.

**BROCKTON**.—Mrs. P. R. Nutting, President, writes: On Sunday May 19, we had for speakers the Goodrich family of test mediums (of Portland, Me.).

There was a large attendance at each session. Tests of Dr. Mrs. Goodrich and Master Sammie were all recognized.

The Society has engaged the services of these mediums to open the meetings in the fall, and to remain one month.

On Sunday next, May 26, Miss Kate Davidson, a remarkable test medium of Portland, Me., will be with us.

The address of Dr. Goodrich and family is Coventry, R. I.

**WORCESTER**.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Sunday, May 19, Dr. George A. Fuller occupied our platform afternoon and evening. His lectures are instructive and well received by his hearers.

The Woman's Auxiliary will meet Friday P. M., May 24, with Mrs. Underwood, No. 48 Fountain street. Supper and social in the evening, as usual.

**FITCHBURG**.—Mrs. E. O. Pierce writes: May 19 Miss Lizzie H. Harlow of Haydenville, Mass., officiated. Mrs. Ida P. A. Whitlock of Boston will speak for us May 26.

**ROCKLAND**.—"Minerva" writes: Dr. Johnson and W. W. Reed, trance mediums of Newburyport, were with us Sunday, May 19. Next Sunday Mrs. S. Buck of Boston will be here.

**STOUGHTON**.—Mrs. George E. Morse, Sec'y, writes: A. E. Tisdale will speak here May 26 and June 2—afternoon and evening.

## NEW HAMPSHIRE.

**WEST RINDGE**.—Henry Mason writes: We are to have a camp-meeting here during the coming summer. A more lovely spot cannot be found: it is located in a fine grove, the whole bordering on a beautiful lake, with fishing and boating, and under the shadow of the old majestic Monadnock Mountain.

The accommodations on the grounds are excellent; fine rostrum and temple, with seating capacity for one thousand people; also a goodly number of cottages and boarding houses.

Tickets must be purchased to East Jaffrey, N. H., as that is the nearest point to the ground. A large bill will be in readiness to convey passengers to and from the grounds.

A concession has been let for the star attraction at the Cotton States and International Exposition. It is the Myers Leaning Tower, and is likely to be more of a marvel than the leaning tower of Pisa. This one will be constructed of steel, and will be two hundred and fifty feet long, traversed by elevators, with galleries for spectators. The exterior will be decorated with electric lights, controlled by an automatic switch-board. This fair opens September 18; closes December 31, 1895. Walter G. Cooper, Chief Department Publicity and Promotion, Atlanta, Ga., may be addressed for particulars.

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