

Literary Department.

THE HEIRESS OF GROVE HALL. A ROMANCE.

Written Expressly for the Banner of Light,
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Wife, Mother, Spirit, Angel," "Philip Carlisle, A Romance," Etc., Etc., Etc.

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CHAPTER VII. A BEAUTIFUL BEGGAR.

PAULINE SOMERTON sprang to her feet, and there, prone on the ground, lay her preserver. The dark pine trees shut out the moonlight, but yet Pauline could see that it was a slender, beautiful girl who lay there—her face as pale as the face of the dead.

"She has saved my life!" cried Pauline, grasping Lord Oswald's arm. "An instant more, and the dog would have torn out my throat. No thanks to you, however, Lord Oswald."

"What more could I have done?" questioned the peer, coolly; "I had neither knife nor pistol with me; my riding-whip I did use with all my strength."

"And where, may I ask, is the brave Mr. Walton?" she said, with a scornful curl of the lip. The peer laughed an unpleasant, mocking laugh.

"He is thinking more of his horse, just at present, than of his lady-love. He did look for some kind of club, or weapon, with which to kill the dog, however. Provisionally your life has been saved, and we are forgetting the means used. Let us look to this poor girl. I hope she may not have lost her life in saving yours."

"Indeed!" sneered the young heiress.

They both stooped over the fallen girl. She lay, her beautiful face turned upward, moaning softly—the blood streaming from a wound near the temple.

"She is badly hurt," said Lord Oswald. "An inch lower, and her life would have paid the forfeit. As it is, it will render her helpless for many a day, I think. Lie still, my poor girl, while I try to stop this flow of blood."

He knelt beside the pale creature, and endeavored to stanch the red gushing with his handkerchief. The young lady stood by, gazing calmly on.

"What shall we do with her?" she asked.

"She must be taken to Grove Hall at once; and as soon as she is sufficiently recovered she will possibly tell us where her home is."

"Where am I?" faintly murmured the wounded girl.

"Ah! she is coming to herself. If we could but get a little water now! You are among friends, and have saved this young lady's life. You were badly hurt in falling. A sharp stone has pierced your temple."

"What is the young lady's name?" asked the girl, with sudden, sharp anxiety in her tone; "whose life have I saved?"

"I am Miss Pauline Somerton, of Grove Hall," the heiress announced. "Pray who are you?"

Pauline Somerton did not see the change that passed over the young girl's face at these words. It flushed, and then paled to the very lips. Her frail little hand closed convulsively, and her eyes opened to their widest extent.

"Pauline Somerton?" she slowly repeated, and her voice shook with agitation. "And I have saved your life!"

"For which I am very thankful. I dread even the thought of death; and I have everything to live for. But you have not yet told me your name."

Lord Oswald had by this time bound up the bleeding temple, and gently assisted the frail young thing to her feet, and now stood gazing down at the lovely averted face. The fair golden head drooped lower and lower.

"I would like not to tell my name. It surely can be of no consequence to you. I would like to go away—but, oh! my head reels, and I cannot walk."

"Poor child! Poor little girl!" said Lord Oswald, compassionately. "Nay, it is not needful that you should walk. We will take you to Grove Hall, where you can rest to-night at least. Miss Somerton and myself owe you a heavy debt; surely you cannot refuse to accept her hospitality for a short time."

"You owe me nothing"—her blue eyes glancing softly, a sweet smile parting the lips, showing the pearl-white teeth as she spoke—"nothing, Miss Pauline Somerton. Leave me here, I pray you. I shall soon be better."

"That we will not do! Here comes Walton with the horses, now. You shall come with us to Grove Hall, and rest for the night. If you will not accept our thanks, accept at least the shelter of Miss Somerton's roof."

The girl seemed to hesitate. Lord Oswald took advantage of that momentary hesitation, and drew the little hand through his arm. He was one of the proudest and haughtiest of men, but this beautiful little beggar had saved the life of the woman he had wished to make his wife; and the sense of his own vast superiority had left him for the moment.

"Come," he said. "Do not be alarmed. You are too giddy to walk. I will take you here

with me in the saddle. Others beside ourselves have rode in like manner."

The pale face flushed, the gentle eyes glowed, and the sweet voice answered more calmly:

"Many thanks! I accept your kindness and Miss Somerton's hospitality on one condition."

"Only come with us, and you shall make any terms you please. Name the condition."

"That no one shall be allowed to question me about my past life."

"I will not question you, my poor girl, but I cannot answer for Miss Somerton."

"Miss Somerton can answer for herself, however," said the young lady, haughtily. "I do not feel at all interested in her past life, and, therefore, have no desire to question her; now, shall we go?"

"Yes, I will go. You are very kind to take all this trouble for a nameless stranger, Miss Somerton."

"Am I? Lord Oswald seems to have taken all the trouble. I was not aware that I had shown much interest in either your going or staying; but I wish you would hasten! I am worn nearly to death now; and you have kept me here with your silly debating for nearly half an hour already."

If his Lordship lifted the little trembling waif to the saddle and mounted behind her. Henry Walton assisted Miss Pauline, then bidding them adieu, he rode away in the opposite direction.

"Were you with the young woman when she set the dog on the young lady?" Lord Oswald asked.

"No, sir; I was all alone in the grounds, and hearing the noise I crept up to see what it was all about. You know the rest."

"But how did a harmless little being like yourself happen to have such a long sharp knife about her? I had not so much as a pocket-knife with me."

"I have walked many miles of late, have hidden among the trees at night, and builded little fires to keep warm; this knife was all I had to protect myself with, and cut the sticks to make the fires."

As she concluded, they rode through the stately gates, up the broad driveway, to the beautiful, imposing mansion.

"Home at last!" Miss Pauline exclaimed pettishly. "Solitude and darkness reign, you see. Mother supposes that I remained with Miss Minnie all night, as I often do; and now, to come home in this plight! Oh, it is too humiliating!"

The young stranger looked with beautiful, sympathizing eyes. There was more than a passing interest in that look; the soft pansy eyes glistened with tears in the moonlight, but she did not speak; in silence she followed Miss Somerton—Lord Oswald taking his leave at the door—up the broad stairway, along richly carpeted, softly lighted corridors, and into the same chamber that Mrs. Merideth had occupied so many years ago, on the night in which the young heiress was born—the same in which she had confronted Mad Mary.

"You may sleep here to-night," Miss Pauline said. "My room is near, and if you should want anything I will send my maid."

"Thanks! I shall want nothing."

Pauline passed out, and closed the door. She had scarcely glanced at the face of her guest. That guest stood in the center of the handsome chamber, and gazed around with tear-dimmed eyes.

"At last!" she murmured between her sobs, "at last fate has thrown me where I cannot retreat. Oh! Aunt Mary, must I keep my promise to you, after all?"

She raised her slender white hand with a sorrowful gesture, removed the shabby little hat and shawl, and stood uncovered in the tranquil half light. The face was angelic in its wonderful beauty—of lily fairness—and the eyes glistened like dew-wet violets; but the blood-dabbled handkerchief was bound tightly around her head, and concealed the wound she had received in falling. With a gratified smile creeping around the sweet mouth, the girl took off the handkerchief.

"To-morrow I shall be better; but to-morrow I cannot leave Grove Hall. No, dear Aunt Mary, I shall keep my promise, even if it breaks my heart. I am very glad it happened that I saved her life. She surely will allow me to remain in some capacity or other; and I will try to do my best."

She removed her dress, crept into bed softly, and in a few minutes was fast asleep, the tears still resting like pearls on the pale soft cheeks.

CHAPTER VIII.

MAOGIE, THE FRIENDLESS.

MEANTIME, Pauline Somerton had aroused her maid and the housekeeper, and they were flying hither and thither, at her petulant bidding. It was long be-

fore she thought herself comfortable, and after an hour or more of aimless ordering about of her two dependents, she dropped into a quiet sleep. And sleeping, she had a strange dream. She was walking by the river side, hanging on Lord Oswald's arm; the moonlight making the river look like molten silver, as she had often seen it; suddenly, with a blood-curdling scream, the spectral form of a woman rose from the waves, and gliding swiftly forward, glared at them with eyes of deadly menace; and, somehow, though she had never seen the form before, she knew that it had been associated, in some way, with her past life. With horrible screams the form came toward her, its glaring eyes seeming to scorch her brain, its hand upraised to strike her death-blow; when, with a piercing cry, Pauline awoke, and started up in bed.

"Molly! Molly!" she cried, "come here at once! Oh! I have had such a horrible dream! Dress yourself quickly! See; it is daylight already. Good heavens! such a fearful night! Am I never to rest any more? Did I ever see that terrible form in my waking hours? It seemed to be familiar to me in my dream."

She sprang out of bed, bidding Molly to dress her in haste, and then made her way to the chamber of her guest. She did not knock, but turned the handle and went in.

The young girl lay serenely sleeping, with one slender arm thrown above her head, the bloody handkerchief lying on the white counterpane; and over the pillows streamed such a wealth of golden hair as the heiress, in all her life, had never seen before. It reached to the sleeper's waist in all its rich, luxurious abundance.

"Well, she seems contented, at least," Pauline muttered, enviously gazing. "Who can she be?"

She advanced with bated breath, bent over and looked at the sleeping face. One look, and her cruel, suspicious nature was fully aroused: This fair, youthful, faultlessly beautiful face was angelic in its innocence; that flowing cloud of golden hair might have belonged to a saint. A girl of seventeen, or thereabouts, handsome and delicate as a princess, lay asleep before her.

Pauline Somerton was amazed and bewildered by such beauty; she went to the door and softly turned the key.

"Just to think," she said to herself, returning to the bedside, "that Lord Oswald should become so interested in this mysterious young woman. But why should I care? She will turn out to be nothing more than a vagrant and tramp. Still, she did save my life, after all; and I suppose I ought to be grateful."

The young sleeper moved slightly, opened her eyes and raised herself on her elbow, scarcely awake, her lovely face lighting up with a sweet smile.

"Oh!" she said, "I have slept very soundly! I had forgotten that I was here. Is it you, Miss Somerton? Please excuse me for sleeping so late. I hope I have not put you to inconvenience?"

She got out of bed somewhat hastily, picked up the soiled handkerchief, and for a moment seemed puzzled as to how it came there; then raised her hand to her temple. Her beautiful face became overshadowed for a moment with a sorrowful expression; she looked at the young lady with lovely, pleading eyes.

Pauline seated herself in an easy-chair. She had been walking up and down the room with an exceedingly petulant and perplexed face, and now she sat with her great black eyes piercingly fixed upon the young girl, who was still in her white nightdress, with the livid wound in her temple, and her golden hair floating like a cloud of glory about her.

"It is past sunrise, is it not, Miss Somerton?" she began with a timid glance, "and you must think me very indolent. I should have risen earlier."

"Very well, we will let it pass this time," said Pauline superciliously. "I came to this room some time ago, supposing you to be already awake. I knocked loudly, but receiving no reply I entered. You still slept. How was I to know that nothing less than an earthquake could waken you?"

With a little sorrowful sob her hearer covered her face with her pale hands.

"You need not take up that handkerchief, to remind me of the great service you imagine you have done me, Miss, without a name; and as for the slight wound in your temple, I had nothing whatever to do with it."

With a sudden fearful abandon, the young girl flung herself on her knees at Pauline's feet.

"Forgive me," she sobbed, "if I have unintentionally offended you! Have pity on me. I am homeless, and all alone in the world."

"Forgive you?" repeated Miss Pauline, haughtily, endeavoring to push her away. "I don't know that I have anything very special to forgive. Pray get up. I do not care for private theatricals this morning; you can hold your talent in reserve for Lord Oswald's delectation."

The young girl rose to her feet. Her neck arched itself with a gentle, swan-like motion, and turning away she began to dress.

"How can I expect any one to think well of me—all alone in the woods at night! How dreadful it must appear to a lady like you! But oh, Miss Somerton, if you only knew—if I were at liberty to tell you."

"I should like to know, I confess; and I see no reason at all why you cannot tell me. You won't, I suppose. Come, you need not put on mysterious airs! Tell me at once who you are, and why you were alone in the woods at night?"

"I have always been called Maggie, and I have come all the way from the city on foot; all the friends I ever had are long since dead, and I have no home. I do not wish to go back."

She looked up with a hopeful smile, and Pauline, for the first time, noticed a singular resemblance to whom?

"I am sure I do not care whether you go back or not. Why did you run away from the city?"

She smiled suspiciously as she asked the question. Again that strange resemblance, as the beautiful eyes raised themselves to hers.

"I fear it will shock your maidenly delicacy if I tell you," Maggie answered falteringly. "Oh! Miss Pauline Somerton; could you indeed be my friend?"

[To be continued.]



THE LATE ARTHUR HODGES.

W. J. Colville's Address at the Funeral of Dr. Arthur Hodges.

At the obsequies of Dr. Arthur Hodges, April 13, Mr. W. J. Colville spoke as follows:

It is only with feelings of congratulation for our risen brother that we can address the numerous company of friends gathered in this spacious hall to-day, to celebrate, not the victory of death over life, but—as it must ever be—the triumph of real life over seeming dissolution.

One by one friends are surely summoned from the mortal to an undying phase of expression; and whenever one is called away suddenly, quite unexpectedly, as was the case with him whom we now specially commemorate, we can but ask the question with more than usual earnestness and propriety, "What is the purpose of transition? Why are active workers in earth's vineyard called away, or permitted to vacate the scene of their useful terrestrial activities?"

To reply fully to such inquiries would be to explain the mystery of life itself; to fathom the secret of birth; to delineate perfectly the soul's mission in outward expression, and above all to map out exhaustively the field of activity which constitutes the domain of individual effort. To so mighty a task we do not address ourselves; but this we do say: That when all the varied objects and purposes of existence are taken into account, it may be truly said that happier is the day of passage from the mortal form than the day of entrance into material conditions.

Weeping is associated with birth; children are born in tears; but when the harvest of a life is being gathered in, and the unseen reapers are preparing to bear the ripened sheaves to the spiritual granary, smiles, not tears, are the symbols of greeting to the silent messengers who gently assist in releasing the spirit from its tenement of earth.

To all who knew Arthur Hodges at all intimately, the news came as a blow that he had so suddenly parted company with his fleshly garment. Quite without ostensible warning the messenger of deliverance came, and without fear or reluctance he answered to the silent call. All who knew him, and their name is legion, can testify abundantly to the fidelity and tender heartedness toward all who were in any sort of distress or sorrow, which our translated brother always manifested.

Eulogy is not attempted by his friends, and it would be further from the desire of his emancipated spirit that any glowing tribute of praise should be offered him who never claimed to be other than a mouthpiece and instrument of the unseen.

From early boyhood to the ripe manhood which witnessed the termination of his mortal career, this earnest, tireless worker was constantly engaged in the useful, helpful work of ministering to a multitude who came into his presence weighted with every imaginable grief and difficulty, and who, with scarcely an exception, left his presence cheered, strengthened and encouraged.

His mediumistic gifts or psychic endowments were marvelous in the extreme. He was one of the most lucid and reliable clairvoyants America or any part of the modern world has seen. As it is with all truly inspired geniuses, his gift came to him, or developed within him, in early youth unsolicited, in the most convincing way. The presences who surrounded him on the spirit side of existence were such realities to him that he talked to them, and lived among them in the most intimate manner, and in many instances quite on equal terms.

Those higher intelligences who were truly the directors of the work accomplished through him, saw the necessity—in view of the largest good to be accomplished—of permitting a great variety of influences to approach him very closely, for his work was preeminently that of one specially selected to give individual counsel and personal aid to the many thousands who through his instrumentality gained their first insight into the realities of life unending. The bereaved husband or wife, the lonely orphan child, the desolate father and mother, all in time of sorest need and darkest doubt would run to Arthur Hodges to get some direct assurance of continued life and love from the departed loved one; and this in our opinion was the highest, noblest phase of his surprising mediumship, though his business sittings—during which valuable advice of the utmost importance was often given—should not be passed lightly over, for he helped in manifold ways those who were feeling crushed and hopeless through the apparent triumph of injustice, whose darksome shadow the light obtained from super-mundane sources frequently sufficed to dispel.

There were many traits in his character peculiarly conspicuous, which will always be associated with the memory of his work on earth. The first of these was his extreme loyalty to his friends. His friendships were so sincere and so enduring that the stress and strain of constant work, under which so many traits are broken, had no lessening hold upon the bonds which linked him to those whom he really trusted, and who understood him in return.

And not only was his loyalty to his friends a prominent characteristic of his nature, he was charitable in the extreme in all senses of the word. His judgments of others were gener-

ous; he was not given to dwelling upon the weaknesses of brethren, and to the needy he was munificent, bountifully dispensing spiritual and material gifts together.

As no life on earth is shadowless, as in every case there are outward limitations which conceal something of the soul's brightness and obscure the perfect vision of the spirit within which might otherwise be witnessed, there is for those who can see a brother after he has left the mortal garb, a surprise freighted with indescribable satisfaction.

Death does not alter character, but it reveals it; consequently you see your friends in the spirit-world as they inwardly are, not necessarily as they outwardly appeared while masked with earthly semblance. Not only is there no deterioration, there is positive advancement in spirit-life in regard to all that is summed up in the one expressive word INDIVIDUALITY.

As genius on earth is always a mystery and must ever remain such until the inner perceptions of humanity are far more fully developed than at present, it is practically impossible to determine with any degree of accuracy how far the work of any lifetime is justly attributable to the evident liver and how far it is a result of exterior guidance.

With so singularly gifted a man as he whose life on earth we are now reviewing, there can be little doubt among those who knew him best that though his inspirations were manifold, he was by no means destitute of that keen, reliable intuitive discernment which ever marks a nobly rounded nature. To say that he had no weaknesses or imperfections, would be absurd—for who is utterly above limitations during an incarnation? But to declare that the nobility of his nature far outweighed any surface defects which might from time to time appear, is to say no more than absolute truthfulness, apart from friendly appreciation, would demand.

The gifts of truly gifted people who from year to year pursue their chosen avocation—the one which is ever that to which they have been called and for which they have been chosen—are always in accordance with the special bent of the united capabilities and inclinations of the workers themselves. Genius does not outrange its possessor's nature, it fulfills the destiny of the individual by taking him at his best and highest, transcending and supplementing, but never thwarting or immolating the native talents, which are, through its fiery baptism, purified and glorified, raised to their highest phases.

When phases of mediumship are chiefly mental the fine artistic sense of the medium is usually brought out to its fullest extent, as harmonious blendings of form, sound and color are always conducive to the richest, ripest expression of spiritual thought.

No one who visited Arthur Hodges at any time, either in Boston, Lynn, or wherever he may have been residing at the time, could fail to be impressed with the artistic nature of his temperament as displayed in his surroundings. To him all beautiful forms, colors, and sounds in nature or in art were a constant feast, a perpetual benediction, and they served to keep him from losing touch with that higher plane of life from whose exalted summits the ordinary routine of earth always tends to allure a highly sensitive nature.

It cannot be doubted that the true friend who accompanied Arthur Hodges in his work (we allude to Dr. Faulkner, so well known to many of you) for twenty-two years, assisted him in business affairs, and in every way possible with the utmost loyalty and zeal, contributed to the success of the remarkable life-work of the one whose name is now so often on your lips and in your hearts in no measurable degree.

All sensitive persons require to be shielded from the rougher contact with the outside world which falls to the lot of the majority, and no one but an earnest, faithful, comprehending friend is capable of rendering the assistance needed.

The life of the private medium to whom you go for all kinds of personal tests and information of every kind, who is expected to be always in the office ready to receive callers, sit for them and furnish them with whatever their immediate requirements may demand, is subjected to a special strain which no entirely public work, no matter how exacting its demands may be, ever imposes to quite the same extent.

Sensitives who spend their lives in ministering to others are often harshly censured and pitilessly condemned by those whose own lives are comparatively useless; when, if justice were done, no one would receive more tender, thoughtful consideration than the finely-developed "psychic" who stands as an open gateway between the two planes of existence commonly called two worlds.

Arthur Hodges was one of the few who reached eminence, distinction and much public appreciation in his special field of work for humanity; and what was peculiarly estimable in him was that when he had reached an altitude himself, instead of speaking slightly of others, he was ever their doughty champion, their helper and defender.

Unkind gossip he detected; and whenever the venomous tongue of scandal came into his presence he recoiled from it, and answered the traducer by pointing to the lovelier scenes and better elements in human disposition.

The wealth of floral tributes brought hither by admiring friends is truly typical of his manifold nature; and as his artistic sense was so vivid, his love of nature's floral offerings so great, it seems entirely in keeping with this occasion to say a word or two on the expressive symbolism of these exquisite blossoms, which, though fading as concerns their outward part, will ever remain as types in spirit, true to the divine impulse which speaks them forth and holds them in expression. Among the many roses gathered here are suggestions of hope which reach the depressed and weary spirit when first the light of heavenly knowledge breaks through the clouds of doubt and sadness, proclaiming the birth out of limitation into freedom, of the fettered heart and mind. Those of deeper and intenser hue, but also of pink color, are typical of that larger, stronger, fuller hope which floods the whole being and tints it with the glow of love when seeds of truth deep-rooted within have germinated and burst forth into impending fruitage of the soul.

The pale yellow roses symbol forth the faint glimmering of knowledge, the earliest approaches toward wisdom in things divine which mark the progress of the honest, earnest, inquiring mind, while the brighter yellow flowers—gorgeous roses and brilliant daffodils—are symbolical of that flood of golden light, that dauntless assurance of immortality, which comes with long experience, the result of manifold testimonies, and at length clear vision of the hidden verities of spirit. The heliotrope, violets, and other blue and purple blossoms which loving hands have placed as silent tributes of affection all about these, speak elo-

[Continued on eighth page.]

The Anniversary.

The Forty-Seventh Celebration of the Advent of Modern Spiritualism.

Commemorative Exercises held in Rochester and Lockport, N. Y.; Philadelphia, Pa.; London, Eng.; New Bedford, Mass.; Anniversary Poem—"The Open Door."

Rochester, N. Y.

We are indebted to S. H. Barnsdale for the following abstract from the *Rochester Herald*: "The celebration of the Forty-Seventh Anniversary of Modern Spiritualism was held in Room 1, Durand Building, under the auspices of the Rochester Society of Spiritualists, with Stephen H. Barnsdale and Deacon Reuben D. Jones in charge.

The room was tastefully decorated with cut flowers; and pictures in keeping with the society's purposes were hung upon the walls. A large picture of Mr. Jones, who was the first President of the society, and a wood-engraving of the old homestead of the Fox family at Hydeville, Wayne County, where the famous 'rappings' were first heard, were suspended back of the platform.

There were present about sixty persons; some were members of the society, and others had been attracted to the meeting by a large bulletin on the sidewalk announcing the gathering. After 'Nearer, My God, To Thee,' had been sung, Mrs. Bingham, medium, and one of the prominent members of the society, invoked divine spiritual blessing.

Miss Taylor, a medium, was announced by the speaker to sing while 'under control.' She did so, but in a foreign tongue. It is asserted that Miss Taylor, while in state of trance, sings in five different languages, of which number the English language is not one.

Mr. Barnsdale followed Mrs. Taylor. He recalled that forty-seven years ago that very night, in a lowly way, Spiritualism was manifested.

"It came in such a lowly way," said the chairman, "that I want especially to call your attention to it. If truth came through the little girls, it is as good as if it came through a king. Lincoln was not born in the White House, but in a log house. Yet he arose to be the greatest man of his time. Jesus of Nazareth was born amid rude surroundings, in a stable, it is told, yet the word He brought is not discarded on that account.

"The question is asked: What good has Spiritualism done? Has it built hospitals or asylums? But I wonder how much Christianity had done for the world when it was forty-seven years of age. Spiritualism has been doing many things."

Mr. Barnsdale read the following original poem:

Forty-seven years ago to-day,

In a little country town,
Spiritualism had its modern birth,
And now it hath world-wide renown.

Feeble were its first attempts,
To prove to us that we're immortal;
But many a message since that time,
Hath found its way from heaven's portal.

And brought to us the joyful news,
The full assurance—keen delight!
That we shall live beyond the tomb,
In the spirit-realms with comfort bright.

This angel message from the skies,
Brings 'Peace on earth, good will to men';
It healeth many a broken heart,
And bitter sigh, and ache, and pain.

Oh pure and holy gift of love!
The last great boon to mortals given!
We give you welcome to our earth,
And haste to robe ourselves for heaven.

A. S. Clackner was the next speaker. He told something of the early history of Modern Spiritualism. He said in part:

"Forty-seven years ago, in the little cottage at Hydeville, the first intelligent raps were heard. Nothing was then known of the grand philosophy which has risen from the small and seemingly insignificant beginning, but the foundation was there laid, through the instrumentality of a little child, for the superstructure so grand and imposing we call Modern Spiritualism. The tiny raps first heard in the cottage of the Fox family at Hydeville are to day like England's drum beats, heard from the rising to the setting sun, and have been a veritable ladder upon which angels have ascended and descended until from this small beginning Modern Spiritualism now numbers its adherents by millions in all parts of the civilized world, and it has been the means of converting thousands from the uncertainty and doubt of materialism and infidelity to the sublime fact of immortality, a life beyond the tomb, and the great question, 'If a man die, shall he live again?' has been satisfactorily answered."

Here Mr. Clackner read from a book the statement of Margaret Fox regarding the rappings at her Hydeville home. Then he told of the test in Rochester and the message of the spirits to 'hold a meeting in Corinthian Hall,' and then the message of Amy Post: 'Amy, thee must invite sixteen persons to hear the spirits rap.' A number of persons were selected by the spirits to go on the stage with the mediums, Mr. Clackner related, but many of them did not like to make a public show of themselves in that way. The tests were made, and no one was able to give any satisfactory explanation of the phenomena.

Lillian Summers, a child, recited a poem entitled 'The Border Land,' after which Mrs. Burtis read a carefully prepared paper on the subject under discussion.

Reuben D. Jones was introduced by the chairman of the meeting as 'a man who has labored long and faithfully for the spread of the truth.' Mr. Jones, who is honored with the title of 'Deacon' by the Spiritualists, on account of his long association with the society, spoke in part as follows:

"I have been a Spiritualist for forty-six years. All my old companions with whom I worked in the early days of Spiritualism have gone. But their spirits come to me and tell me to keep on. My days are nearly numbered. I cannot meet with you very many times again, perhaps never more after this night. But what a change since those early days."

Mrs. Bingham, a medium, spoke after Mr. Jones. Afterward Dr. George West gave numerous tests. He said the room was full of spirits. While Mr. Jones was speaking, the doctor saw the Spirit of Cordelia Gardner close beside him; also 'dear old Amy Post.'

Dr. West then said he would describe some of the spirits. The first one was that of a Sister of Mercy, and her name she gave to him as Agnes. This spirit was recognized by a lady in the assemblage. Then the speaker heard a spirit calling 'father,' and saying that he 'would do as requested.'

"Yes, I know him," said a man in the part of the room pointed out by the speaker. "It is my son, who was killed on North St. Paul street last June."

Several other spirits were described to the satisfaction of the speaker's hearers, after which a hymn was sung and the assemblage dispersed.

Lockport, N. Y.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary of the advent of Modern Spiritualism was very appropriately observed in this city by the United Progressive Spiritualists' Society.

The friends convened at 10 o'clock Sunday morning, March 31, and passed the time in a social way till noon. From 12 till 2 lunch was served à la picnic, followed by a very elaborate program, which included speeches, readings, music, vocal and instrumental, essays, etc., etc. At 7:30 Dr. John P. Thornadyke gave one of his soul-stirring lectures, which concluded the exercises of the day.

I cannot close this very brief account of our meeting without saying a few more words in relation to Dr. Thornadyke and his methods. Coming to us an entire stranger, he has, during his short sojourn in our city, endeared himself to all our people. He is earnest, forcible, logical and radical, and never makes a state-

ment the truth of which he cannot prove. Socially he is genial, gentle and very sympathetic; scholarly in his statements, gentlemanly in his deportment, clear and concise in his argument, and the longer and better known the more highly appreciated.

His efforts in our Cause, and his methods as concerning missionary labor among the people, cannot fail to meet the approval of every society in the land.

The Doctor is a live worker, and we are glad to see and learn that his labors are being rewarded. He is a builder, and we hope to have more such workers in the field.

MARY G. DOTY, Sec'y.

Philadelphia, Pa.

To the Editor of the Banner of Light:

Willing hands, stimulated to action by loving hearts, rendered the hall of the First Association of Spiritualists a scene of beauty on the occasion of the Forty-Seventh Anniversary of Modern Spiritualism. The rostrum was adorned with potted palms, choice cut flowers and evergreen. Three arches of evergreen were erected in front of the rostrum, with an effect of converting it into a bower of beauty. The walls were hung with bunting and evergreens. Standing out in bold relief was to be seen the pride of the Spiritualists, 'Old Glory,' testifying to the loyalty of Spiritualists to their country.

The exercises commenced at 9:30 A. M. with a conference, Mr. Read being Chairman, and continued throughout the day. In the afternoon the Children's Progressive Lyceum presented a special program, which was a credit alike to both teachers and scholars. The musical numbers rendered during the day were of the choicest, and worthy of the highest commendation.

Mr. J. C. Steinmetz, the President of the Association, delivered an address both morning and evening. A special feature of the day was the address, followed by spirit messages, given by Mr. Harlow Davis of New York.

It has been said that if one were to judge of the general interest in Spiritualism by the interest manifested on Anniversary Day, it would seem that all Philadelphia were Spiritualists, for every hall was crowded. Philadelphia has one thing to be proud of: Those who are Spiritualists are not ashamed of the fact, and though they may not feel it incumbent upon them to attend the meetings every Sunday, still they come out with flying colors to celebrate the Anniversary of Modern Spiritualism.

The officers and members of the First Association have every reason to be proud of their part, in showing to the world that the 31st of March is one of the landmarks in the history of the world.

During the day a letter of congratulation was read from the National Spiritualists' Association, also from Mrs. M. E. Cadwallader, Vice-President of the Association, who was unable to be present owing to her engagements in the East.

The reading of the letter of greeting from the Sec'y of the National Spiritualists' Association was received with applause, testifying to the loyalty of the First Association of Spiritualists to the National Association.

CORRESPONDENT.

London, Eng.

We are indebted to *The Two Worlds* (Manchester, Eng.), for the following: An excellent meeting to commemorate the Forty-Seventh Anniversary of Modern Spiritualism was held on Friday evening, March 29, at the Cavendish Rooms, Mortimer street, London, W.

Unfortunately, the boisterous weather and the still all prevailing influenza, were somewhat against the gathering, but in spite of those unpreventable drawbacks a large and brilliant company was present, comfortably filling the elegant suite of rooms, which are almost ideally perfect for such a gathering. Beautifully decorated with their handsome mirrors, electric light and artistic furnishing, the rooms presented a brilliant spectacle, while the handsome toilets of the ladies, sufficiently relieved by the conventional evening dress of the sterner sex, added a further charm to the artistic whole.

Among those present we noticed the following: Mr. Bertram, Mr. Ernest Meads, Mr. T. Shorter, Miss Shorter, Mrs. A. V. Bliss, Mr. Blackman, Mr. and Mrs. J. C. Ward, Miss C. Ward, Miss Jessie Dixon, Miss Nellie Dixon, Mrs. C. I. Hunt, Miss Alice Hunt, Mr. Terry, Mr. H. Rumford, Miss A. Spatey, Mr. J. H. Spatey, Miss A. Rowan Vincent, Mr. J. J. Vango, Mr. David Gow, Mr. B. D. Godfrey, Mr. E. Dawson Rogers, Mr. T. South, Mr. J. Edwards and friends, Mrs. Carrie C. Pratt, Mrs. B. Russell-Davies, Mr. W. E. Long, Mrs. Long, Mrs. J. J. Morse, Miss Florence Morse, Miss Porter, Mr. J. Corp. Mrs. Corp. Mr. Fry, Mr. Challis, Mr. Bevan Harris, Mr. F. Arthur, Mr. J. Edwin Holmes, Mr. Braund, Mrs. Maret, Mr. J. J. Morse, Mr. and Mrs. Brinchley, Miss Vango, Mr. Phil Davis, Mr. P. Anderson, Miss McCredie, Mrs. Buist Picken, Mrs. Findlay, Mrs. and Miss Brinkley, Mrs. Rushton, Mr. Wilshire, Mrs. Bell, Mrs. Mason, Miss Porter, Mr. Davis and friends, Miss Dixon, Mr. Garrity, Mr. Kowley, Mr. Russell, Mr. Lamb.

The program of the evening was in two portions, and admirably designed to cater for the grave and gay, for old and young alike. The first portion comprised a concert, interspersed with a few bright addresses, the musical department being admirably directed by Miss Alice Hunt, L. A. M., who commenced the proceedings by a brilliantly executed piano solo, 'Tarantelle' (D. Berriot). The Chairman, Mr. J. J. Morse, then made a few brief remarks concerning the occasion, according to a hearty welcome to all present, in the spirit of that mutual affection and interest that binds all true Spiritualists in the bonds of fraternal unity. He was pleased to see visitors from America and Australia, and also from Nottingham, Bristol, Ashford, and other towns outside London, as well as co-workers from the societies at Stratford, Camberwell, Peckham, Notting Hill and Islington. Mr. Morse's remarks were warmly applauded. Miss Jennie Dixon then sang 'The Flight of Ages' (Bevan) in her customary charming manner, following which came a splendidly rendered recitation, 'The Leper' (N. P. Willis), by Mr. Ernest Meads. Mrs. Carrie C. Pratt, President of the Helping Hand Society of the Boston, U. S. A., Spiritual Temple, Berkeley Hall Society, was then introduced, and her few sweetly sympathetic words went right home to the hearts of her auditors, the reception accorded our American visitor being most cordial. Mr. John C. Ward, accompanied by Miss C. Ward, presented a beautifully executed solo upon the aeoloid, of which he is a perfect master, followed by a duet with Miss Ward, 'Excelsior' (Balfie), its capital rendering eliciting loud applause. Miss A. Rowan Vincent next addressed the company in her felicitous manner, her remarks being very aptly and acceptably. Miss Florence Morse gave a charming rendering of 'The Light-house Pier' (Rocheek), her sympathetic voice admirably suiting her selection. A cornet solo by Mr. Phil Davis, 'The Land of Love' (Caryll), was then given, and heartily applauded, at the conclusion of which Mr. Ernest Meads gave an inimitable rendition of Scene 2, Act 1, from 'A Midsummer Night's Dream,' which, for finish of treatment, was superb. Mr. T. Shorter then addressed the assembly in a few interesting words, after which Mr. J. C. Ward gave a solo, 'Think of Me,' upon the aeoloid; Miss Jessie Dixon followed with a spirited and most accomplished rendering of 'Pack Clouds Away' (Botterill), her beautiful voice being heard to splendid advantage; Mr. Challis rendered a humorous song, and Miss Florence Morse closed the program by singing 'For All Eternity' (Mascheroni), in her usual effective fashion.

The company then adjourned to the refreshment saloons, where ample provision had been made in the form of tea, coffee, cocoa, aerated waters, and the customary accessories and delicacies, to which were paid that attention due to the excellence of the catering in this department. During the interval the floor had been cleared for dancing, and presently the captivating strains of Richardson's excellent band summoned the dancers to their places. The scene at this point was most animated. The beautifully polished floors of these spacious rooms were

filled by happy couples, whose smiling faces attested the pleasure and enjoyment of those indulging in the mazy dance. The dance program was Polka ('Puss Puss'), quadrille ('Marguerite'), waltz ('Evening Star'), barn dance ('Boston Belle'), waltz ('Donnan Weller'), lancers ('Songs of London'), polka, and valence galop ('Wiener Schwalben'), and 'Morgenblitter.' The pretty programs, supplied free, were greatly admired. Everything passed off without the slightest hitch. The urbanity and tact of Mr. H. Rumford carried everything to a successful issue, and, as secretary and steward, his services are entitled to every commendation.

The celebration was bright, brotherly, and truly spiritual in feeling, and is another of those triumphs in the way of social gatherings that Morse's Library has gained so much commendation for initiating. The meeting was conceived and carried out by Mr. J. J. Morse, ably assisted, as above stated, by Mr. H. Rumford, and the announcement that a similar and even larger and better celebration would be arranged for next year was heartily applauded.

The meeting was a success in all respects, and, owing to the generosity of the editors of our spiritual papers in according it free advertisement, the receipts came within a few shillings of balancing the expenditure, the very slight deficit being a quite gratifying feature under the circumstances.

New Bedford, Mass.

To the Editor of the Banner of Light:

On Sunday, April 7, we celebrated the Forty-Seventh Anniversary of Modern Spiritualism in Odd Fellows Hall, two sessions being held that day.

The morning session opened by singing and an invocation by our Conductor, followed by marching and calisthenics, in which about fifty children participated. Recitations, songs and solos were given by the Lyceum members. Our speaker for the day was Mrs. Lizzie Barrett of Fall River. The tests she gave from the flowers (of which the platform was profusely decorated) were really beautiful. The dedication of a child by the guides of Mrs. Barrett was another pleasing feature of the morning session.

We had a large number of spectators, who seemed to thoroughly appreciate our work. The evening session was more largely attended, which opened with singing by the Lyceum children and invocation by Mrs. Barrett, who gave a short address on 'God,' followed by tests, which were all recognized. Altogether our Anniversary was a success.

It would be well for me to explain that our Lyceum is only in the first year of its existence. We have had a Spiritual Society in this city for seven years or more, but it was not until the fall of 1894 that a Progressive Lyceum was organized. Nov. 4, 1894, we held our first session, beginning with thirty scholars; now we have double that number; and with the help of the spirit-world I think we shall in truth have a Progressive Lyceum.

During one of our sessions in March Mrs. Carrie F. Loring made us a visit. She was at that time lecturing for the First Spiritual Society; and the beautiful words of encouragement she gave us will long be remembered.

N. C.

THE OPEN DOOR.

Written for the Anniversary Celebration at Indianapolis, Ind.,
BY KATE R. STILES.

Through all the ages of the past,
Since time on earth began,
One question has engaged the mind
Of universal man:
The question of what lies beyond
The mystic gate of death—
That mighty power that stills man's pulse
And robs him of his breath.

Again and yet again the cry
Has sounded on the air:
'Oh! Death, thou mighty one,
Where go'st thou, spirit—where?
Is there indeed a higher life,
Toward which all souls do tend?
Give us some proof, oh! Death, we pray,
That this is not the end.'

Silent, all silent, is the air;
No voice responsive calls;
Back on man's eager-listening ear,
His oft-asked question falls.
Yet can he not forego his quest,
But ever, evermore,
He strives to penetrate beyond
Death's barred and bolted door.

He questions Nature and her laws;
And, though she bids him hope,
No strong assurance can she give
Of man's eternal scope.
Still, still he struggles to obtain
The subtle, magic key,
Which shall unlock the bolted door
Of Death's dark mystery.

From Nature turns he to the wise
Of every age and clime;
He seeks with eager, longing eyes,
The oracles sublime.
O! priest and prophet, seer and sage—
Alas! not one can give
Assurance to his longing soul
That he again shall live.

True! prophet, poet, priest and sage,
With expectations fond,
Have pointed through the mists of doubt
To life in the beyond;
Yet naught their teachings could reveal,
Save by the open tomb
Man stood, and wept to see his loved
Borne out into the gloom.

Belief availed not. No surcease
Of questioning it gave;
No light it threw upon the gloom
And silence of the grave.
Stronger and stronger did man's cry
A-rie forevermore;
Louder and louder grew his knock
Against Death's bolted door.

Ah! mind impotent of man—
Al! length your cry is heard!
The door from Death's dark door is drawn,
And the air is stirred.
With the glad tidings which the world
Has waited for so long:
Back come the dead to greet us here,
A vast and mighty throng.

'Back?' Ay! they have been with us here
Through all the ages past;
The bolt was that of ignorance
That held the door so fast.
From man's impotent beside
Knowledge at length is born;
Not in its fullness—for as yet
'Tis but the rising dawn.

Only the few as yet behold
The early morning rays;
The many from the dawning light
Turn with averted gaze.
Yet shall the light more brightly glow,
Till all mankind shall see
And recognize the blessed truths
Of Immortality.

Not to the gloomy sepulchre
The coming race shall look
To find the traces of the dead—
The pathway that they took.
For Science, keen-eyed Science, points
With index finger true,
And says to man: 'Your dead are near,
Though hid from outward view.'

They linger 'neath the household roof;
And often, unawares,
They pass you in the library,
In halls and on the stairs.
They hover with you along the street,
Where throng the busy marts—
Wherever human life exists,
Where'er beat human hearts.

These are the ones whom men call 'dead';
Their lives commingling still
With lives of mortals here on earth,
Sharing their good and ill.
Thus Science teaches, as she stands
And points men to the door
Through which their loved ones come and go
With freedom evermore.

Hail! blessed light of Science, hail!
O! hail to the 'dawning light'!
O! hail to day when Bacon's torch
Shall chase the shades of night.
Brighter and yet more brightly glow
The light of truth divine;
Clearer and yet more clear its rays
O'er the whole earth shall shine.

In vain shall bigot minds assail;
In vain shall ignorance cry:
'Away with it! away with it!'
Truth lives, and will not die.
Knowledge is being born to-day
Within the heart of man,
And Superstition never can wield
Its mighty power again.

Relieve, oh! ye whose souls are freed
From creeds and dogmas old;
Truth calls upon you each anew
Her banner to unfold.
Angels are waiting by your side
To help you raise on high
The flag of Truth, that shall proclaim
Their presence ever high.

All hail, ye messengers of light!
Tidings of priceless worth
Ye bear across death's mystic sea
To weary ones of earth.
Ye come to teach men of the law
By which they may attain
Freedom, while yet upon the earth,
From all life's care and pain.

All hail! then, to the angels wise—
They who for many years
Students have been of life's great law
Within the higher spheres.
All hail, as well, to weaker ones;
The souls still held in thrall
By earthly longings—earthly laws—
Welcome we give to all.

All are our kindred by one law—
Bound by one common tie;
And each proclaims to us the truth
That man can never die.
Then welcome, spirits of all lands,
From whatsoever sphere,
For you we hold our jubilee
On each successive year.

For you, dear angel ones, we bring
Earth's blossoms, sweet and rare,
And place them with affection's hand
Upon Truth's altar, fair.
We know that this, our offering,
Not idle is, nor vain;
But that it serves to stronger wield
Affection's golden chain.

Each flower we bring is consecrate
To fathers, mothers dear;
To sisters, brothers, husbands, wives,
And children from the heaven's sphere;
To spirits of the Indian race;
To teachers, wise and true,
Who ever strive to lead us on
From olden paths to new.

And they are with us here to-night;
Their eyes behold the bloom
Of the fair garlands hither brought,
And scent their sweet perfume.
Join, angels, join our songs of praise,
Let Hallelujahs ring:
'The grave has lost its victory,'
And death has lost its sting.

Banner Correspondence.

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

Massachusetts.

SPRINGFIELD.—W. L. Jack, M. D., writes: "It was one of those lovely days of early April, as we were wending our way by rail through the lovely 'Deerfield Valley,' a garden-spot of beautiful scenery—where we were called professionally—that we heard these praises so due to you, and unsolicited."

An old couple, whose silvery threads already told of many a journey through life, were seated in the cars, and pleasantly handed the writer a recent copy of the BANNER OF LIGHT, saying, 'My friend, will you accept of a copy of the best paper on the philosophy of Spiritualism, probably?' as he handed me it (THE BANNER). 'You may find something that may comfort you and lead you on the road to life.'

I accepted it and thanked him; told him I had been a friend of it for years and a professor of the truth, as I myself was a Spiritualist and an instrument in their (the angels') hands.

We immediately entered upon the topic, naturally, of spirit communion, when he informed me that he had been a believer long before the Fox sisters' manifestations, and a reader of the BANNER OF LIGHT from its first publication, as well as the possessor of many valuable works upon our philosophy.

Said they both: 'We never fail to peruse THE BANNER thoroughly every week, for it is the substance of things eternal and of truths divine. It is a comforting messenger to us in our old days, and renews our strength, it seems to us, and is likewise a guest in many of our neighbors' homes whom we loan it to,' said he, 'for they too are thirsting and hungering for righteousness. We consider the column of spirit communications worth above the price of it, and it is a comfort to us and also to many more. We think the best Easter greeting in our home,' said they, 'the BANNER OF LIGHT.'

'Thank you,' I replied, as I left them to go on my journey. 'May it ever be so to you and to hosts of others—filled with blossoms of wisdom, truth and comfort to all mankind.'

SOMERVILLE.—Minnie M. Soule writes: "Tuesday, April 9, Henry A. Cobb of Somersworth, N. H., held a séance at my home, which was remarkable, even in these days of remarkable manifestations."

The medium entered the cabinet divested of every garment of light color, and was examined by members of the circle, to relieve all suspicion of hidden draperies. The cabinet was improvised by portieres thrown over a semi-circular frame, which had been fastened across the corner of the room, and was examined before and after the séance.

The windows in the room were tightly sealed, and the piano moved back against the door opening into the hall. Ingress or egress by means of the only other door was impossible by the formation of the circle. The manifestations were very marked. Two spirits were plainly seen at one time, one outside the cabinet, and one holding open the curtain.

The light was turned up so that all could see the medium lying on the floor, and at the same time a spirit standing over him, said, 'See, I will put my foot on him,' and did so. A handkerchief was passed to one of the spirits, and without once losing sight of it, we saw it gradually growing into a long white scarf, which fell to the bottom of the draperies worn by the spirit, and when shaken out it turned to a dark, dull red color.

Three different members of the circle, the lightest one weighing as much as one hundred and twenty-five pounds, were lifted from the floor in a chair as easily as if they weighed naught, by the spirit simply taking hold of the side rails.

A young Indian maiden, a guide of mine, came and walked around, with short dress and buckskin leggings. I asked her if she could put on dark leggings, and she said 'Yes,' returned to the cabinet, and then came with dark leggings and light moccasins.

An Indian called Big Wolf, a guide of Mr. Cobb's, came, and standing four or five feet from the cabinet, called for two chairs. Two heavy dining-room chairs were placed for him, and taking one in each hand, he held them out straight and even from his body without faltering. The little fellow counted sixty-three. He then lifted my husband and another gentleman, who weigh respectively one hundred and eighty-five pounds and two hundred and fifteen pounds, free from the floor, in their chairs.

Mr. Cobb is hardly a year old in the work, and I consider his development something marvelous. Mr. Fred Tabor of Boston, whom I have but recently met, but for whom I entertain high regard as a medium and a gentleman, as soon as he was aware of Mr. Cobb's visit to Boston, showed him kindly attention, and gave him much encouragement and help."

NEWBURYPORT.—"Lincoln" says: "Sunday, April 7, our Anniversary Sunday, was a day long to be remembered by the Spiritualists of this city. Two grand and uplifting lectures were given by A. E. Tisdale, and that they were appreciated by the audiences present was amply testified by the frequent and hearty applause given."

Mr. Tisdale sang at both services; it was a very interesting feature of the meeting, and was highly enjoyed. The lecturer must be heard to be appreciated. After each lecture Dr. Wm. Franks gave readings from articles placed on the desk, which were very fine; his readings are perfectly clear, and all were greatly pleased with them.

The singers were another pleasing feature of the meeting, and sang beautifully. Thus was our Forty-Seventh Anniversary duly celebrated. Dr. Franks gave a circle for a benefit on Mon-

day evening, the 8th inst., and a large audience greeted him. He is better at every circle he holds; the tests were numerous and good."

The Poets Meeting, held on Sunday evening, April 14, by the Independent Club, was small in its attendance, but large in its good works. Mr. Wm. Woundy, the Chairman, gave words of comfort and advice, also gave tests. He is a fine test medium, and willing to do all he can to press our Cause forward.

Mrs. Hattie C. Webber also did her part in making this meeting interesting. She gave a very interesting lecture of great power."

CAMBRIDGEPORT.—M. A. Raymond says: "The Cambridge Spiritual Industrial Society holds its next regular meeting on Thursday, April 25, at the home of Mrs. E. I. Smith, 37 Norfolk street."

The Society is to have an apron and fancy-goods sale May 9, afternoon and evening, at the same place. Come and help us."

MANSFIELD.—Mrs. Charles Kenna writes: "March 26, at my home, we held a séance. Mr. Fred W. Tabor of Boston, medium. We were all skeptics, except two or three invited guests. One of the first tests, greatly to my surprise, gave entire satisfaction to my family."

Three of the gentlemen examined Mr. Tabor expecting evidences of fraud, but found none.

One spirit put a handkerchief through the curtain, and then asked my little daughter to find the hole, which of course she, as well as the rest of us, failed to find.

April 9, Mr. Tabor held another séance, at which I was present, which was even more wonderful. He has another engagement at my home in four weeks."

Rhode Island.

PROVIDENCE.—Mrs. M. L. Porter writes: "A very satisfactory materializing séance was held at the home of Mr. and Mrs. Wallace Whittemore, April 11, the medium being Mr. Fred W. Tabor of Boston, assisted by Mrs. Johnson, the biologist, who has made many friends in Providence as a cultivated teacher of spirit-law, and an earnest Spiritualist."

The medium was searched before and after the séance by a committee of gentlemen. Nearly every one in the large circle received some personal test.

Mrs. Proctor, President of the Progressive Aid Society, Mr. Fales, Treasurer of the Providence Spiritualist Society and others went into the cabinet, and saw the materialized spirit and the medium.

An ancient spirit, of fine presence, came to Mr. Proctor, President of the Providence Spiritualist Society, showing illuminated symbols on belt, and hand on head. The same gentleman, who weighs nearly two hundred pounds, was lifted by another spirit, several feet from the floor. Investigators were taken into the cabinet, and while holding the medium's hands, little Jimmie, a cabinet spirit, took from and replaced articles in their pockets. Flowers and handkerchiefs were passed through the curtain, plainly demonstrating to all present, solid passing through solid.

Flowers were given to many in the circle, brought into material sight by a powerful cabinet spirit. The cabinet was improvised in a bay window, and taken to pieces before the guests left.

Mr. and Mrs. Whittemore, as intelligent Spiritualists, furnished the best home conditions, greatly assisted by a harmonious circle."

Remove boils, pimples, and skin eruptions, by taking Ayer's Sarsaparilla.

New Publications.</

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 South Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of independent 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.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 27, 1895

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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 Study in Barbarism.

On our third page the reader will find a trenchant letter against vivisection, from the pen of Mrs. Emma Rood Tuttle, to which attention is called. In this connection we note that a strong article on vivisection has been written by Miss Frances Power Cobbe of England for the anti-vivisection paper *propos* of the erection of a biological laboratory at Chicago University. She asks if it can possibly be for the public interest to permit the erection of such laboratories as are now threatened in Chicago for the vivisection of animals? Is the game worth the candle? We are to consider not only the possible gains, but the certain moral losses involved in the sanction of the practice of vivisection. First, there are the vivisectioners themselves, whose prominent place in modern intellectual life makes the brutalization of their characters a public danger. She declared that she could find in no manual of experimental physiology, in whatever language written, a single sentence exhorting the student not to repeat a given operation on account of the agony it involves, or a caution to maintain complete anesthesia, or a passing phrase that indicated disapproval of the most fiendish devices the mind of man ever conceived. The men who write these manuals, treatises and reports have, by the unmistakable evidence of their own words, passed out of the region of ordinary human sentiment. They are simply human stones, so far as mercy to their harmless and defenceless victims is concerned; and if the lesson of the Author of Christianity had been "Blessed are the mercies," they would have indefeasible claim to enjoy that beatitude.

Can any one question the peril of such lessons for the young men and women to whom are now continually exhibited in their schools demonstrations on living animals for the purposes of instruction in physiology and anatomy, in view of the terrible proclivity in some natures to gloat over spectacles of blood and death? Says the recent circular issued by the American Humane Association—"Vivisection and the killing of animals by and before children of public school age neutralizes much of the work the constituent societies have so long been laboring to accomplish; and such practices must inevitably operate to the moral injury of the young and the dulling of all those finer feelings essential to the noblest types of manhood and womanhood." These are indeed serious facts to be pondered. It is a strange way to advance in civilization, to educate the young in the practices of barbarism.

You cannot impoverish the spiritually-minded man; you cannot overwhelm him with any calamity, for the things he has learned chiefly to care for are beyond the power of any change. So Paul says the mind of the spirit is life and peace. If we live this and cultivate the spirit, we have linked ourselves with the eternal, changeless things, with God himself, and there is no part of this universe where these things would not be at home, where they will not be of as much value as here.

W. L. Jack, M. D., sends a tribute in memory of our arisen brother, Arthur Hodges, which will appear in our forthcoming issue.

Religion and Industrialism.

In his fourth lecture in the series in course of delivery before the Lowell Institute in this city, Rev. Dr. Donald of Trinity Church discoursed on the relations of religion and industrialism. The general title of the series is "The Expansion of Religion." He showed at the outset that the disturbances in industrial changes, consequent on the rise of industrialism and the expansion of the former provincialism of trade into the modern cosmopolitanism of industrial activity, were far less momentous than we had reason to expect. His position was that no change could come without the sanction of economic law. Political economy and religion would never be one and the same thing, but an identity of purpose, so far as a part of man's benefit and improvement were concerned, would ever make them friends and allies. They are the brain and heart of the coming civilization. The one must point the way, the other must persuade us to take it, even if it involves concessions and sacrifices. Religion has at length aroused itself to a consciousness that it has a duty toward industrialism. Enterprising religion, which is observed by the larger conception of salvation, is alive to the fact that it has a duty toward every form of human movement, and has already begun to prepare seriously for its work.

It is awake to something more visibly pressing than original sin and baptismal regeneration. Some of the clerical class openly champion, in the name of religion, the most radical of industrial measures. Many of the best missionaries the churches have ever sent out are at work in enterprises that are not religious in name, but whose field of operation is the great cities—the centres of industrial activity. When proper discrimination is made between religion and ecclesiasticism, between sympathy with industrialism and adherence to industrial programs, there is no room for doubt that religious interest in labor's complaint is keen and enterprising. Political economy will remain "the dismal science" until it thoroughly accepts love as the sole medium through which to speak.

It is not less necessary that it should create an atmosphere of brotherhood, in which the selfish powers of might hesitate to do any deed that crushes out a brother's life. Man is worth more than anything he has made, and no truly religious employer would be satisfied to see his wealth increase if those who help him to create it are not allowed to become more than the mere cogs on the great wheel of industrialism.

Always for Other Folks.

According to the *New York World*, no less than half a dozen proposals are pending at Albany for the reformation of the Sunday blue laws. They all err radically in recognizing the right and duty of the State to prescribe and enforce the observance of Sabbaths. There lies the fundamental wrong in all our Sunday laws. A purely secular State has no business and no right to prescribe any form of religious observance. It properly has nothing to do with religion except to protect every citizen equally in his right to worship God, or any gods he pleases, in any way, and at any time that may suit him, so long as he violates no law, and does not interfere with the equal liberty of his fellow citizens. Mr. Adler has proposed a radical bill, providing that a man may carry on his ordinary business in New York on Sunday if he pledges himself to keep some other day as a Sabbath. But that would be just as much of a blue law as any act ever passed anywhere concerning Sunday. It rests on the assumption that the State has a right to require the citizen to observe a Sabbath. If it has such a right, then it has a right also to select the particular day to be observed.

An American Paper-Boat Crew in England.

The first American eight-oared crew to visit England and row in England's great regatta at Henley will be the Cornell University crew. They will take their paper shells with them and in these meet the best crews of England, France and any other country that chooses. The best oars of Oxford and Cambridge Universities will be there. The race is to be rowed during the second week in July. It will show wherein English and American oarsmen differ both in style of rowing and in the construction and rigging of their boats. Several four-oared varsity and amateur crews of this country have in past years competed in England with varying success. Everything connected with this trip will be American throughout—an American university crew, rowing a distinctly American stroke, and in paper boats made only in America, and carried to and from England in an American line of steamships. This will be the first paper boat ever seen in England, and will not fail to excite wide attention for that reason.

When American beef costs more in this country than it does in Europe, there's manipulation of the market somewhere.—*The Boston Herald.*

The above statement from our contemporary is eminently a fit observation at the present time. The recent rise in beef meat is unaccountable on any grounds that satisfy the reason. It is the laboring classes that suffer the most from it, and therefore it is the sorer infliction, as they are the bone and sinew of the industrial state. The poor are the ones that feel the pinch the hardest. The common belief is that the great slaughtering firms in Chicago are combined to force the prices to the consumer as high as they dare, and to force them down to the cattle men who have meat on the hoof to sell. Of course they vigorously deny the charge, and invent all sorts of reasons for the rise; but nobody believes them, while it is known that they continue to take in great profits. The Secretary of Agriculture has directed the agents of the bureau of animal industry to ascertain the truth regarding such a combination in violation of law, by which a cattle trust is putting up the price of beef products while it is putting down the per capita price of cattle. If that can be proven, the next and immediate step to be taken is to put the anti-trust law to work.

Mrs. A. B. Severance, the widely-known psychometrist of White Water, Walworth Co., Wis., writes us in the course of a business letter: "I am very grateful to you for making mention of me in your columns from time to time, and I know it has helped me much. I advise correspondents who do not take any spiritual paper to subscribe for THE BANNER. I occasionally learn from them that they have done so—and they always express a high appreciation of it—which they could not do otherwise, for your columns always contain thoughts that are truly instructive and inspiring. I wish you the great success that you deserve."

Readers should be Supporters!

In 1901, Luther Colby published an editorial on this important and practical subject—the closing paragraph of which is here reproduced, with our unqualified endorsement. Why cannot the friends who like to read THE BANNER, for its general contents, take pleasure in perusing notices of their local meetings, etc., bestir themselves toward assisting in paying its current expenses?

"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."

A Correction.

To the Editor of the Banner of Light:

I notice by your last issue that you have been caught, as other publishers in the country have been, in making a statement which is not true. Some "penny-a-liner" wrote a letter to some paper, stating that the Supreme Court of Kansas had affirmed a decision, said to have been made by a district court, to the effect that a murder (being) committed by one person through the hypnotic power of another (the doer) was not responsible for that murder, but that the hypnotist was! There is not one iota of truth in the statement.

No District Court in Kansas ever made such a decision, and the Supreme Court never confirmed such a decision. Yours truly, F. P. BAKER. Topeka, Kan., April 19, 1895.

THE BANNER published the item above referred to, on the strength of telegrams, editorials, *ad lib.*, contained in nearly every daily paper in the country. We desire, always, to be correct in our statements, and thank our friend and correspondent, Mr. Baker, for setting us right. We have plenty of good company in this error—born as he says, of the frenzied rush of reporters who fall over each other in their anxiety to write. When solid facts, no matter if yesterday, take precedence of alleged "news" of the day in the estimation of the press of America!

The Best Way to Do.

If the Legislature of Massachusetts, and all the other legislatures for that matter, can but be persuaded to leave out the question of woman suffrage to the vote of the women themselves, it might naturally infer that it would be better advised as to women's opinion and desire on the subject than in any other way. The latest proposition is to refer the question of woman's enfranchisement to the women as well as the male voters. It is enough to remember that there has never yet been a free and open expression of the preferences of the women of Massachusetts on this question, nor on the other hand has there been an expression of the opinion of the male voters. A bill is before the Senate at the present time to allow both males and females to give their opinion on the matter, and thus create a substantial premise on which to proceed with the argument. Female voters qualified to vote for school committees would be allowed to cast their ballots. This is the only way to find out what is wanted.

A Whole Discourse

On the vital necessity of temperance in daily life, and the mighty influence of hereditary conditions on the generations that follow each other like leaves on the tree of humanity, is condensed in the following answer which the editor of *The Healthy Home* gives to a correspondent: "I have drunk liquor every day for twenty-five years. I am well. I do not get drunk, and I have seen many total abstainers fall by the wayside. Do you really think the liquor I have drunk has done any harm?" Yes. You may be a man of strong constitution, vigorous, and now in good health, as you say, yet if you are the father of children, your drinking has done great harm. I will guarantee that your offspring are nervous, excitable, and that generally they have very poor health. The whiskey you have drunk has much to do with this. It has been found by careful observation that only forty-five per cent. of children whose parents use intoxicating liquors habitually are born with good constitutions, while eighty-two per cent. of the children of temperate parents have sound bodies. If you are a father, this fact alone should bring you remorse the remainder of your natural life.

The Camp-Meetings.

The Camp-Meeting season begins to loom up on the Spiritualist horizon, and the advance guard of announcements concerning some of these gatherings is already at our office:

J. Chapeau informs us that the outlook for the SUNAPEE, N. H., SPIRITUALIST CAMP-MEETING, commencing July 28, and ending Sept. 1, 1895, is much more encouraging than in several years. Arrangements, etc., will be given in next issue.

From a correspondent we have received an article in regard to the LAKE GEORGE (N. Y.) CAMP, which we will give in full next week.

J. W. Dennis writes us concerning various Camps in Ohio; his favor will receive attention in a later issue.

To Solemnize Marriages.

The Mass. Committee on Judiciary, on Monday, April 22, reported a bill providing that incorporated bodies of Spiritualists may empower their lecturers to solemnize marriages.

The bill, in the main, is the one presented by F. D. Edwards, who has labored assiduously to the end that Spiritualists may elect who shall marry them. There is little doubt of the passage of the bill as reported.

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.

A series of resolutions, presented to the meeting of the Board of Trustees of the National Spiritualists' Association, recently held in Washington, D. C., by Mrs. Cora L. V. Richmond, and unanimously adopted, will be given publication in next week's BANNER.

THE BANNER will give its readers next week the full text of the Anniversary Address delivered in the course of the Carnegie Hall, New York, exercises, by Hon. Luther R. Marsh.

May Festival.

The annual May Festival of the Children's Progressive Lyceum of Boston bids fair to be one of the most interesting occasions that has ever marked the era of social events in the history of that organization.

The Festival will take place Saturday, May 4, at Boston Music Hall. There will be two hundred children in fancy costumes, who will participate in many dances, including the animated Checker, Ribbon, Neapolitan Fisher, Alsatian Military, Folly with Court Jester, Bicycle and Pas de Quatre, beside over a score of solo dances. A fine feature will be the Grand March by the whole company.

Mrs. W. S. Butler and her able assistants are making extensive preparations, so that success is already assured. Music Hall is admirably suited for the occasion, not only for the dancing, but affording most eligible opportunities for witnessing them from the commodious balconies. Good music has been engaged.

It only remains for the appreciative public to patronize this most worthy object. The proceeds are to be devoted to the Lyceum. Tickets are on sale at Mrs. Butler's rooms, 178A Tremont street, Boston, and at the office of THE BANNER.

Verification of Spirit-Message.

I have watched in vain for some time for a recognition of the message of NETTIE J. WENTWORTH in the issue of THE BANNER of Feb. 23. Mrs. Wentworth was a constant attendant upon the meetings in this city in former years, and a valuable assistant in the musical exercises; was also musical director for one or more years at Sunapee Lake Camp. I wish to testify to the validity of the message.

Boston, Mass. FRANK W. JONES.

The Indianapolis people are becoming much interested in Spiritualism, according to the accounts published in the *News* of that city, and particularly so because of the recent manifestations given through the mediumship of Mrs. Herbine. It seems that Vice-President Hendricks is a frequent control of this medium, appearing to his widow in authentic slate-messages, the carrying out of which, as the paper relates, has proved advantageous to Mrs. Hendricks. Other prominent people have received great benefit from Mrs. Herbine's slate-writings, so that Indianapolis is quite alive with the fame of this talented lady's mediumship. To quote the *News*:

"For a town of its size, the capital of Indiana has more aristocratic and rich believers in Spiritualism than any other city in the United States. Among those of prominence and high standing who are referred to as believers, are Col. Gray of the Pennsylvania Railroad Company, John C. Shoemaker, ex-editor of the *Sentinel*, and the man who printed the famous Blaine scandal in 1883; A. B. Gates, the coffee man; ex-Judge McBride and ex-Judge Wood; Dr. W. C. Thompson, who was the physician of Thomas A. Hendricks; Mrs. Ebenezer Smith, a wealthy widow; Mrs. Wason, wife of a wealthy business man, and F. M. Abbott, a physician."

The *New York World* (of April 21) disgusted with the prudes who are now making themselves so prominent at the Legislative halls of that State, devotes a whole page to colored illustrations, titled: "Our Annual Spasm of Puritan Intolerance," etc., and follows it up with the following drivel suggestion for an act to meet the desires of the "Misses Nancy":

ASSEMBLY BILL, NO. 441-44. TO PROMOTE PURITY IN ART. All persons are forbidden to make, sell, handle, or even look at nude or half-nude pictures or statues. Lay figures are prohibited. Bare faces must be clothed. The naked truth, and also the naked eye, will not be allowed in public. Nude soap shall not be made in this State. A bare living is not allowable.

THE AMERICAN PHARMACY FAIR will open in Mechanics' Building, Huntington Avenue, Boston, Wednesday, May 1, and continue until the 25th. Beside the numerous attractions, there will be concerts daily by Reeves's American and Salem Cadet Bands, Fadette Women's and Marion Osgood's Orchestra, daily lectures on various subjects, thus making a unique, instructive and entertaining occasion for over three weeks. The managers advertise "free samples for the million," and undoubtedly "the million" will be on hand to get all that may be given out. No suggestion is necessary; the building will be filled day and evening with an interested company.

An exchange remarks with truth that a newspaper is like a hotel dinner—not prepared especially for any one individual. You look over the bill of fare, if you do not order everything named thereon: "You should use a newspaper the same; remember that what may be 'greens' to you will be rich salad to some one else, and vice versa."

For additional editorial matter see third page.

Decease of Mrs. Hooker.

To the Editor of the Banner of Light:

Thursday, the 18th inst., from her home in Providence, Mary Harriet Hooker passed to spirit-life. Her earthly pilgrimage embraced more than eighty-four years. For many months she bore the pains of disease with fortitude, retaining her faculties in full, ever resigned in spirit, contemplating the inevitable end with placidity born of a consciousness that death does not end all, but is an open gateway to usher the emancipated soul into the realms where sundered relations and friendships are renewed, never again to be divided.

WILLIAM FOSTER, JR.

12 Peace street, Providence, R. I.

The traveler to the South and Southwest cheerfully gives credit to the Piedmont Air Line for offering the best facilities for safe, comfortable and rapid transportation. The Southern Railway Company has long held supremacy for progressiveness and adaptation of improved methods. The policy of improvement in every sphere of operation was early inaugurated, and the present high standard of excellence in every department is the result of a steady adherence to this line of action. The Company has spared no effort in providing passenger cars, which not only combine all the essentials of safety and comfort, but meet the requirements of elegance and luxury as well.

The success that has attended its efforts to promote passenger traffic is the endorsement on the part of the public, and its most notable exemplification of superiority is found in the Washington Southern Vestibule Limited. The special features of the Vestibule Limited place it among the best examples of trains of its character, now a recognized and indispensable basis for a claim to a place among the leading railway lines of the country.

The schedule of this train is the strong element of its popularity, as it passes through some of the most pleasing portions of the Southern States by daylight. The picturesque mountains of Georgia, the Carolinas and of Virginia are revealed like the swirls of a panorama. In fact, the principal commercial cities of the South, from Washington to New Orleans, are the links in the chain of this great system.

At 228 Washington street, Boston, information, tickets, &c., can be procured of Waldo A. Pearce, New England agent.

For skin diseases, pimples, erysipelas, salt rheum and old sores, use Minard's Lintment and sweet oil or cream in equal parts. Sure cure.

The Massachusetts State Spiritualist Association Convention.

At the First Spiritualist Temple, corner of Newbury and Exeter streets, Boston, will be held Tuesday, April 30. Morning service at 10:30 A. M., afternoon at 2:30, and evening at 7:30. The entire exercises are free to the public. The Committee of Arrangements—of which J. B. Hatch, Jr., is Chairman—has secured the following talent for the occasion:

Speakers, Dr. George A. Fuller, President of the State Association; Mrs. A. H. Luther, Sarah A. Byrnes, C. Annie Allen, Carrie E. Loring, W. J. Colville, Mrs. N. J. Willis, Frank A. Wigham, Mrs. Juliette Yeaw, Mrs. M. A. Longley, H. B. Storer, Eben Cobb, J. B. Hatch, Sen., Dr. Charles Hidden, Rev. S. L. Beal, Mrs. May S. Pepper, test medium, and others.

The musical numbers will be furnished by the Longley Quartet, Mr. Maxham, Mr. Chas. W. Sullivan, Miss Burnett, Charlie Hatch, and other talented musicians.

The occasion promises to be one of the grandest ever presented in the name of Spiritualism. The Governor of the Commonwealth has signified his intention of trying to be present some time during the day.

The Board of Directors of the Boston Spiritualist Temple have been invited, and have voted to be present, and occupy seats on the platform with the Directors of the Massachusetts State Association. Large delegations of Spiritualists from the various cities and towns of the State are expected to be present. M. T. LONGLEY, Sec'y Mass. Spiritualist Association.

Special Card to the Public.

I desire it to be distinctly understood that I am now arranging for farewell lectures in the Eastern States en route for California. To prevent any disappointments among those who desire my services between now and the middle of August, I request immediate correspondence, in care BANNER OF LIGHT. W. J. COLVILLE.

Movements of Platform Lecturers.

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

Frauk T. Ripley, the well-known platform test medium, will close at Milwaukee, Wis., Sunday, April 28, a two-months' engagement. Bro. Ripley has May and June engaged. He goes to Lake George, N. Y., for camp-meeting in July. Has August and September open for camp or grove meetings, upon liberal terms.

Mrs. E. M. Shirley's address from this date, during the summer season, will be Lake Pleasant, Mass. The Goodrich family of Portland, Me., consisting of Master Sammie, the twelve-year-old boy medium, Mary L. Goodrich, trance test medium, Dr. Goodrich, test medium, would like to hear from societies wishing their services. Have lately been filling engagements in Providence for the Progressive Spiritual Society, and New Bedford. Can be addressed at 151 Broadway, Providence, R. I. Terms reasonable.

Mrs. S. E. Buck, lecturer and platform test medium, spoke in Quincy, Mass., April 7, and Lawrence 14th; has open dates for May. Can be engaged for camp-meeting work. Address 13 Indiana street, Boston, Mass.

Dr. F. H. Roscoe of Providence, R. I., would be pleased to hear from camp-meetings, associations and societies in New York State for engagements for the season of 1895-96. He may be addressed at 151 Broadway, Providence, R. I.

Mr. J. Frank Baxter is at present working successfully Sundays and certain week-evenings in Indianapolis, Ind.

Dr. H. F. Merrill will close his Lewiston engagement May 5; will then visit patients in Appleton and Burketville; would like to correspond with Spiritualists in Knox and Waldo Counties, and also camp-meeting associations. Dr. Merrill, accompanied by his wife and little boy, Harold Merrill, the child medium, are intending to visit Ousset Bay and Cassadaga, during the coming season. Home address, West Gardner, Kennebec County, Me.

Mrs. Edith L. Carville, who is giving such universal satisfaction in the cities of Auburn and Lewiston as a lecturer, test medium and psychometric reader, will accept a few calls near home for platform work and circles preparatory to entering the field the coming autumn. Address 307 Main street, Lewiston, Me.

Mr. F. A. Wigham is engaged for the near future as follows: Rochester, N. Y., April 21; Somersworth, N. H., the 26th and 28th, and Haverhill, Mass., 28 and 29, and at the Temple in Boston, for the Mass. State Association, April 30. Mr. Maxham is to be with Mr. Wigham at all the above places. During May Mr. Wigham is to be in Pittsburgh, Pa.

Mrs. Julia E. Davis spoke and gave tests in Lynn April 17 and 21; will speak in Fall River, May 5; Malden, May 12; last two Sundays in May open—also month of June. Would like to make engagements for week-day evenings. Home address, 14 Portsmouth street, Cambridge, Mass.

RHODE ISLAND.

Providence.—Mrs. F. H. Roscoe, Corresponding Secretary, writes: The People's Progressive Spiritualist Association had grand Easter services on Sunday, April 14. The hall was crowded to the doors, both afternoon and evening; some of the most intelligent people of our city and State were present.

The decorations were lavender and white. Mrs. Wm. S. Slinkham furnished many beautiful plants, ferns and cut flowers, and Mrs. Westmacott also furnished several beautiful bouquets.

At 2:30, when Mrs. Carrie E. S. Twing of Westfield, N. Y., arose to address the audience, she was surrounded by beautiful flowers and ferns, making a memorial picture never to be forgotten.

Subject for the afternoon, "The Caves We Live In," after which she gave many recognized tests. Doctor Goodrich of Portland, Me., being present, followed with appropriate remarks and tests; most excellent congregational singing.

At 7:30 the large audience greeted the speakers with enthusiasm; service commenced with a beautiful solo by Miss Johnson, after which Mrs. Twing read a poem, entitled "If Christ Should Come to Providence"; subject for the evening, "Because I Live, Ye Shall Live Also," making a deep impression with the audience, after which the celebrated family of mediums, Dr. and Mrs. Goodrich and Master Sammie Goodrich, of Portland, gave several phases of mediumship.

It is the habit of Master Sammie to stand with his back to the audience while the person rises for whom he is to read; when they are selected he faces the audience, and in almost every instance reads their character correctly.

Mrs. Goodrich being blindfolded, Dr. Goodrich taking an article from some one without speaking or otherwise making known to the audience what he had in his possession, she gave in every instance a correct delineation, giving tests to the party, also received. La Petite Ada Johnson sang two selections, which were rapturously applauded; Miss Williams also sang an Easter anthem, which was charmingly rendered.

On Monday, April 15, and Friday, April 19, Mrs. Twing held two largely-attended test circles at the residence of Dr. Roscoe, 151 Broadway, for the benefit of our Association. Mrs. Ida P. A. Whitlock, who had just returned from an Indian trip, was present, and received a very fine test.

On Wednesday evening, April 17, Master Sammie Goodrich held a reception and gave many tests, at the residence of Dr. Roscoe.

On Sunday, April 21, Mrs. Twing again lectured for the Association, and it is expected that Dr. F. H. Roscoe will make arrangements for a May Festival.

Providence Spiritualist Association.—Mrs. Sarah D. C. Ames, Sec'y (96 Daboll street), writes: This Society meets in Columbia Hall, No. 248 Weybosset street, every Sunday, at 2:30 and 7:30 P. M. Progress 21 Mrs. Sarah A. Byrnes of Dorchester, Mass., occupied the platform very acceptably. The subject for the evening, "The Past, Present and Future of Spiritualism." These topics called out two Sunday, April 28, speaker, Master George Porter; city.

Two features of the Miller Lamp that commend it to all are cleanliness, and, as a result, absolute freedom from all offensive odor.

WELLS, RICHARDSON & CO., Burlington, Vt.

I owe you a debt of gratitude in placing on the market such a nerve-easing and soothing remedy as Paine's Celery Compound. It was brought to my notice by a friend who had himself been greatly relieved by its use, as I have also been.

I have frequently taken occasion to commend the compound to others,

and I do not know an instance wherein, if faithfully tried, it has not

worked a benefit.

Yours truly, JOHN W. DAY.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley street.—Sundays at 10 A. M. and 7 P. M. Speaker for April, Mrs. A. H. Luther. Wm. D. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, South Boston.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigators at 11 A. M. Lectures at 2 P. M. Wednesday evenings, at 7 P. M. Social and phrenology. Other meetings announced from the platform.

First Spiritualist Ladies' Aid Society, 241 Tremont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7 P. M. Dr. H. B. Storer, President, 46 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10 A. M. All welcome. Charles T. Wood, Conductor.

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

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2 P. M. and 7 P. M. also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2 P. M. and 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 2 P. M. and 7 P. M. in ante-room; Friday at 2 P. M. and Saturday 7 P. M. W. L. Lathrop, Conductor.

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

American Hall, 724 Washington Street.—Meetings Sundays at 10 A. M. and 2 P. M. and 7 P. M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladies' Spiritualist Industrial Society meets every Thursday afternoon and evening at 8 o'clock in Hall T. Kierman, President.

Harmony Hall, 724 Washington Street, one flight.—Sundays at 11 A. M., 2 P. M. and 7 P. M. Tuesday and Wednesday, circle and meetings. At No. 616 Tremont street, Wednesday and Saturday, 8 P. M., Friday, 3 P. M. Seating capacity, 100 persons. S. H. Neke, Conductor.

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

Society of Spiritual and Ethical Culture, Montemore Hall, 724 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.

Chelsea, Mass.—Spiritual meetings every Sunday: Developing circle 2 P. M.; meeting 7 P. M. The Division Street Church—Sunday evenings. E. S. Wells, Conductor.

First Spiritual Temple, Exeter and Newbury Streets.—A special reporter writes: On Sunday, April 21, W. J. Colville addressed a very large audience at 2:45 P. M., on "Spiritual Resurrections."

The subject naturally followed the discourse of the previous Easter Sunday afternoon, and took up the theme of progression in the spiritual world very instructively and clearly.

Progress being the unvarying law of life—though there are many passages in evolution, and experience as well as many events in nature, which appear to teach retrogression in some directions—no soul can ever lose the results of any experience it has once passed through. To rise into higher expressions of life is not to add anything to the primal possession of the soul itself, but only to express with increasing fullness the purpose and potency contained within the unit.

It is interesting in the extreme to note how perfectly the great philosophers of all time have agreed in stating this central proposition. Emerson's world-renowned statements, "The soul is mature in the infant," "I the imperfect adore my own perfect," and many others of a similar import, serve to illustrate how modern America has echoed the seers and sages of ancient Greece, and far more ancient India.

The resurrection of all souls, no matter how fallen, is one of the central doctrines of many of the great religious systems of the world, and nowhere is this doctrine more clearly taught than in the Parable Scriptures, called collectively Zoroastrianism. The philosophy affords place for seeing dualism during a galambra, or cycle of time, but when Pralaya, or the Golden Age, is introduced, good and good only will appear, for all errors will have been vanquished, and the hells converted into heavens.

The mystery of the fall of Lucifer with a third part of the stars of heaven, and the fall of man, is a deeper spiritual meaning with the astronomical setting. The astro-mythology of ancient times was intended to teach spiritual truths, and also physical facts, therefore it is always possible to interpret by one method or the other, and arrive at a partially correct solution in either instance.

The permanent existence of evil spirits in the universe is a medieval anachronism which twentieth century theologians must completely discard; but the temporary existence of spirits in darkness, and the judgment and subsequent liberation of such at the end of an æon of time, is not inconsistent with reason.

The dogma of useless suffering is a hateful one, and as eternal misery could serve no purpose, the thought of it is utterly repugnant to the best thought of even what day bears the stamp of Christian and evangelical Orthodoxy. The recent passage to the spirit state of Dr. Dale of Birmingham, one of the foremost English Congregationalist leaders of the present century, has opened afresh the problem of conditional immortality, which is in many churches being substituted for everlasting conscious misery.

The final destruction of the impotent wicked is looked upon as a way out of the horror of endless torment; and if there were such souls as conditional immortalists believe in, to destroy them utterly would be the best way to dispose of them. But there are no such souls, therefore there are none who need such treatment.

Dr. Dale and those of his school, which is rapidly gaining ground and popularity in England, favor the idea of probation in a future state; why, then, should they assume that any soul will remain finally impotent?

The great problem of choice is here involved, but where comes in the rational ground for supposing that any final choice will be made for eternity at a stated period in the history of a human entity? Here and hereafter we are limited in intelligence; we never know all there is to be known, therefore we are always less than omniscient.

After speaking very forcefully on the spiritual truths embodied in several ancient faiths—paying a high tribute to the Paræse religion in particular—the lecturer challenged the various missionaries of to-day to show wherein they offered a superior gospel to those whom they sought to convert to a limited Christian scheme.

The resurrection of the flesh, the total destruction as well as the everlasting punishment of the so-called wicked, are drying faith while a new spiritual reformation is everywhere silently as well as ostensibly exercising its regenerative influence upon all mankind.

The correspondence columns of the Transcript were alluded to as highly educational, and the management of that excellent family newspaper was especially commended for the absolute fairness displayed in the present open discussion of Spiritualism continued from Saturday to Saturday in that journal.

A very fine impromptu poem ended the services, which were as usual rendered beautiful and impressive by the aid of magnificent organ recital by George H. Ryder and soulful singing by Miss Dodge.

Speaking of Temple music, recalls with much pleasure the exquisite service held on Friday evening, April 19, consisting of splendid selections from the greatest masters superbly rendered on the organ, by Mr. Ryder, four grand sacred solos by the famous baritone, H. G. Lonsdale, and a very appropriate ad-

dress and original poem on "Music, and its Interpreters," by W. J. Colville.

A large and cultured audience, including many distinguished artists, expressed themselves as delighted with the entire proceedings, and craved a speedy repetition.

W. J. Colville's Monday evening lectures in the lower temple are always largely attended, and are very interesting.

The subject next Monday, April 22, will be "Astrology and Palmistry—How do the Heavens and our Hands reveal our Destiny?"

On Sunday next, April 23, at 2:45 P. M., W. J. Colville's subject in the Temple will be "Human Destiny, is it Forfeited, or can Man himself Elect It?"

Another correspondent writes: Last Sunday, April 21, at 11 A. M., Mrs. C. B. Bliss gave a materializing séance.

At 2:45 P. M., lecture by W. J. Colville, and at 8 P. M., Mrs. S. S. Martin held a séance for full-form manifestations.

Next Sunday, April 22, at 11 A. M., there will be a séance for physical manifestations; at 2:45 P. M., a lecture by Mr. W. J. Colville, and at 8 P. M. there will be a séance for physical manifestations.

Boston Spiritual Temple—Berkeley Hall.—J. B. Hatch, Jr., Secretary, writes, Sunday, April 21: An audience of several hundred people crowded Berkeley Hall this morning to listen to the lecture on "The Wonderful Power of Spiritualism as Incentive to Right Living and Right Doing."

The service opened with a vocal selection by Mrs. Cora Simms Barker, after which President Banks introduced the speaker, Mrs. A. H. Luther, who spoke in brief as follows:

Many of you lived when Spiritualism was unknown. Now all over your land it is known; there is not a State but what knows of it. Therefore it must be a truth, and it has never closed its doors against investigation.

It is hard, too, for us to understand what we cannot come in contact with. For hundreds of years you have had a religion, and it held the human family wherever it had power, and it held power all over this world—a power for ignorance, instead of for knowledge.

In every age Spiritualism has given proof of itself, but it had to wait until your age to demonstrate truth and force its truth upon the people. In all the past ages the world was held in ignorance; man was made to serve God, and through all the ages has had no privilege to think for himself, but was under the power of tyrants. Thus he had to live in slavery. Spiritualism came, and nothing had explained it to the world; but it began to talk to the people through the raps, and said to them there is no death. The Christians said that we know we die and are buried in the ground; but the intelligence from the spirits continued to repeat the message, and facts were so given to the world that they could not doubt.

In this age the child of poor people has the knowledge to study, and now the result is that intelligence comes to the front, and the American people have their eyes opened.

We can see a great difference in the last fifty years, and find that Spiritualism has made great inroads into all the leading questions of the day; we realize that it is to be a mighty power in our land. A great many people think that all there is in Spiritualism is the phenomena, and what you hear from the platform, and it is not so; Spiritualism was sent to the world to teach the people the practicabilities of life. The man who believes in the phenomena is not a Spiritualist, but a phenomenist. There are a great many people who do not know there is any philosophy in Spiritualism; those that come to get tests alone, do not know anything about Spiritualism; they think as much of their church as they ever did.

Practical life is necessary, no matter what we say, no matter who our ancestors were; it is what we are doing to-day. Spiritualism teaches practical life. Live as true as you can, and you will live practically. It makes no difference what we believe; let us believe less, and know more; let us live good, true and honest lives, and live as near right as we know how. Fathers and mothers are beginning to see what mechanical genius is doing; they are becoming enlightened, and are anxious to have their children enlightened.

The services closed with singing by Mrs. Barker. In the evening the hall was so crowded we were obliged to open the Berkeley Hall annex.

The platform was tastefully decorated with flowers and the American flag. On the wall over the speaker was a portrait of Wendell Phillips.

On the platform with President Banks were H. B. Storer, J. H. Lewis, E. L. Allen, Hebron Libby, Dr. U. K. Mayo, C. C. Shaw, C. D. Marcy, Simon Snow, Capt. Richard Holmes.

Mrs. Edith Lane-Thompson opened the service by singing "The Star Spangled Banner," which was received with loud applause. President Banks then introduced Mr. Cutter, who sang "The Little Red School House" by request, which was well received.

Mrs. Luther, amid great applause, spoke for over one hour on "Americanism."

Mrs. Luther will be with us but one more Sunday, when her subject for the evening will be, "If There is No God, What Force in Nature Organizes Matter?"

J. Clegg Wright will be with us during the month of May.

The Helping Hand Society—Ida M. Jacobs, Sec'y, writes—gave a reception to Mrs. A. H. Luther Wednesday, April 17, in Gould Hall, 3 Boylston Place. A large number of friends gathered. Remarks were made by many of the members and friends, interspersed with music and readings; concluding with remarks by Mrs. Luther.

Meetings every Wednesday. Supper at six. All are invited.

The First Spiritualist Ladies' Aid Society, 241 Tremont Street.—Mrs. Carrie L. Hatch, Sec'y, writes—met as usual, Friday, April 19. Business meeting was held at 4 P. M., Mrs. A. P. Barnes, President, in the chair.

The exercises in the evening commenced with singing by the Longley Quartet, after which Mrs. Longley gave an invocation, followed by a song by Mrs. Mason. Miss Jennie Rhind favored us with some remarks; J. H. Lewis also made remarks, after which the Longley Quartet gave another selection.

Mrs. Hattie Mason spoke briefly in regard to the welcome home we should all receive when we cross to the other side; the session closed with the singing of "America."

Next Friday at 3 P. M., a public circle will be held. Business meeting at 2:30. We have in view for the 10th of May, a sale of fancy articles, also a Rose Tea. A grand time is expected. We solicit patronage at that time, as we are a charitable society, and have many calls on us for aid; we are in hopes to net a good sum at this sale. Do not forget the circle, Friday, April 26, at 3 P. M., admission 10 cents.

The Society of Ethical and Spiritual Culture, Montgomery Hall—a correspondent writes—held its regular meeting for psychometric readings and tests last Tuesday afternoon.

On Saturday the Bible conference and test meeting was unusually interesting. Mrs. See, Mrs. Nutter and Mrs. Hanson, with other good mediums, were present. The developing circle Sunday morning was beneficial to all.

In the afternoon, among the many interesting features were the solos by Little Eddie, also by Mr. Van Winkle. The gospel song service was conducted by Prof. Peak. Among the mediums present were Dr. B. Emerson, Mrs. Peak, Mrs. Woodbury, Mrs. Hanson and Mrs. Nutter.

Sunday evening services were opened by an organ voluntary by Marie Brehm; invocation by Prof. Peak; Dr. Franks gave many fine tests; Mrs. Dicke recited a poem; Mrs. Nutter, Mrs. Dr. Bell and Mrs. Peak, also gave readings and tests; Miss Gertrude Laidlaw sang. Mrs. Wilkinson, the President, pronounced the benediction.

Thirty minutes will be devoted next Saturday afternoon to the soul's communion.

The Children's Progressive Lyceum—Irving Pratt, Sec'y, writes—held its regular Sunday session at Red Men's Hall, 514 Tremont street, on 21st inst.

The school opened with singing, and an invocation by Conductor Chas. T. Wood. An instructive article, written by Mr. Alonzo Danforth for the Lyceum, was read by the Conductor. The usual twenty minutes were devoted to profitable discussion.

The Rev. Dr. J. W. Spoke upon the good to be derived from the literature of the press.

After the Banner March, the following program was given: Recitations by Eddie Ransom, Leona Smith, Marie Gale, James Donahue and Flossie Yeaton; remarks by Assistant Guardian, Miss Cora Pratt; songs by Miss Gertrude Laidlaw, Miss Louise Horner, Mark Abrams and Little Winnie Ireland; remarks by Mr. Elmer B. Packard and the Guardian, Mrs. W. S. Butler.

Hiawatha Hall, 241 Tremont Street.—C. D. Fuller writes: Afternoon meeting opened with an invocation by Mrs. Erwin; remarks by Bro. Winslow, followed by Mrs. Wheeler and Mrs. Chase; solo by Charles W. Sullivan; tests by Bro. Rollins; remarks and tests by Mrs. Jennie Hill, Mrs. Fredericks, Miss Jennie Rhind, Mr. Martin and Mr. Hancock; song by Little Eddie.

Evening meeting opened with an invocation by Mr. Blackden; remarks and tests by Mrs. Otis and Mrs. Abrams; solo by Mrs. W. Sullivan and Mr. Lord; remarks and tests by C. D. Fuller and Dr. Franks; benediction by the Chaplain, Mrs. Wheeler. The United Spiritualists of America (Incorporated) will hold a social and supper at 241 Tremont street, Thursday, April 25.

Supper served at six P. M. Tickets fifteen cents.

Rathbone Hall, 694 Washington Street, corner Kneeland.—N. P. S. writes: Thursday, April 18, at 2:45 P. M., N. P. Smith made remarks and gave readings; Mrs. Osmond gave tests; C. D. Fuller gave readings; Mrs. A. Woodbury, Mrs. S. C. Cunningham, Mrs. See, and James Varcoe, participated in the exercises.

Commercial Hall.—Sunday, April 21, 11 A. M., 2:30 and 7:30 P. M., N. P. Smith, Mrs. A. Woodbury, Mrs. G. H. Clarke, Mr. Quimby, Miss Annie Hanson, Mrs. F. E. Bird, Mrs. A. O. Robbins, took part. Little Eddie gave a recitation. Mrs. See and Mr. James Varcoe made remarks. Music was furnished by Mrs. Mary F. Lovering and Mrs. A. E. Perkins.

Banner of Light for sale Sunday and Thursday.

The Ladies' Spiritualist Industrial Society.—S. E. Appleton, Sec'y, writes—met Thursday, April 18, at Dwight Hall. Business meeting at 4. Vice-President presiding.

Supper was served at 6. In the evening memorial services were held for our ardent sister, Mrs. A. A. Torrey. The services were opened by congregational singing, followed with remarks by Capt. Holmes and Judge Cross, and song by Mrs. Lovering. The principal speaker for the evening was Mrs. A. H. Luther. Miss A. J. Smith gave a reading.

Next Thursday, April 25, will close our meetings for the season.

Harmony Hall, 724 Washington Street.—James Higgins writes: We had large circles and meetings during the week. Many new mediums were developed.

Sunday meetings were well attended. Tests were of high and remarkable order. Mr. Neke's addresses were very scholarly and enjoyed by all. Mediums who assisted were Mrs. J. A. Woods, Mrs. J. Wilson Hill, Mrs. Reitzel, Mr. J. M. White, Mrs. C. E. Farham, Mr. W. B. Wood, Mr. J. J. Bowtell, Mr. W. Franks and others. Mr. S. H. Neke, at the close of each session, gave many fine tests. Music was furnished by Miss Sadie B. Lamb; Little Eddie sang several times.

Banner of Light for sale at the hall and at Mr. Neke's, 616 Tremont street.

The Home Rostrom (21 Soley street, Charleston, E. M. Sanders, President).—"C. B." writes: April 16 and 18, meetings were well attended. Mr. Sorague delivered a fine address, after which Mr. Thayer made remarks and gave psychometric readings and tests; Mrs. Hanson, remarks and tests; Chairman, tests and psychometric readings.

Sunday, 21st, a large audience was present; the following mediums participated: Mr. Hall, readings; Mrs. Robertson, tests; Mr. Thayer, remarks, tests and readings; Chairman, psychometric readings and tests. Mrs. Armstrong pianist.

Boston Psychic Conference.—A correspondent writes: Sunday afternoon, the President, Mr. Whitlock's announced subject was "Astrology." Dr. Combs gave a very interesting lecture illustrated with diagrams, charts, etc. Mr. Carpenter, the Mesmerist, followed. Several asked questions and spoke, especially Mrs. Carbee, who is always interesting.

Mr. Chauncey Palmer, the mind-reader, gave fine experiments.

America Hall, 724 Washington Street.—A correspondent writes: On Sunday, April 21, our morning circle was the largest yet; fine tests were given, and excellent inspirational music was rendered. Our afternoon and evening meetings were well attended.

and eloquent spiritual words were spoken. The following took part: Mrs. A. H. Luther, Mrs. A. P. Barnes, Mrs. A. P. McKenna, Mrs. E. J. Peak, Mrs. F. E. Bird, Mrs. G. M. Hughes, Mrs. A. Forrester, W. J. Hardy, Miss L. E. Smith, Dr. J. L. Cobb, Mrs. E. Burr, Mrs. Cunningham, Mrs. Johnson, Father Locke. Music by Mrs. Lovering, Mr. F. Peak, Mrs. Daniels, and Little Eddie.

Banner of Light on sale at each session.

Elysian Hall, 820 Washington Street.—W. L. Lathrop writes: The Elysian Society of Spiritual Progress held circles and meetings on Tuesday, Thursday, Friday and Saturday, with a good attendance and inspiring spiritual work. On Patriot's Day our circle was especially fine. The mediums assisting were: Mrs. Hutchings, Mrs. Redding, Mrs. Cunningham, Mr. Hardy, Mrs. Hatch, H. Ingram Lindsay, L. F. Thayer, Mrs. F. E. Bird, J. M. White, Mr. Lathrop and others.

On Sunday morning our circle was delightful. A new medium gave fine tests. In the afternoon and evening our audiences were very good and fine tests were given. Two addresses were given by "Wild Rose" on "Spiritualism as a Religion." Harvey Redding, Mrs. Chandler Bailey, L. F. Thayer, Mrs. Hutchings and Mr. Lathrop all gave fully recognized tests.

Meetings on Tuesday and Thursday at 2:30 and 7:30, Friday at 2:30 and Saturday at 7:30. The **Banner of Light** for sale.

Eagle Hall, 616 Washington Street.—Hartwell writes: Wednesday afternoon, April 17, remarks, readings and tests by Mrs. M. Knowles, Mrs. S. E. Rich, Mrs. C. E. Cunningham, Mrs. M. Ratzel, Mrs. Fox, Mrs. Ott, Dr. J. M. White, E. J. Bowtell, G. B. Emerson, E. H. Tuttle.

Sunday, April 21, the morning developing circle was large and successful. Afternoon and evening sessions were well attended. Mrs. M. E. Pierce, Mrs. F. E. Bird, Mrs. J. E. Woods, Mrs. M. Knowles, Mrs. F. Stratton, Mrs. C. H. Clarke, Mrs. M. Ratzel, Mrs. Fox, Dr. Wm. Erbe and E. H. Tuttle made remarks and gave excellent tests and readings; songs by Little Eddie. The Chairman gave inspirational poems and answered mental questions. Musical selections by H. C. Grimes.

Banner of Light for sale each session.

MINNESOTA.

St. Paul.—The *Daily Globe* gives liberal space to the account of the Anniversary exercises, which took place in Odd Fellows Hall, and quotes Oscar A. Edgerly's remarks, besides reviewing much of his other work, tests being quite prominent.

In reporting the address *The Globe* uses this quotation: "Spiritualism answers the question of the ages—when man dies, does he live again? Spiritualism says he never dies. Fulton was laughed at when he declared his belief that the power of steam could be utilized for the purpose of navigation. Field was laughed at when he declared his faith in the possibility of sending a message beneath the waters of the ocean. Mesmer was laughed at when he declared it possible for one individual to bring another completely under his control, as we now see done by what we call hypnotic influence. These things teach us that men are forced to accept as true to-morrow what they reject as false to-day. Thus it is, and will be, with those who revile Spiritualism."

Spiritualism knows no laymen. Hypatia taught something akin to Spiritualism, but she was torn limb from limb in the vestibule of a church. Bruno, the example, and was reduced to ashes. Voltaire taught it, but we will not be without persecutors. Voltaire and Volney and Tom Paine, through the medium of the modern printing press, have done more for humanity in one year than Christianity did in eighteen hundred years. The liberality of the government under which we live is due to the teachings of such men. We don't want men to be without religion, but we want them to be without scarecrows we don't want them driven by a devil with a hell behind him. I believe the time will come when the Jehovah of the Bible will be as completely forgotten as are the gods of Olympus; when all men will say: 'The world is my country, to do good my religion.'

SPECIAL NOTICES.

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

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SPIRIT Message Department.

SPECIAL NOTICE.

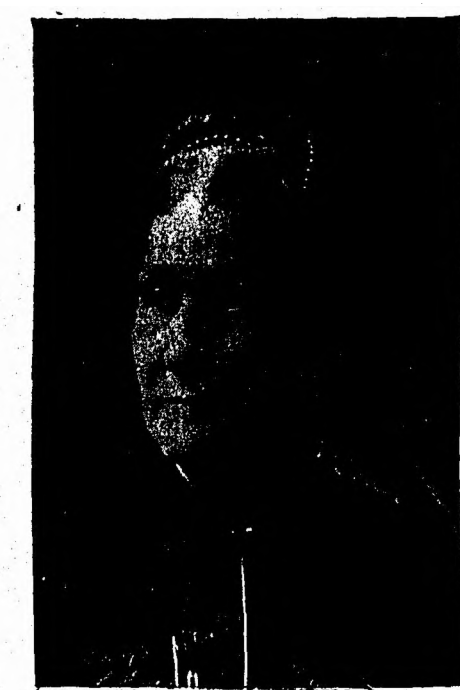
The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida C. HARRIS, an expert stenographer.

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

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers up in our stencils, 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, appearing in this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Jan. 11, 1895—Continued from last issue.

INDIVIDUAL MESSAGES.

James J. Burke.

[To the Chairman:] How pleasant it is to greet you here.

There is a point I desire especially to touch upon, and it is this: When spirits control mediums to give forth truths, if they do not give their full names, mortals often ask, "How do we know who is speaking?" I would say in answer, what matters it to you whether it is a ragged urchin that brings you the news from the spirit-world, or whether it is a millionaire? They are all God's children, all of the one great family, and I will make this statement here: I have witnessed more happiness in the life of a poor newsboy, in the spirit, than I have in the life of a millionaire. It is not what you possess of this world's goods, but what the spirit within you is, that decides your degree of happiness. You furnish your own homes; the mansions that are promised you by the Father. Then it behooves us to live the best, the most honest, the purest life we know how.

I would not have thought I would be giving you a sermon here, but I feel impressed to say this to you, for it has been my experience since I passed on to witness a great deal of happiness and considerable unhappiness, among those coming here from the earth plane.

A few words to you, Lizzie, and Melissa, the boys, and Frank. I know you often think of me; yes, and Herbert and Eddie and Thomas. I will speak of you as fast as I can. It seems to me as if I must take my hand and move the veil, but I cannot do so. Uncle John, as you call him, stands beside me, yes, and Betsey too, anxious I should speak of them.

In Madison, N. H., some of my friends dwell, and some in the city of Boston, yet I find it does not matter where they dwell, as regards our reaching them.

I have been thinking for some time, Lizzie, you (and your mother too), would be going somewhere where I might come into communication with you; but I see that time has not come yet. I know the anxious feeling you have for the child, but she will be taken care of.

I feel also to speak to you, Thomas, to say I do not forget one of you. A little boy, as you term him (although he is not so small now, quite a good sized child), says, "Grandpa, don't forget me!" Oh! no; I will not forget to mention Menthorn. He was such a sweet boy here. He says, "Papa and mamma will want to know I am with you, grandpa, to-day."

The people of Madison and Ossipee have not forgotten me, yet sometimes we find them deep in thought of those that have gone on later. I know often the question arises, "Where are the rest of them? Are they lost?" Ah! no, no. They may not all be here at once. We must have an abiding-place, and we have homes as real and tangible to us as yours are to you. Your dwellings are the shadows of those in our life.

Yes, poor Betsey often speaks of Joe, hoping some good angels may take care of them all. George is here with me, listening to my words, James J. Burke.

Ellen A. Sloane.

How sweet to feel we are all privileged, and that no one is debarred from speaking here at the proper time. Sometimes, as I have watched the people speaking here on this platform, the thought would rise within my spirit, "Will the time ever come when they will not be privileged to speak?" No, sir; not as long as this institution is kept open, for the good guide in the spirit will not deny one, as the time or opportunity presents itself. That is the feeling on the spiritual side.

It does not affect our progression, but it does hurt our feelings sometimes, to hear words carelessly spoken by mortals; and I would say dear brothers, sisters and children all, be careful in the way you speak of us who have passed through the portal, for you all will have to pass through that portal termed death sometime; then you will know the feelings that pervaded our spirits when we have listened to words idly spoken of spirits. Then would we be more charitable, and kindly would we reach out to you all, asking you to do the same. We would not repeat the old story that every day we are with you, for your own spirits must tell you we are not far from you. How often it has come to us,

when we have listened to the words of friends from your platform: "The hearts of some will be uplifted, and will be made glad by a few words; and some, from their early education, will pass them idly over, thinking, 'well, we don't know.'" No, I say, you do not know; but be charitable. We visit not only our friends and children, but many places where there isn't a blood tie, but where we feel the attraction of kindred spirits; and you, William, have learned to know I am with you much of the time—and Willie is with me, too.

If Alice, and Eddie, and Maggie, and all of you, could realize more of our companionship, you would be happier.

I am pleased to announce to you that I am very busy. You would ask me the question, "What is my work?" Missionary work, I answer promptly. I am one who is seeking to do the good I can by leaving my influences with those upon the earth plane; and especially, William, with you, as you sit for materialization with others; you are never alone. Often as we come into the atmosphere of a person, a mortal, and we see that we can do some good for him or her, the desire is awakened in our spirit to aid them, we throw our influence about them, and impress them to move aright. That is a part of our work, our mission. Another part is to aid new-born spirits as they enter the spirit-realms by giving them strength and instruction of which they stand in need, and which we are ready and willing to give them—and have done with Mother Sloane—which duty is a part of my mission now.

I am very grateful for the little space of time allotted to me to-day. Ellen A. Sloane. I was well known in Vermont, Connecticut and New Hampshire.

John H. Leigh.

Mr. Chairman, I greet you warmly. You must have known me sometime, or I you. John H. Leigh you do not remember, but you saw me in the form in the army. I greet you as a comrade. I was known as a soldier. I was known in the city of Boston and in Cambridge.

I'm going to speak a little on charity, as it has been my experience as one to listen to things that never ought to be uttered. Now I am going to speak again a little more pointedly. Mediumship is a God-given gift—a talent; it is of mediums you can learn. Then I say, let us cherish this God-given talent, these gifts, and the person they belong to. Why, we individually are dependent upon these wires as much as you mortals. If you were going to send a message, certainly you would not be so foolish as not to go where the wires were. There's too much of this criticism. Leave that with the Father who gives the talents, for if they don't make good use of them they are hiding their light under a bushel. I speak from my experience, and I think you will pardon me if I have spoken straight to the point, for that was my way.

I have been a frequent visitor for many years at these meetings, and in the halls where spiritual meetings are held in New York, Philadelphia, Boston and Cincinnati; I have also been upon the Pacific coast, so you may see I have been quite a traveler. The law of attraction has brought me into all these meetings; sometimes the spiritual atmosphere would make them seem like a part of heaven; sometimes when in harmony reigned they would not be so pleasant. When we find ourselves where mortals want to take the lead and dictate to immortals, you don't get as much.

It is a fact that every mortal must meet the consequences of his own life—you meet yourself again; then you do not want to have yourself rise up and say, "There's where you did wrong," but let your lives be so lovely you will want to meet them. This is the advice I'd give to mortals.

I was known by some in Boston and New York and in Philadelphia.

John H. Leigh.

Hannah E. Markham.

I am glad to come here to-day to this meeting. We are pleased to come into these halls where spiritual meetings are held, but sometimes it would seem as though we cannot stay because of the inharmonious. We are so susceptible to influence that we sense it clearly; and sometimes we are obliged to withdraw; we try hard to bring the purest influences that we can; sometimes we succeed in our endeavors, and sometimes we do not.

I am pleased to say to you to-day, we are all privileged to come and speak for ourselves, but there must be system, order, in regard to it, for that is heaven's first law.

I was educated from a child to think there must be a personal God, sitting upon a white throne. Also was I educated to think or believe there were two places; I find many localities, many conditions, and just like the life you live is the home you will find in the spirit-world.

I wish to speak of our great desire that mortals shall give us an opportunity to come into contact with them. I often find those who cannot accept for a moment the fact that we can come to them and make ourselves known, although we are so close to them. Yet it is through ignorance in a great part, but I am pleased to say to you that the day is fast approaching when mortals shall realize more of the presence of their spirit-friends.

I once thought, when in the mortal, "Is it possible that those who are dead are around us?" Yet it is not death, it is life everywhere. One time I came very close to Elizabeth, and I think certainly she sensed me, but I am not positive of it.

Hannah E. Markham of San Bernardino (which is one part of California), where there are many of my friends.

Homer W. E. Metcalf.

I hardly know whether or not I can speak, but I will make the attempt. I have often had a desire to speak here, for many times I have been a listener. We come to your meeting, just as much as you would go to your church, and it seemingly is the same. It is all free; no contribution boxes passed round, and certainly we bless the day that this institution was founded for us. There are many who report here who never have the privilege of reaching their friends in any other way, and that was what this place was opened for, your good Spirit President tells me. None are denied a privilege to speak, and it seems to me sometimes that these privileges are often not appreciated. We can appreciate them, but mortals cannot do so as much as we do. Mr. Chairman, I feel that if this institution were to be closed it would be to the detriment of the two worlds. Now I want to say a word further, and I know whereof I speak. As long as it is possible for this place to be kept open, you are doing more for the spirit-world than you could do in any other way.

I did not think at first I would speak upon this, but I must touch upon it very forcibly. I did not live in Boston. In Vineland, N. J., they know me better than in your good city here; but it matters very little where we passed over from, or where we were dwellers, for the law of attraction will take us anywhere.

I appreciate the few moments given me, that I might come in and say I am one with you on the material plane to aid you all that is possible, and we know you need our aid, and the influences that we may bring you, and you will give back in turn your kindest feelings to us.

I have said, when in the flesh, "Oh! well, I don't know; I guess it is the end of us after this life." It is the end of mortality, but not the end of existence.

Homer W. E. Metcalf.

Spirit Messages.

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

Jan. 18.—Benjamin Goodspeed; Hannah Hulce; Irving Whittier; Stephen A. Davis; Luther J. Fletcher; Sophia Egleston; Joseph Taylor; Washington Starr; Jacob Halsey; Jacob Worthen.

Jan. 25.—Walter Wood; Charles Winkley; Lizzie C. Reed; Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George T. Smith.

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

Feb. 8.—Henry R. Sherman; Eben Cox; Mrs. Thomas S. Simonds; John Wm. La Croix; Almon Humphrey; Bessie Newton; Herbert P. Damon; Alex. Vogler; Alex. Clark.

Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Searles; Cutting Pettengill, Jr.; John E. R. Ken; Alice Furness; Thaddeus Richardson; Maria Jane Olsen; Evelyn Hardy.

Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Titt; David Waterhouse; David Traff; Rosie Miles; James Leavor; Mary Isabelle Fogg; Hiram Abbott; Nellie Olsen.

March 1.—Jacob Smith; John Knudsen; Adeline Bishop; James M. Palmer; John Neers; James H. Matthews; Lotie F. Johnson; George Folsom; Geo. L. Bilbs.

March 8.—Isaac N. Tucker; Lulu Gates; Sumner E. Garfield; Kirk Smith; Jesse Plummer; Amanda Putnam; Lucy E. Holbrook; Joseph Wood; Nancy Cutler.

March 15.—Charles Douglas; Mrs. Florence Wilson; Freeman H. Persons; Hannah Eliza Roof; Charles Cooper; Fannie Clark; Harriet Allen; Annette Holden; Margaret Traver; Dr. John H. Currier.

March 22.—Rev. Simon Bowles; George F. Gardner; George C. Sandling; Polly Withem; James F. Senter; Col. George M. Atwood; Nancy Harrington; Hannah Sargent.

March 29.—Dr. Calvin Seelye; Bertha M. Prouty; Robert M. Thomas; Elizabeth M. Laidley; Roswell W. Silsby; Arlie Grubbs; Ida C. Cleaver; Dr. James Howard; Mary A. Miller; Nason Nickerson.

April 5.—Ezekiel Weeks; Robert Tower; Benjamin Lakey; Mary A. Taylor; Charles Conner; Dr. Oslan C. Mansfield; Reuben Striker; Emily Chase; Mitchell Lincoln; Fanny Olsen.

April 12.—Wilson Hamden; Elsie J. Reed; Volney Litch; John Fuller; Mrs. W. H. Goward; Annie L. Morse; Abbie Newcomb; George Leander; Rhoda H. Durall.

April 19.—Herbert Sparrow; Clara Parker; Elbridge Eaton; Ella Spaulding; Jeremiah S. Quimby; Rachel Burns Martin; Samuel W. McPhee; Addie L. Wilson; Hattie Robinson.

Living Truth.

An old proverb says: "An ounce of prevention is worth a pound of cure." If you have Anson's Balm for Cough, Croup, Sore Throat, Whooping Cough, and all the ailments of the throat, and it costs almost nothing for this unfailing safeguard to health. At all Druggists.

In Memoriam, Samuel Russell.

To the Editor of the Banner of Light:

The departure of SAMUEL RUSSELL to spirit-life, briefly alluded to in "Cleveland Notes" of 6th inst., has left a void in our ranks that we shall all feel for some time—a void that will be hard to fill.

Mr. Russell was born in the North of England in 1816, and prior to coming to this country, about twenty-five years ago, was an active worker in the Wesleyan Methodist Church. On his arrival in Cleveland he soon became a convert to Spiritualism, having attended one or two circles before leaving his native land.

Once convinced of the truth of Spiritualism, he immediately identified himself with the movement, and he was not long in coming to the conclusion that the conflict, then and now raging between "Orthodoxy" and "Modern Spiritualism,"

Valiantly has done the work for which he enlisted, and right royally did he help sustain, for over a score of years, the spiritualistic movement in this city—especially that branch of it (the musical) for which he was so eminently fitted.

The Spiritualists of this city are greatly indebted to Brother Russell for the many appropriate songs he has arranged for our use in our meetings, and also to his children, grandchildren, and even great grandchildren, who for his sake offered their services on every important occasion. Brother Russell's heart and soul were in the Children's Progressive Lyceum; it was he who furnished the principal part of the cement that held the Lyceum together, so that to-day it can boast of the longest continuous existence (nearly thirty years) of any Lyceum in the country.

Samuel Russell was a skilful mechanic—a builder and contractor, well known and respected in Cleveland for his ability and sterling integrity. From wherever he was known he was greatly missed. Identified with the Lyceum and the Children's Association from its inception, the visitors and cottagers especially (the having built many of the homes there) will miss his hearty greetings.

While we shall all sadly miss his presence from our midst, the occasion is not one for many tears. No long term illness and suffering preceded his tranquil departure, and he was a happy one in his seventy-ninth year. Rehearsing a song the day before his departure with his daughter, Mrs. Isabella Pae, to be sung at the Anniversary on the following Sunday, a dizziness came over him; surmising it to be fatal, his three children were summoned; bidding them one and all "good bye," adding a loving word to each, he departed to his eternal rest, quietly left the old body for his new home in spirit-life.

"Green be the turf above thee,
Friend of my former days;
None knew thee but to love thee,
None knew thee but to praise thee."

Impressive obsequies—The funeral services over the remains of the late Samuel Russell were held at his late home on Sayles street, Friday, March 23, a large number of relatives, co-workers, friends and neighbors attending. Mrs. H. S. Lake, pastor of the People's Spiritual Alliance, and Mr. Thomas Lees of the Children's Progressive Lyceum, officiated, the former giving a beautiful address on the philosophy of death and the departed one's fidelity to the principles of Spiritualism, as he understood them—the latter speaking of him more as an old-time friend and co-worker, and the bulwark of strength he had been to the Children's Lyceum.

Beautiful floral offerings from "The Good Samaritans" and Children's Progressive Lyceum, and from the family of the deceased, were placed around the casket. Appropriate hymns were rendered by the Lyceum, and members of the family, Silver Chain recitations and musical readings, led by Mr. Lees, several members of the Lyceum responding. Mrs. Lake closed the very impressive services with a spirit-message from the angel worker to the wife, and the departed one's fidelity to the principles of Spiritualism, as he understood them—the latter speaking of him more as an old-time friend and co-worker, and the bulwark of strength he had been to the Children's Lyceum.

Although the family left are somewhat divided on the subject of religion, many of the members thereof are workers in the Lyceum; his youngest son but one, Samuel, being Musical Director, "or au revoir," we commend him to the care of his many friends who preceded him to spirit-life, and bespeak for him a hearty welcome to "The Zeligabingen" of the Summerland. T. L.

In Memoriam.

To the Editor of the Banner of Light:

The Angel of Death has been busy in our ranks for some time past, and has removed from among us two of the oldest and most valued members of our Association: MR. WILLIAM GARDNER of Troy, N. Y., and MRS. L. D. SMITH of Shelburne, Vt.

MR. GARDNER was one of the first to build a cottage at Queen City Park, and has been identified with the Camp since its first inception; he was a veteran Spiritualist, a man of strict integrity and large liberality, devoted to the Cause, and ever ready to promote its interests; he will be much missed at our annual gathering.

MRS. SMITH was a lovely old lady of the olden time—eighty-six years of age; a true and devoted Spiritualist; she has passed away full of years, and honored by all.

The Hon. A. E. Stanley of Leicester, Vt., conducted the funeral services of Mr. Gardner at Fenton, Vt., where he died of pneumonia, on the evening of the 19th inst. at the residence of Mr. Sarah A. Wiley of Rockingham, Vt., officiated at Mrs. Smith's funeral. Both died the same day, and were buried the same day.

While we deeply mourn the departure of our dear friends from among us, we know that our loss is their unspeakable gain. E. A. SMITH, Brandon, Vt.

Suffered with Indigestion.

I suffered terribly with indigestion, and decided that I would try Hood's Pills. After using 18 or 20 pills I felt like a new person.

MISS ANNA JESSIE HOBSON,
3 Lyndall Place, Boston, Mass.

Hood's Pills cure all liver ills.

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?

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Milton Rogers, New Haven, Ct.] Can a mental position be taken or an influence thrown out that would effect persons owing money to cause them to pay it?

Ans.—It is perfectly logical and entirely within the circle of equity to use all available mental influence to induce persons to pay their just debts. Indeed, so highly ethical is the spirit of this inquiry, that it may well be asked whether we are not doing very wrong if we encourage people to ignore obligations by refusing to collect bills which are owing. Everybody knows that moral character is undermined by a persistence in any unjust course of action, and that the kindest attitude in the long run is always the one most consonant with fair dealing. If you are seeking to enforce payment from a creditor who is hard pressed, your justice is untempered with mercy; but if you are seeking to compel settlement of an account with a person fully able to pay, you are by that very attitude a friend to society, and an embodiment of equity so far as your motive is not simply a selfish one.

So far as spiritual assistance can be secured in such a matter, it is certain that a righteous transaction always receives sanction and support from lovers of justice on any plane of expression; and as it is a scientific fact, susceptible of eventual demonstration to the world, that vibrations resulting from righteous desire are far subtler and more powerful than those issuing from unrighteous wishes, there is valid reason for contending that strength is on the side of right, and weakness on the side of error.

The chief reason why psychic agencies are not more palpably powerful in mundane affairs is because people trust so little in them, and until they are confided in they will never demonstrate their might.

A bill collector who is a thoroughly conscientious person can properly employ occult power in accomplishing collections, and can thereby aid his own business interests, and be at the same time of great assistance to people of limited means, who would otherwise suffer great embarrassment and even distress on account of the dishonesty of their debtors.

Whatever is justly your own you can rightfully claim; but if working on the psychic plane, your success will not transcend your faith. To adopt psychic methods while not really trusting in them is to try dubious experiments, but to enter upon a course of mental procedure, with full confidence in its rectitude and efficiency, is to command success all along the line of effort. Great persistency in thought is necessary to accomplish great results.

Refusal to pay one's debts is an evidence of moral disorder, therefore a course of moral treatment can properly be prescribed for whoever is afflicted with such a phase of disease. The truly successful worker is never one who believes in the depravity of human nature, and feels himself struggling against the wicked will of a determined culprit; but he who treats all moral aberrations as weaknesses, and seeks to correct immoralities by so appealing to latent sense of right as to strengthen moral fibre.

The case in point is one of moral suggestion, and it affords a good field for demonstrating some of the best theories now afloat in scientific and other circles. Claim your own steadfastly; hold your neighbor in the thought of good-will and intentional honesty, and you can bring him to a sense of duty. Such is the only lawful attitude to assume.

Q.—[By Florence Morton, Lawrence, Mass.] Why do the messages that come to individuals often seem to lack internal evidence that they come from the spirit-friends whose names are appended to them? They seem as if they might come from strangers or from the most indifferent persons, when the heart is longing for such proof as a word or a phrase might often give.

A.—We do not know that any thoroughly satisfactory answer can be given in a general way to the above question, as individual instances would be explicable by recourse to various hypotheses. Generally speaking, unsatisfactory messages are received either in public places, where many influences are in attendance and pressing for recognition, or in private settings, when rapport has not been fully established between the sitter and the communicating intelligence.

As we know of numerous cases where messages are remarkably direct and convincing, we cannot admit any sweeping statement to the effect of their vagueness, but we do know that undue anxiety does much to hinder clearness in revelation. It cannot be denied that there are scientific as well as emotional aspects of this subject; and though it may seem hard, it is nevertheless true, that until we have largely mastered our physical emotions we are

not in a position to receive very convincing tests of spirit identity. The mental conditions are most favorable to the reception of definite information from friends in spirit-life, and, equally from those yet on earth with whom you may desire to commune telepathically—include passivity and calm expectation of a favorable result. Any degree of nervous intrepidity serves to blur the psychic mirror, and interrupts the current of force which serves as conductor between the parties desiring to speak with one another. Then there are many spirits who cannot as yet make themselves clearly intelligible, and there are many clairvoyants and other sensitives who enjoy only partial vision.

Our constant experience teaches us that it is only in a family group where unusual harmony prevails, or where two or three close friends sit regularly together in private for spiritual communion, that the best results of a personal test nature are obtained. Generalities usually come first, but particular proofs of identity can be procured with patience.

Written for the Banner of Light.

MINISTERING LOVE.

Heaven bless the hands which hourly tend the bed
Of those who lie,
Aged and feeble, with a snow-white head,
Without a cry.
Like to a guardian angel sent is she
Who soothes the wearied, furrowed brow, and speaks
Full lovingly.

Heaven lends the smiling glance and gentle voice
Which breathes a calm
Into the pleading eyes! Ah! sweet the choice
To quell alarm,
Which beats within the frail old quivering breast!
Safely is she who strives to fill the dying hours with
rest.

Thrice honored is such womanhood as this,
And nobly true!
Such souls receive in death Love's welcome kiss.
In royal blue

This golden record is inscribed above:
"The hands which tend the dying are the hands of
ministering Love."
Sydney, New South Wales.

DEVOTION.

Is Spiritualism a Finality?

Synopsis of Remarks on the Above Topic Before the Spiritual Thought Society, 108 West Forty-Third Street, New York City, April 14, 1895.

BY J. WILLIAM FLETCHER.

THERE are no finalities in the realms of truth, but an ever progressing scale of existence that shall lead the spirit upward, onward, to a higher and loftier state of development. The religious systems, which strew the path of history like so many dead leaves, have each declared itself as holding the entirety of God's law; but time, with its enlarging influences, has carried the world forward, or left these partial truths behind. In the earlier days, the sum of Spiritualism was found in the solution of the great mystery of death; to-day it with greater force reveals the law of life, and brings the human mind face to face with the solution of the greatest of all problems, "The object and purpose of life." Spiritualism has in the forty-seven years not alone furnished a variety of psychical phenomena, but has also outlined a comprehensive philosophy which will one day combine itself with all the varying degrees of truth, until the world is lightened by knowledge rather than darkened by faith and belief. This can only be accomplished, however, when the mind reaches out to grasp hold of something higher, instead of sitting down and counting one's treasures to seek and add to them.

What is needed to-day is an union of intelligent minds, that shall place mediumship on an independent basis, where laws governing psychical phenomena can be more carefully studied, and such combination of magnetic forces made as will insure more varied results. To-day we know only that much of the truth that has forced itself upon us without really seeking to know for ourselves or putting our best efforts to work to gain all the light possible.

No, Spiritualism in its present form is not a finality, but only the dawning light of a new and mighty era that is destined to carry the world forward until sin is eliminated and mankind is free from the thrall of superstition.

Resolutions.

A Committee of the Children's Progressive Lyceum Association of Boston presented the following resolutions (unanimously adopted) on the passing to the Higher Life of Mrs. FRANKLIN NICKERSON:

Resolved, That the Children's Progressive Lyceum Association, the 4th day of April, spread on its records and through the columns of the spiritual press its expression of the deep and sincere regret of the loss that the Association has sustained in the passing to spirit-life of our beloved sister, who was the cause of the spiritual teaching of the children at her.

Resolved, That while we recognize that our earthly loss is her spiritual gain, and that while others will become workers in our association for the benefit and good of the children, we shall miss the kind words and thoughts of our loved sister; but we are sure we shall feel the gentle influence of her spirit ever with us.

Resolved, That copies of these resolutions be sent to the bereaved husband, to the BANNER OF LIGHT for publication, and that the same be placed on the records of this Association.

J. A. SHELLHAMER, President.
BENJ. AUSTIN, Vice-Pres.
IRVING PRATT, Sec'y.

Passed to Spirit-Life.

On Thursday, April 3, 1895, Mrs. CLARA P. RITTER, of Washington, D. C., a devoted Spiritualist and earnest worker in the cause of truth.

Our sister believed in deeds rather than words, and truly lived up to this idea in every act of her life. She was the friend of the poor, needy and oppressed, and loved by all who knew her.

The following resolutions were unanimously adopted by the Children's Progressive Lyceum of this city:

Whereas, Since the last meeting of this Lyceum, we have to record the passing from the mortal form of one of its most energetic and faithful officers, Mrs. Clara P. Ritter, who since its inception has always been foremost in every movement tending to its welfare;

Resolved, That in the transition of our beloved sister, friend and co-worker, the Lyceum recognizes its loss, and desires to express the great sorrow and regret felt by its members in this connection, and sincerely tender to her husband, our friend and brother, its heartfelt sympathy.

Resolved, That these resolutions be entered upon the minutes of this Lyceum, and a copy of the same be sent to the husband of our sister, and to the BANNER OF LIGHT, in the cause of truth, and also to the BANNER OF LIGHT, Light of Truth, and Progressive Thinker, for publication.

W. E. CLENDENIN, Sec'y.

April 3, Mrs. EMILY H. WARREN, aged 69 years and 6 months.

Mrs. Warren had been with us but a short time—having formerly lived in New York State—but had made many warm friends here. To know her was to admire her for her noble qualities, tender sympathy and unselfish devotion to her friends.

The funeral took place at the residence of her sister, Miss C. H. Hubbard, with whom she had lived since coming here. Services conducted by Anna L. E. Robinson.

Port Huron, Mich., April 13, 1895.

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

Original Essays.

HUMAN POSSIBILITIES.

To the Editor of the Banner of Light:

It is pleasant to recognize the fine talent now presiding over the BANNER OF LIGHT, and its high enthusiasm. Enthusiasm carries men on to noble deeds, but the enthusiasm of a hero that leads in battle regardless of possible death, is not generally imitated in common life.

That man should aim to rise above his environment, and develop the divinity within, is certainly true; but the great mass of mankind will not or cannot do this, and will not and cannot amount to the same thing practically. It is not done, and nothing is more certain than that this ideal is impossible for humanity, except through that long course of development which requires centuries.

The course recommended makes the Christ, but how many Christs have we had in human history? He who approximates this ideal will endeavor to make the approximation possible to others—for a Christ who does not bless and elevate society is a false Christ.

We must measure our elevation not by the deceptive feelings of our superiority to others, but by the results we have produced—by the elevation of others' lives, and the actual good we have accomplished. The Brahmin rejoices in his fancied superiority, and approximation to deity, but he lives in the fool's paradise of self-conceit, far away from the divine, for he does not lift his brothers and sisters above the degrading condition of life in India, with its slavish system of caste and womanly degradation.

No one can rightly say "I am holier than thou," who has not lifted many burdens from other souls, and he who has not is not inclined to say it.

The idea of personal development confined to self, and irrespective of the imperative claims of brotherhood, is the old falsehood that has made so many religious barren, or worse than barren.

Therefore must I insist that Spiritualists should get rid of this idea of an internal superiority not shown in noble deeds and philanthropic work. The spiritual rostrum and the spiritual press should labor continually to make Spiritualism a work for the elevation of humanity. If this is neglected our faith may be as barren as other faiths which pray "thy kingdom come," and actually hinder its approach, and perpetuate all the evils that oppress mankind.

Let us hope that Spiritualism will not to any considerable extent be another fraud of self-righteousness and spiritual egotism—that its without may be as bright and warm as its within. Let it show itself a power to crush all despotism, and let it show the oppressed all the Theological despotism, medical despotism, plutocratic despotism, corporate despotism, chattel-slavery despotism, alcoholic despotism, land-monopoly despotism and the despotic power of crushing poverty and brutal ignorance must all perish before the bold vanguard of the spiritual army of earth and heaven, composed of those who have conquered all evil environments and made themselves the expression of Divine benevolence.

True Spiritualism and universal reform are as closely identified as sunshine and warmth.

J. S. RODES BUCHANAN.

P. S.—It may interest the readers of THE BANNER to know that an important step for reform has been taken in California which may possibly place this State in the front rank of progress. We have organized the liberal movement in a practical way by forming a State Therapeutic Society, to brace those who are not disposed to be ruled by Allopathic, Eclectic or Homeopathic limitations, but would cultivate the more Therapeutic arts, which do not ignore the soul, reject any new discovery. The philosophy of the College of Therapeutics presents the broad spirit of this movement, which is especially important to magnetic healers and Spiritualists, who stand in the front rank of progress. The ultimate aim is to claim equality in law and political rights with the three old societies, and to establish instruction which will sustain the scientific claims of the new organization.

The suggestion was made by myself, and my name has been selected for the President of the State Society. Similar movements may be made wherever the spiritual progressives have the numbers and the spirit or energy needs say.

San José, Cal.

THE LATE FREDERICK DOUGLASS.

THE very illegitimacy of his birth into hopeless human bondage seemed divinely ordained, that the entire country might note the inherent justice of the complete emancipation of that race into the open air of liberty. It is true that the native gifts which are of heaven's sole bestowal are in the rarest instances lavished on other individuals of his lowly estate as they were upon him; but that exceptional possession only emphasizes the truth more profoundly, that man was not made by his Creator to become another's property and serve at another's irresponsible dictation. The Maryland slave-boy steadfastly declared through his eventful career that the task he had set himself to perform was but to attempt to beat down the existing prejudice against his subordinate race; and none yet born had ever succeeded in accomplishing that task as he had when he died.

The reflections that start up from a review of his life and its attendant results naturally suggest to the mind the vastly different condition of the country to-day, in the possible event of the undisturbed continuance of human servitude as the recognized bond of union for its territorial expansiveness. They almost appal the imagination of one who admits the undisputed conception to the privacy of his thought. What we appear destined to become and to accomplish as a united people, at length relieved of that pressure, we could not be allowed to dream of under the fatally constrictive conditions of our former life as a federated nation. It was in the fiery work of obtaining final release from obligations so unnatural and so paralyzing, that this nameless and unknown estray from his own people that were still living in a state of condemnation broke out in a strain of true apostolic eloquence to the listening ears of men, that summoned all consciences to instant judgment, and aroused all hearts to a consciousness of tolerated wrong.

He was the one inspired orator and prophet of the race from which he sprung. He wrought a far deeper effect with his burning recitals and passionate pleas than if he had led an army of retributive invasion. He let the divinity that possessed him speak through him in such words as never man of his race gave utterance to before. Yet with all the impassioned fervor and glowing heat of his nature he showed himself to be a being of deep and clinging affection, of the gentle ways of woman, with the innocence of a guileless child, and filled to the brim with humane sensibilities and love unbounded for his fellow-men. His lips were touched with the live coal from the altar of persuasive eloquence in his very youth and prime. Though he knew no schoolmaster but himself, he taught others lessons of truth and lofty manhood they never could forget. He need not be called great; he was far more, and better, for he faithfully fulfilled the great mission on which he inwardly felt himself to have been divinely sent. When he died his allotted work was completed and his earthly course finished.

OCCULTUS.

The Second Summer.

Many mothers believe, is the most precious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gall Borden Eagle Brand Condensed Milk do not so regard it.

A. MCKELVY
ANCHOR, Cincinnati.
ATLANTIC, New York.
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JEWETT, New York.
KEY-DOCK, Louisville.
JOINT-LEWIS & BROS., Philadelphia.
MORLEY, Cleveland.
MISCHKE, St. Louis.
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UNION, New York.

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Over One Million People wear these.

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All our shoes are equally satisfactory.

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Jan. 5. 12100

MAGNETIC FOOT BATTERY

OUR MAGNETIC FOOT BATTERIES

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 newness 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 INSOLATES. 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, all-gone, worn out

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LIGHT: A Weekly

W. J. Colville's Address at the Funeral of Dr. Arthur Hodges.

(Continued from first page.)

quently of the deathlessness of friendship, pointing to the constant endurance of those spiritual ties which no change can weaken and no trial can sever.

The beautiful white lilies, roses, and many other flowers, robed in the symbol of light itself, suggestive of immaculate purity, point forward, onward, upward to where at length the soul's goal is reached, and the purpose of expression fully revealed before the undimmed eyes of the triumphant conqueror. Fair green leaves of different shades of emerald, delicate maiden-hair ferns and pale stems which support the many-petaled blossoms they uphold, these are tokens of the earthly state of preparation which holds the key to wider destiny, and gives promise of fruition yet to come.

As all of you who knew our ardent brother, knew him in some special way most precious to your own consciousness, out of this varied array of nature's offerings you can each select the special flower which to you individually is most suggestive as an emblem of our friend; but whatever to you is the dearest memory is but one out of thousands of equally delightful recollections, each one of which, were there no other, would suffice to make blessed the memory of one whose usefulness was unmeasured and whose gifts were phenomenally beneficent.

He who is here, not because his earthly remains are here but because you who revere him are here, sends to all his joyous greetings, assuring every one that *more janna vite*, death the gate of life, is no painter's rhapsody, but a living fact in his own as yet indescribable experience.

Memorial Services in Honor of Arthur Hodges.

On Thursday, April 18, at 8 p. m., a large audience, principally composed of persons who had known and highly respected the brother in whose honor the exercises were to be held, convened in the spacious lecture-room of the Temple, Exeter and Newbury streets, Boston.

As the notice of the service had been short, there were many messages of regret sent by those who were kept away by pressing engagements which they could not break. The platform was beautifully ornamented with stately lilies, delicate white hyacinths, and scarlet geraniums.

The services opened with a march by Mr. Ryder, who officiated as accompanist for all the singers. W. J. Colville sang "Angels Ever Bright and Fair" with power and expression, and then gave a beautiful and appropriate reading, the sentences of which were a compilation of sayings of eminent thinkers, ancient and modern, on the great subject of human immortality. Mrs. Geraldine Morris rendered "One Sweetly Solemn Thought" with much feeling, her fine penetrating soprano voice carrying the touching words to the remotest corner of the hall. W. J. Colville followed with an earnest invocation. Charles W. Sullivan sweetly sang "The Gates Ajar," and the memorial oration followed.

As the BANNER OF LIGHT publishes this week W. J. Colville's address given in Berkeley Hall April 13, during the funeral services, only a brief notice of this second address of memorial has been furnished.

The following extract from the memorial oration we specially insert, on account of the important lessons it conveys with regard to the true purpose of what is known as business mediumship, in addition to those more distinctly spiritual phases of mediumistic work which universally commend themselves to all who are truly in search of light regarding man's future destiny:

"It is often falsely argued that there is so wide a gulf of separation between things spiritual and secular that it is next door to sacrilege to drag the spiritual world into any kind of connection with ordinary mundane affairs. To a shallow intellect such a conclusion seems forcible and correct, as it carries with it the assumed livery of exceeding sanctity. But to the profound reasoner there is no truth or common sense in such a position, because of the intimate and inseparable connection there must ever be between motive and conduct, even in the most external and apparently trivial affairs pertaining to daily existence.

In no places do men and women have fuller opportunities for revealing their true inwardness than in domestic and commercial haunts. It is in the family circle, in the store, in the office, where daily business is transacted, and indeed wherever people are brought into contact and collision with each other, that character is evidenced and stimulated to growth in one direction or another.

It is often sadly too true that unworthy motives prompt some who seek advice from clairvoyants and other exceptionally endowed individuals, but in a vast majority of instances those who question earnestly, even with reference to material affairs, are seeking for something deeper than merely such advice as they could obtain from a lawyer or any person devoted to the external aspects of any case submitted.

There is no wiser statement than the phrase 'You must take people as you find them.' So indeed you must; but you should not leave them as you took them. Though perhaps the larger percentage of those who sought and obtained interviews with Arthur Hodges—and through him with spiritual intelligences wiser and more foreseeing than he—were in conscious search for tidings of loved ones passed beyond the river of transition, there were many who turned to the counsel and sage advice which ever came through his inspired lips, that they might learn how to meet their ordinary worldly tasks and trials the better, and these were not disappointed. But though they received usually that for which they sought—for in no phase of his work was Dr. Hodges more successful than in aiding those in perplexity of any kind—they received in many instances far more than they expected; for not alone were their questions answered and needed advice given, there came to them in addition a consciousness of spiritual presence and guidance which sent them on their way wiser and better than they could have been without it.

Whoever in the pathway of any sort of ministry to human needs meets the people as they are from day to day, has a boundless opportunity for highest usefulness; and well it is for every one who, when called to pass through the change misnamed death, shall be able to answer as faithfully as did Arthur Hodges, 'I have done my best—been faithful to my convictions, and sought to help my less prosperous brethren over the stony, thorny passages which are found in every road of life.'

POEM.

With flowers of speech, with wreaths of song,
With tones of music soft and long,
With heartfelt prayers and tears, to-day
You greet your friend upon his way
From earthly realms of sense and sight
To fields of clearer, brighter light.

Surrounded by a wealth of bloom—
Sweet Nature's offering, bright of spring—
You hear his word to the tomb;
But these sweet offerings you bring
Need not adorn the silent place
Which life should from your thoughts efface.

He may be here, he is not there,
Within the tempest of earth
His spirit boundless life does share,
Rejoicing in new, larger birth.
He is where you, his loved ones, move;
He still reassures to his love.

You weep because the house of clay—
The outward tabernacle—dies,
Because your feeble sight to-day
Discerns not where his pathway lies.
You miss him in your earthly home,
And cannot pierce heaven's true dome.

But every tear of friendship's truth,
And every honest, heartfelt prayer,
Doth open wider the thin gate,
Composed of naught but ambient air,
Which separates you from your friend,
Who still in love your needs will tend.

He loved you, and you knew it well;
You loved him, and this was sufficient;
For love alone doth hold the key
Which opens the gate of paradise.
No tie of flesh is needed to-day,
No tie of flesh, so have no care.

To all who bring their tributes here,
Be they of speech, or song, or flowers,
Or be they of those silent thoughts
Which but beguile earth's weary hours,
He knows the tribute that you bring,
He hears your spirit speak and sing.

Removed but by the thinnest veil
From what you treasure here below,
Whenever doubts your hearts assail,
Whenever shadows come, you'll know
That he to whom you turned before
Can help you now, and more and more.

Because the spirit, freed from earth,
Now unconfined by mortal chain,
Can see more clearly than of yore,
And work through freer heart and brain,
You'll feel him, if you see him not,
And never will he be forgot.

As through an arch of varied flowers,
Accompanied by lute and song,
His spirit passes to that state
To which he truly doth belong.
There he receives his well-earned crown,
There wears the robe of high renown.

But should you ask if on his head
A diadem of glory shines,
And should you ask if o'er his form
Rich robes are traced in graceful lines,
You answer you, the thought within
Beating robe must ever win.

But not such robes as monarchs wear,
And not such crowns as princes prize,
Would satisfy the loving heart,
Whom you a faithful brother prize.
The knowledge of the lives he blest
Makes glad his present active rest.

They cluster round him, one by one,
Those who on earth, weighed down with woe,
In dark perplexity's grim hour
Knew not the path where they must go.
He held to them a torch of light,
And now they make his pathway bright.

For every tear that he has dried
He finds a gem in his new heaven;
For every sweet, consoling word
Which he hath to a mourner given,
In the new life where now he dwells
Some added song divinely swells.

You cannot measure that full life,
Which seemed so short by earthly time;
You cannot count the blessings wrought
Which follow him to yonder clime;
But this you feel—that he is high;
It can be beautiful to die.

So let the roses, pink and gold,
So let the lilies, spotless white,
So let the blue and purple blossoms,
The leaves and ferns, all praise unite;
So let the fragrance drift to all
The spirit of his life recall.

To you who knew him, loved him best,
His sweetest thoughts you will rest;
To you who gathered from him strength
To fight life's battles, you at length
Will feel his presence very nigh,
And know that he can never die.

His blessing greets you, and your love
Ascends to him as ever before,
And as appointed messengers
Will break the bread of life once more.
He, too, will be among the throng,
And not unheard his greeting song.

BENEDICTION.
E'en though the ranks seem thinned on earth,
As one by one dear friends pass on,
We greet them with their higher birth,
Congratulate their victory won,
And as with yourselves you hold
Your constant blessing for all time,
We but assure you that your loved
Are yours in every age and clime.

In blessing yours are he and best;
In working nobly comes sweet rest.
Mrs. Morris and Mrs. Sullivan rendered the beautiful duet "Whispering Hope," with much feeling, and fine artistic execution.

Mrs. May S. Pepper of Providence, responding to an earnest invitation, paid a brief but glowing tribute to the noble qualities of a man whose devotion to his mother was a very salient feature of his character.

Mrs. Pepper alluded feelingly to the aching hearts and sense of loneliness which bereaved friends always feel on the earthly side of an event which removes a treasured life to another scene of usefulness, and then proceeded at once to contrast the sorrow below with the joy above. Her allusion to Dr. Faulkner was very beautiful and comforting, not alone to him, but to many present, who though in somewhat lesser degree were sharing his feeling of loss, and yet striving to look inward and upward, instead of downward and outward, and thus realize the gladness of their friend's present state, and so forget in his promotion the sense of their own bereavement.

Charles W. Sullivan responded to a request for a few kind brotherly words, which he spoke manfully and eloquently. His tribute to a brother worker tried and true was a fitting ending to the speeches of the evening, and left a very happy impression, as well as a very uplifting one upon all assembled.

The final exercise was led by Mr. E. Pierce of Lynn, who, after a few heartfelt words of praise for his long-time friend, with whom he had often been associated in a useful capacity, sang the solos, and requested the congregation to join in the chorus of "Shall We Meet Beyond the River?"

The singing was very hearty and impressive; and thus ended the commemorative exercises in honor of a true, useful man, who, though known far and wide by reason of his exceptional gifts, will ever be most nearly cherished in the city of Boston and its immediate vicinity, where his life-work was so satisfactorily performed.

A Tribute to Arthur Hodges.

BY DR. FRED L. H. WILLIS.

To the Editor of the Banner of Light:

The Angel of Death seems to have been reaping a rich harvest of late from among our oldest and best-known workers.

Mr. Arthur Hodges has for years been regarded as one of our most reliable mediums, and it was with pained surprise I read the telegram that announced his entrance upon the higher life, and requested me to officiate at his burial services.

I regretted exceedingly that the conditions of my head, throat and lungs from a severe cold of the nature of *La Grippe*, would not admit of my complying with his last request.

I must beg sufficient space to render a brief tribute to his memory. He was born in Salem, Mass. His family was of the best New England stock. In the Salem Institute hangs the portrait of his paternal grandfather among the pictures of the "old merchants" of that historic city.

Arthur has been described to me as a bright, handsome boy, with a winsome, lovable disposition. While as yet a mere lad, the family moved to Boston, where he soon began to give evidence of the possession of remarkable powers of mediumship. In this he was strenuously opposed by his entire family, with the exception of his mother, who soon became deeply interested in her son's wonderful gifts. Before he was sixteen years old he had obtained a wide reputation as "The Boy Medium."

His mother was ever his wise counselor, his loving adviser, and cheered and encouraged him in his public work. It was my privilege to know her. She was a tall, stately lady, with an unmistakable air of refinement and good breeding. Her tender love and ever-watchful care was the bright, guiding-star of Arthur's life, and when the death-angel some years ago took from him the mortal form through which had ever been expressed to him the rich wealth of a mother's love, he mourned with an intense sorrow that time softened and subdued, but could never obliterate.

In 1872 he made the acquaintance of Mr. Charles Faulkner. This acquaintance ripened into the closest relationships of business and friendship, that were unbroken to the day of his death.

About two years ago, feeling much worn by his long and faithful devotion to public mediumship, he decided to rest from his labors for a time. He left Boston and went to Lynn, where he purchased the old homestead on which his friend and partner, Mr. Faulkner, was born. This estate, by a liberal expenditure of money, he made one of the handsomest in the vicinity.

Some six weeks ago he resolved to return to Boston for a while and resume his public work. He had never seemed in better health. Many of his friends remarked they had never seen him looking better. In the afternoon of the 4th of April, he held a crowded séance in his

rooms. In the evening he attended a theatrical performance. On his return from that he complained of feeling unwell. He grew rapidly worse, and just as day was breaking on the morning of the 10th, his freed spirit took its departure to that land whither his entire family had preceded him. Almost his last words were addressed to the mother whose departure from his earthly life he had so long and so faithfully mourned.

His faithful friend, Mr. Faulkner, devoted nurse, Mrs. Holmes, and the attendant physician, were the only ones at his bedside when he breathed his last.

It is not possible to estimate at its true value the life-work of Arthur Hodges. To thousands of sorrowing hearts he administered that consolation that can come only from actual demonstration of the presence and continued affection of the dear ones so sadly mourned as dead; and in many a soul wrapped in the chilling gloom of materialism, his clear and positive test proofs of spirit presence and spirit identity brought life and immortality to light.

He rests from his earthly labors, and in thousands of hearts, brightened by his earthly mission, will his name be held in loving remembrance.

What is this mystery?
Form without breath?
What is this wonder
We ever call death?
Silence and happiness,
Peacefulness, rest,
Folded the weary hands,
Surely 'tis best.

What is this sorrow?
A moment of pain.
What is the recompense?
Meeting again.

MEETINGS IN NEW YORK.

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

New York Psychical Society, Spencer Hall, 114 West 14th Street.—Every Wednesday, 8 P. M. Lecture year. Present local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 36 Broadway.

The First Society of Spiritualists holds its meetings in Carnegie Hall, 11th Avenue, between 54th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10 A. M. and 7 P. M. Afternoon meetings for facts and phenomena at 2 P. M. Henry J. Newton, President.

Soul Communion at 8 P. M. on Friday of each week, 1 P. M.—doors close at 10 P. M. at 350 West 58th street. Mrs. Mary O. Morrell, Conductor.

Spiritual Thought Society, 108 West 43rd street.—Meetings Sunday evenings. J. W. Fletcher, regular speaker.

The New York Psychical Society, Spencer Hall, 114 West 14th Street.—J. F. Snipes writes:—Wednesday evening, April 17, was addressed by Mr. John Oakley of Staten Island, on "Phenomena," and was followed by Prof. Daniel T. Ames, on the subject of "Evolution, or the Battle between Science and Religion," after which Mr. A. Striker gave many good tests to visiting strangers. Mr. J. V. Moore also continued the same good work, and demonstrated his deliberate but accurate worth as a medium. Prof. Ames's scholarly address in part was as follows:

The law of evolution marked an epoch in the realm of natural science, and a revelation in the world of thought. Science had previously devoted itself to cataloging facts and the discovery of laws. Each worker toiled along the line of his own specialty. The astronomer studied and mapped out the heavens. The geologist delved in the rocks of the earth; the chemist experimented in his laboratory; the botanist hunted the fields, and the historian his library; each independent of the other in his work and conclusions. Suddenly all were confronted with a new law or theory by which all things had their beginning six thousand years ago, in a flat creation of six days, and which, through the action of the law of evolution, the consequent system of theology, was so entrenched in the sacred walls of divine authority as to defy all previous assaults of science, now tottered and fell.

The earlier religious were the formulation of the dreams and guesses of the primeval ignorance expounded and enforced by authority. The theologian says we have no occasion to change our beliefs, as they were divine in their origin, are now, and ever will be, and sneeringly says to Science, you are only human, without divine sanction, and therefore wrong. A clergyman said to me, while discussing astronomy, "You have no certainty of its truth, nor that something may not yet prove at variance with the Copernican system, as that is with the Biblical and Ptolemaic." I replied: "Have you noticed the accuracy of the predictions and fulfillments of eclipses of the sun and moon? Does the 'motive fail to draw the train, electricity to convey the message, gunpowder to propel the missile, the printing-press to print, or the thousands of scientific appliances falling off the exactness of service when the power is furnished?" The clergyman withdrew, evidently thinking it preferable to preach to people whose business it is to listen and ask no puzzling questions.

Man has progressed, precisely as he masters the principles and forces of physical and mental nature, and so shall he yet progress out of all previous conditions of servitude to superstition and religious intolerance, into superior liberty and spiritual truth.

Spiritual Thought Society, 108 West Forty-Third Street.—"F. H." writes: On Sunday evening Mr. J. W. Fletcher delivered his last lecture this season. The subject was "The Art of Living," and it was handled with that wonderful clearness and eloquence that so characterizes the oratorical efforts of this speaker, who for so many years has been one of the recognized thinkers in the movement. He will remove to 154 Broadway at once, and begin on Sunday evening a series of special sittings similar to those held on Thursday evenings. A full line of Spiritual and Occult books will also be kept constantly on hand.

Carnegie Hall, corner Seventh Avenue and Fifty-Seventh Street.—[Up to time of going to press no report of the services at this hall on last Sunday has reached this office.]

CONNECTICUT.

Hartford.—Mrs. J. E. B. Dillon, Sec'y, writes: The Connecticut State Spiritualists' Association will hold its ninth Annual Convention at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 4 and 5. The speakers for the Convention are Prof. H. D. Barrett, President National Spiritualists' Association, Washington, D. C.; Dr. George A. Fuller, President Massachusetts Spiritualists' Association, Worcester, Mass.; Mr. Joseph D. Still of Weymouth, Mass.—medium; and Dr. E. C. Bingham, the most reliable test medium on the spiritualistic platform.

Program for Saturday, 11 A. M. and 2 P. M.: Business meeting, report of Committees and election of officers; new Constitution presented; the question of joining the National Association, resolutions, and other business of importance transacted. 7:30 P. M., doors close at 9 P. M. Subject, "Clairvoyance and Clairaudience." A full line of Spiritual and Occult books will also be kept constantly on hand.

Sunday, 10:30 A. M., Conference at Odd Fellows Hall, Main street. Prof. Barrett, Dr. Fuller and Mrs. M. T. Longley will be present and take part in business meeting and conference; the latter will be unusually interesting.

2 P. M., Unity Hall, invocation by Mrs. Longley; lecture by Prof. Barrett; tests by J. D. Still.

7:30 P. M., addresses by Dr. Fuller and Prof. Barrett; tests by J. D. Still.

Music will be furnished at the Convention by the Louisa Quartet, of Boston, Mass., violin solo by Mrs. Charles Hatch; reading of a poem, written for the occasion by Mrs. M. T. Longley, by Master Eddie Hatch.

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

Norwich.—Mrs. J. A. Chapman, Sec'y, writes: The Spiritual Union held services at 1:30 P. M. in memory of Mrs. Clara H. Banks.

The platform was decorated with cut flowers, ferns and potted plants, contributed by loving friends in appreciation of one who had stood upon our platform many times, giving forth noble and uplifting sentiments.

A fine photograph of Mrs. Banks stood upon the stand, surrounded with pure white lilies and twining green.

Mrs. M. T. Longley officiated, and Prof. Longley sang one of his lovely and fitting selections. The quartet sang with music well adapted to the subject.

Mrs. Longley spoke eloquently of the great work accomplished by our ardent sister in the few brief years she devoted so unselfishly to the Cause she held so close to her heart, and worked so fearlessly, untiringly and faithfully to promote. She spoke of her noble spirit mother, her tender care of the aged father, her devotion to her home and husband, her fidelity and love for all humanity.

The interest of the audience was intense, and it seemed to many (the speaker voicing the thought) that she was present in spirit, sending out an exhilarating and vivifying atmosphere that rested like a benediction upon each soul present.

The evening services were also of special interest. Prof. and Mrs. Longley sang acceptably.

Mr. A. E. Tisdale, the blind orator and medium, was present, and, by request of Mrs. Longley, followed her address with a short and stirring speech in the same line of thought, the subject being "The Silent Growth of the Soul."

Next Sunday Prof. H. D. Barrett will be our speaker.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists of Lynn held very interesting services Sunday, at Clerk's Hall, 38 Summer street. At 2:30 P. M. Prof. E. F. Pierce led the singing and rendered fine selections; Mrs. Julia E. Davis of Cambridge gave a beautiful invocation; Mrs. Dr. M. K. Dowland spoke on "Mortals and Immortality," her remarks were very interesting and well received. Mrs. Davis gave well-chosen remarks and excellent tests, readings and communications from spirit-friends.

At 7:30 there was a fine audience, appropriate selections by Prof. Pierce and Charles A. Abbott of Boston; invocation by Mrs. Davis; Capt. Jonas Balcom gave very interesting remarks on "Immortality Demonstrated by Spiritual Manifestations." Mrs. Davis followed with able remarks and many satisfactory tests, readings and messages from spirit-friends, every one said to be correct.

Next Sunday, April 28, conference and a discussion by two ministers; subject, "Does the Bible Teach Spiritualism as it is Taught by the Spiritualists to-day, and is Man Conscious after Death?"

Memorial Exercises.—The Spiritualists and friends of the late Dr. Arthur Hodges appreciated the call for a memorial service. A large number was present Tuesday evening at 130 Market street.

Services opened with an invocation; fine selections and interesting eulogistic remarks by Prof. E. F. Pierce of Boston; appropriate remarks were made by Mrs. Dr. M. K. Dowland, after which spirit Dr. Arthur Hodges gave advice to his many friends through Mrs. Dr. Dowland. Capt. Jonas Balcom, in relating some of his experiences, did justice to the occasion. Mrs. Lampliber made excellent remarks and gave satisfactory tests; interesting remarks were made by Mrs. Nellie Trask, T. H. B. James and others.

Cadet Hall, Lynn Spiritualists' Association.—Mrs. A. A. Averill, Sec'y, writes: Sunday, April 21, Mrs. Ida E. Downing of Boston was the speaker; after a short address she gave a test séance of an hour's duration, which was considered remarkable by the large audience present. In most cases she gave the full names of spirits described.

She will be with us again April 28, afternoon and evening, and will receive a warm welcome.

New Bedford.—A correspondent writes: The large audiences which gathered at Pythian Hall on Sunday, April 14, must have been pleasing to our speaker and medium, Mr. E. A. Wiggin of Salem. Both afternoon and evening the séances which followed were of a high order, and the nature as to make one feel for the time, that the thing well worth hanging between us and our spirit loved ones had been torn in twain, as spirits, one after another, delivered messages of love through the lips of this medium.

In the evening, after speaking feelingly of his late co-worker, Dr. Arthur Hodges, Mr. Wiggin gave a beautiful lecture on immortality, and on God, as the highest development of life.

Sunday, the 21st, Mr. A. J. Maxham was present, and delighted the large audiences with his beautiful and telling songs.

Lawrence.—Dr. C. A. Stevens writes: Mrs. E. Cutler of Philadelphia held one of her beautiful flower memorial services in Pythian Hall, 180 Essex street, on Sunday, April 21, which was greatly appreciated by a large audience.

Mrs. E. B. Cragdock will be with us Sunday, April 28.

Miss Abby A. Judson will occupy our rostrum Sundays, May 5 and 12.

Rockland.—"Minerva" writes: Mrs. Hattie C. Mason was with us Sunday, giving two of her rare séances. Mr. Sturtevant's control returned thanks to those who assisted in supporting the meetings, to the donor of the flowers, and to the gentleman who furnished the free use of the organ used in the services. Mrs. Mason will be with us Sunday, April 28.

Fitchburg.—E. O. Pierce, Sec'y, writes: Sundays, April 14 and 21, we had with us Dr. C. H. Harding from Boston. His lectures were ennobling and uplifting; the tests were all recognized.

Dr. Harding goes to Brockton, Mass., Sunday, April 28.

Next Sunday Nettie Holt-Harding will be with us.

INDIANA.

Indianapolis.—"Hoosier" writes: Again nothing but good work and attendant success is to be reported of Mr. J. Frank Baxter's efforts in the city of Indianapolis, Ind., at G. A. R. Hall. He is calling out the people, not only Sundays but on week evenings as well. He has proved himself able and well-sustained, both by facts and by mediumship. He is praised, honored and dignified. His work is great, and his audiences large. One has to be on time Sunday evenings.

On Sunday, April 7, his exercises were appropriate to Easter. His opening hymn, "Hail this Day," was joyous and uplifting. He read a poem, "Easter's Answer," and followed it with the song, "Ring, Ring the Joy-Bells," words by Mrs. Kate R. Stiles, who had the previous month ministered to the Society. Mr. Baxter's theme was "Easter and the Modern Advent," a capital subject capably handled, eliciting great applause.

In the evening the packed house was treated to another feast of good things. The subject for this occasion was "Spirit Emancipation versus Resurrection." Mr. Baxter opened up an entirely new field of thought, leaving even professional men, of whom many were present, in active discussion. Large numbers congratulated Mr. Baxter, and many points were freely applauded.

After the lecture he gave one of his unique séances, replete with evidence of genuine mediumship, and, to use the expression of the press, "mystifying even the skeptics."

On Thursday evening, April 18, another large audience assembled to hear Mr. Baxter's lecture, "How Spiritualism Constantly Affects the Affairs of Men and Nations." It had much much to do with the spiritualistic experiences of great men, as proclaimed or admitted by the men themselves—Emperor Nicholas of Russia, Garibaldi of Italy, Victor Emmanuel, Wm. Gladstone, Henry Stanley, Wm. Lloyd Garrison, Abraham Lincoln and many others; and also with the great reforms and political movements of the past and present, showing how not a few were inaugurated and all perpetuated by Spiritualism.

It was grand, and although all were intent and quiet during delivery, yet at its end most decided and very prolonged was the applause.

It led up to a remarkable séance. Many fine tests were given, and were freely recognized and acknowledged.

Mr. Baxter will continue his ministrations through the month. He is here under the auspices of the Indianapolis Association of Spiritualists, an incorporated body, chartered by the State of Indiana.

W. J. Colville's Work.

On Sunday, April 21, W. J. Colville lectured at 7:30 P. M. in Stoughton to a very large audience, which proposed six subjects for the discourse, all of which were ably and eloquently handled.

J. Colville speaks again Sunday, April 28, 7:30 P. M., for the Spiritualists' Society, on subjects to be chosen by the audience for lecture and poem. He has also given two lectures in the Universalist church, Stoughton, and a third was announced for Thursday, April 25, 7:45 P. M. Subject, "Clairvoyance and Clairaudience Scientifically Considered."

By particular request Mr. Colville gives a lecture on "Astronomy" at "The Procopella," 45 St. Botolph street, Saturday, April 27, at 8 P. M., illustrated with numerous fine dissolving views.

The many friends of this instructive form of entertainment, who read THE BANNER, will surely wish to be present. Admission twenty-five cents.

Owing to pressing business in New York, Mr. Colville will be in Boston on Sundays and Mondays only for the present; the balance of each week he devotes to New York, Brooklyn and Newark.

All societies in the Eastern States desiring FAREWELL lectures the coming summer, will kindly apply at once, care of the BANNER OF LIGHT.

W. J. Colville can consider engagements in California, to take effect after Oct. 1, 1895.



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