

## Literary Department.

### THE HEIRESS OF GROVE HALL. A ROMANCE.

Written Expressly for the Banner of Light,  
BY CARLYLE PETERSILEA.

Author of "The Discarded Country," "Oceanides, A Psychological Novel," "Mary Anne Carew: Wife, Mother, Spirit, Angel," "Philip Carlsale, A Romance," Etc., Etc., Etc.  
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#### CHAPTER VIII.—CONTINUED.

"Well, that depends entirely on yourself," Pauline replied, craftily; "I suppose Lord Oswald would think I must, whether I liked or not, just because you killed the dog; but, surely, any person passing could have done no less."

"Ah, that was nothing. I do not ask you to be my friend on that account; but because I am friendless, have no home, and no one to protect me from insult. You are rich and beautiful; you have an elegant home, a father and mother to protect you, and we are both so young."

The young lady smiled proudly:  
"Well, yes; I am rich, and very beautiful, I know; as for my parents, I should not care to have them die just yet; still it would be very nice to do as I please with my wealth. You have not told me yet why you ran away from New York?"

"I hope you do not think that I have done anything wicked or disgraceful. I am an orphan, Miss Pauline, and have no recollection of either father or mother. Through my childhood I lived with a strange woman, who taught me to call her aunt—but I have never thought that she was at all related to me. I cannot tell you how poor and miserable we were. We lived in a wretched garret, at Five Points; I sold oranges in the streets for many years; it was our only means of support. At last, Aunt Mary died, and I determined to leave the city, to escape the persecutions of a young man who wished me to marry him—go into the country, and try to obtain a situation in some rich family where I could be of service. I had no money and so was obliged to walk, and I have been nearly a week getting thus far. The weather has been very pleasant, or I should have suffered; but it is high time now that I obtained my situation, for it is getting cold and rainy."

The blue eyes, swimming in tears, were raised imploringly, but Pauline Somerton was not one to feel the sorrows of another, and she was jealous of the girl's great beauty.

"And you wish me to befriend you?" she said, coldly. "How am I to know that what you say is true? It is not reasonable that a poor girl like you would run away from a man who wished to marry her. But I see you are dressed at last. How extremely shabby you are!"

"Yes, I know that I am; but I have not had means to get anything more respectable; and if I do not succeed in finding a situation, I don't know what will become of me."

"Have you made any applications yet?"

"No. I had made up my mind last night that I would as soon as morning came."

Pauline paused thoughtfully for a moment. Maggie was making an effort to confine her luxuriant hair, that streamed in a golden mass of curls and ripples over her shoulders. How beautiful she was in her fair gentle girlhood, how friendless, how desolate in the world! All that was evil, selfish and ungirlish in the dark-browed heiress awoke:

"It certainly will be impossible for you to obtain a situation anywhere in this vicinity," she said, "as you have no references whatever. People do not take girl tramps into their houses and give them responsible situations, you may be sure. Have you any education at all? Can you write?"

"I can both read and write," replied Maggie, with unspeakable mournfulness; "but why do you call me a tramp, Miss Somerton?"

"For the simple reason that you are one, according to your own story," answered the young lady, decidedly. "Perhaps I may be your friend, after all, providing you do in all things exactly as I wish you to. Do not leave this chamber until I see you again."

She rose abruptly and left the room; and poor Maggie, with a hopeful look in her blue eyes, and a soft smile just curving the pretty lips, seated herself and waited patiently for her return.

"What a grand lady she is!" Maggie said to herself softly. "How poor and low I must look in her eyes! She has always been clothed in velvet and ermine, whilst I have had nothing but rags. She has a mother to love her; I do hope I may be permitted to see her mother. Oh! how happy one must be to have a mother!"

Pauline Somerton went back to her own room, and from thence to her dressing room. The rooms were fitted up in the most costly and elegant style imaginable. She selected and laid out one of her own morning toilets complete; then going to a closet, she took down from its hook one of her plainest robes, which happened to be a pale blue cashmere of finest quality, trimmed with cascades of creamy old lace. Rolling all up in a heap she started at once with the bundle, laughing inwardly at the cunning scheme she was revolving in her mind.

"If Lord Oswald were to see me now he would forgive me, and look upon me as my lady bountiful. I wonder if papa and mamma will think well of my plan, and take to her kindly?"

She carried the bundle straight to the chamber of her lovely young "tramp," and this time tapped at the door. It was opened by the guileless girl within.

"Here are some decent clothes; I will wait until you put them on, then you are to come with me."

"Many thanks," Maggie's soft voice said, (she had a sweet, musical voice,) and then Pauline went to the casement and looked forth, absorbed in her own wicked plotting.

The young girl, whose life had been so full of sorrow and poverty, took off her ragged garments, and arrayed herself in the dainty and beautiful ones of Miss Pauline Somerton. She handled the show-white linen, and soft laces, almost reverently. All the things were beautifully made, embroidered and delicately marked; and, strange to say, fitted her perfectly, although she looked to be much the smaller of the two; but that was owing to her soft and childish appearance.

"I thought Miss Somerton was tall and queenly compared with me; but this dress is none too long. Oh! how lovely these things look, now I have them on. I wonder if Mrs. Somerton is anything like her daughter? Oh, I do hope she will love me just a little, and let me stay in this beautiful place."

A soft sigh escaped her at the thought. She was busy brushing out the golden hair, and arranging the little curling tendrils about the low, broad forehead. One little modest peep, and she crossed the room and presented herself before Miss Pauline, a dazzling vision of beauty.

The heiress stood staring and spell-bound. Could she believe her eyes? Was this refined and delicate-looking girl, with the hair of burnished gold, fair, bright beauty, and graceful mien, the ragged tramp who had stabbed the dog last night? Why the most beautiful girl she had ever seen could not compare with her. She looked like some fairy princess, such as she had read about in her childhood.

"You do, indeed, look a little more respectable," she said, coming forward; "still, I suppose pose rags best befitted your station. I should never know you for the miserable beggar of last night."

"I can never thank you enough, Miss Pauline. Ah, if you knew how much I dislike poverty and rags, and how nice it seems to be clothed in these soft and beautiful garments! I feel as though I could never put on the old ones again."

"I do not doubt it," Pauline answered with asperity. "I hope you will behave in such a manner that it will not be necessary. You are safe here from that importunate lover of yours. I will be your friend, as I said before, and you shall not leave Grove Hall, if you do in all things as I wish you to do."

Maggie took the little dark hand, lifted it to her lips, and once more thankful tears lay on the soft cheeks like dew-drops on the petals of a wild rose. The action was timidly graceful, but it only inspired secret hate in Pauline Somerton's breast. Her face flushed darkly.

"I would thank you to leave my hand alone," she said, crossly. "Your gratitude need not make you quite so familiar. I desire you to obey me; that is all; and I do not want any one in the house to know you are here just at present."

A rap on the door made itself audible at this interesting crisis. Maggie dropped the heiress's hand with a startled look in her wide, blue eyes.

"Just step behind this screen!" Pauline whispered, "and remain there until I see who it is. I wish to be the first to inform my mother of last night's adventure. I have already forbidden my maid or the housekeeper to mention it. Quick! it may be mother herself."

Miss Pauline walked to the door, and opened it.

"I beg your pardon, Miss," said her maid in a respectful tone, "but Mrs. Somerton is becoming quite anxious about you. You were out so late last night, and have not yet made your appearance in —"

"That will do, Mollie. You told my mother nothing!"

"No, Miss Pauline."

Miss Pauline passed out, and went directly to the breakfast room.

Mr. Somerton and his wife sat at the table waiting somewhat impatiently for their daughter. Alice Somerton, in an exquisitely becoming robe, at forty looked fair and handsome as a girl of twenty. Time deals very easily with these fair gentle beings. The hair was as bright

and soft as ever, the little rose-bud mouth was as sweet as of old, the skin was white and unwrinkled, the rounded cheeks might have been a shade or two paler, that was all.

Edgar Somerton, opposite his wife, scarcely bore his forty years as well; he was grave and gray; he looked careworn, and seemed anxious and uneasy. He had expected much of his little daughter—poor man—but his expectations had been incontinently nipped in the bud, and he had come to believe that he should have sorrow through his only child. He had hoped that she might marry Lord Oswald before her character became fully settled and confirmed, thinking that as Lady Oswald her evil propensities might not become quite so conspicuous.

Alice Somerton glanced up brightly, and greeted her daughter with a loving smile. She tried to think her all that was good and beautiful—her only child—how could she be otherwise? How did it happen that her eyes were so fearfully black, and her manners so cold, haughty and imperious? Her father's eyes were very dark blue, and her own a softer shade.

"Good morning, little daughter. We thought you had concluded to take breakfast in your own room. You look pale, dear. Are you not well this morning?"

"Quite well, mamma. I would like a cup of coffee at once. Papa, good morning! You are not vexed because I am late, are you?"

"Your father is not well," her mother said. "He has so many cares we ought to travel for awhile."

"Where?" asked Pauline.

"We have not decided yet. Perhaps to Europe. You must have come home very late. We thought you had concluded to spend the night with Miss Earle. Lord Oswald escorted you home, of course?"

"Oh, certainly! You and my father seem to be quite anxious to get rid of me. Would you really like me to be Lady Oswald?"

"I do not think we should object to Lord Oswald for a son-in-law."

"Then of course I shall marry his lordship, and no other," she answered with a curl of the lip.

"Pauline," her mother said earnestly, "you know your father has set his heart on seeing you the wife of Lord Oswald, and he loves you, we know; and you, my dearest Pauline, we thought you favored his suit."

"Oh, well; do not fret yourselves about it in the least. I presume you would like to have him ask me, though, first; and when he does I shall surely say 'yes.'"

"Did you have a pleasant ride, and at what time did you get home?"

"The ride over there was delightful, but I did not get home till near midnight."

Mrs. Somerton looked at her daughter inquiringly.

"Did you not have a pleasant time when you returned?"

"Yes, until I was torn from the saddle, mamma. I met with a strange adventure last night, and you came very near being rid of me in a way you never thought about."

"My dear child!"

"Yes, mamma; that miserable Susan Brown set Grip upon me; and if it had not been for a young girl, who happened to be in the picnic grove, I should have been torn in pieces."

And then, whilst her father and mother gazed at her in pale alarm, Pauline related the whole of her last night adventure.

"Oh! my child! my child!" Mrs. Somerton cried, starting from her chair, and then sinking back again pale as ashes. "Oh! how dreadful—how very dreadful! Pauline, my child!"

The young girl laughed mockingly.

"Oh, don't be so frightened, mother. You see I am not injured in the least, and have quite an appetite for my breakfast. Another cup of coffee, if you please."

"And this young girl who saved your life, Pauline—what became of her?"

"I could do no less than bring her home with me, for Lord Oswald was determined I should; and of course you would wish me to please him."

"Your gratitude alone should have led you to bring her here."

Pauline laughed amusedly.

"You think so? Wait until you have seen her face, mother; I think after that you will wonder that I did bring her here; but wait until you hear all I have to tell." And then she related all that Maggie had told her of her past.

"Ran away from a lover, did you say? My dear Pauline, I hope she is a good and modest young girl."

"Oh, I think she is one after your own heart, mamma. Very likely she will please you better than I do," pursued the young lady jealously; "she is one of your milk-and-water kind."

Mrs. Somerton looked disappointedly at her daughter. She did like blue eyes and golden hair, to be sure, but that was no detraction from her own child; many worthy and beautiful girls had dark hair and eyes.

"Now don't look at me in that way, mamma; I am not going to quarrel with Maggie on account of her complexion. I give you my word. I have something in my mind of far more importance. Shall I bring her here?"

"If your father has no objection? Yes."

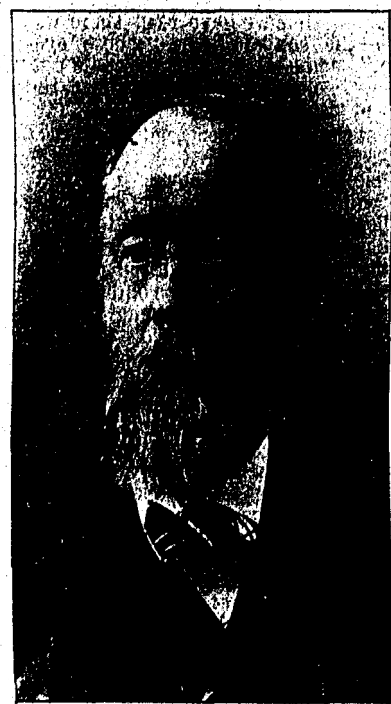
"What say you, papa? Is she to come?"

"Is she very ragged and dirty?" questioned Mr. Somerton, absently. "If so, you had better wait until she is made presentable; surely, daughter, you can give her half your things without missing them."

The young lady rose, and walked toward the door.

"I am going for her, mother. I have already made her presentable."

[To be continued.]



GEORGE A. BACON.

Few names are better known to our readers than that of the subject of this sketch, for, continuous with the history of this journal, have his contributions been one of its valuable features. Nothing need be said by us as to the style, spirit, range or merit of these contributions—they speak for themselves better than any word of ours. This much, however, we will say: he is always a welcome visitor to our columns.

The first issue of THE BANNER there was sent to the post-office, where he was then employed, a number of its copies wrongly directed. As these, without correction, would never have reached their desired destination, he requested the privilege to personally return them to the office of publication, which he did, delivering the packages to Mr. William Berry, one of the original publishers, with the remark that, "Here, sir, is a bit of practical Spiritualism." Mr. Berry was so struck with this unusual occurrence that he asked the privilege of placing Mr. Bacon's name on THE BANNER's free list, and it has been there ever since. The friendship thus awakened has but increased with the increasing years. His relations with Mr. Colby were always of the most cordial description.

From data that have long been in our possession we are enabled to furnish the following condensed sketch of our subject. He was born in the town of Welfleet, Mass., sixty years ago. His parents moved to Boston when he was ten years old. Here he attended the public schools, and afterward the Wesleyan Academy at Wilbraham, Mass.

Though brought up a Methodist, he became in his teens an attendant upon Rev. Theodore Parker's preaching, which subsequently had much to do with shaping his thought and liberalizing his mind.

Through the death of his young, beautiful and ardently loved wife, the bride of a short year, which was followed several months after by that of his infant son, he came to know of the continuity of human love and affection over death and the grave. The consciousness of this divine truth lit up the smouldering fires upon the altar of his soul, which have since ceased not to burn with radiant glow as of immortal joy. To make this sacred and eternal truth known to those who realize it not, has since been the dominant aim of his life. Through the manipulation of his brain and the development of his impressionable nature it has strengthened his pen, enlarged his thought, energized his powers, as has no other thought or truth. Such were his activity and enthusiasm, especially in the earlier days of the movement, as well as for years afterward, that far or near there was scarcely a public reception, social gathering, picnic, camp-meeting or convention, but what he was an attendant, either as reporter, spokesman, secretary, chairman, or some other official capacity; and yet, withal, he is a naturally modest man, as those who know him can testify.

His first going to Washington was so replete with significance as to be worthy of special mention: visiting a lady medium in Boston, a stranger to him, late one Saturday afternoon in December, in the early '60's, she, while entranced, told him that he was soon going to the Capital of the Nation. He asked for more specific information, wanted to know exactly when, etc., and was told that "Ere the white mantle that is now spreading the earth is dissolved, there shall be on thy winding way." This was not then understood, as the weather appeared pleasant when he sought the lady's presence, but, on leaving, he found it was snowing. This was, as before said, late one Saturday afternoon.

On the following Monday morning he was surprised by a call from Senator Henry Wilson, afterward Vice President of the United States, who said: "Some of your friends have written to me about getting you a place in Washington." "Who are they?" inquired Mr. Bacon. "Why, Mr. Garrison, Wendell Phillips, Dr. Wm. F. Channing and others; and as I was leaving W., Saturday P. M., Sec'y Stanton said that, by virtue of my being chairman of the Senate Military Committee, I was entitled to six commissions, which he handed to me. I had only one of them filled out, and that is in your name. Here it is. Now, I am going to return to-morrow morning, and if you want to, you can accompany me." Mr. Bacon did so, observing as he went, that the snow which had fallen on the previous Saturday evening and Sunday, had not dissolved—thus literally fulfilling the prophecy made to him. We are assured that, on three separate occasions concerning the most important events in his life, has Mr. Bacon received from the same communicating spirit, through various mediums, a prediction of what was coming to him, specifying the exact date—on one occasion a month, and once, six months before the event occurred.

While in Washington he helped to establish spiritual meetings in that city in connection with Father Pierpont, A. E. Newton, Thos. Gales Forster, Cranston Lauri, Alfred Horton, Dr. Rowland, and a few others. Here he often had to act in the triple capacity of Secretary, Treasurer and Chairman, beside entertaining most of the speakers. Among those who spoke at these meetings, beside the first three named above, were Miss Nettie Colburn, afterward Mrs. Maynard, Mrs. F. O. Hyzer, Warren Chase, Dr. L. K. Conoley, L. Judd Pardee, J. Madison Allen, Rev. Jesse B. Ferguson, Mrs. Cora L. V.

Richmond, then Miss Scott, Dr. Horace Dresser and A. B. Whiting—all of whom, except J. Madison Allen and Mrs. Richmond, have gone to their garden in the skies. For twenty-five years and more has his home been a camping-ground for spiritual speakers and other workers in the Cause.

He attended the National Convention of Spiritualists at Providence, R. I., in 1868, Cleveland, Ohio, 1867, Rochester, N. Y., 1868, Buffalo, 1869, Richmond, Ind., 1870, Troy, N. Y., 1871, and Boston, 1872. On the formation of the "American Association of Spiritualists" at Rochester, N. Y., in 1868, he was elected on the National Executive Board as Trustee, representing New England, in which capacity he served several years.

For a while he was editor of the *Melrose* (Mass.) Journal, and for several years Eastern editor of *The American Spiritualist*, published at Cleveland, Ohio, which grew from a small four-page semi-monthly to a sixteen-page weekly. At the formation of the Massachusetts State Spiritualists' Association in 1867 he was chosen its Corresponding Secretary, and something of his zeal in this direction is to be found in the columns of THE BANNER during that and the following year.

On the organization of the Parker Memorial Hall meetings at Boston in 1878 he was chosen Secretary and Treasurer, afterward becoming its Chairman. These meetings were the most successful ever held in the city, even rivaling those of the famous Music Hall series. It was at these meetings that he gave Bro. W. J. Colville his first invitation to lecture in this country; and to Sister Shepard-Lillie her first lecture in New England.

Two issues of THE BANNER of Oct., 1889, contain a full and interesting account of his trip through seven countries of Europe. A life-sketch of his old-time friend, the famous lecturer, Edward S. Wheeler, by Bro. Bacon, is published in pamphlet form. He is also the original compiler of the noted "Game of Portrait Authors," of which over half a million copies were sold the first year of its publication.

Bro. Bacon, through all these years, has been seconded by his faithful wife (a younger sister of his first companion) whom many of the older Spiritualists will remember as being liberally endowed with psychic gifts. They have one child, Mrs. Belle Bacon Bond, whose graces of mind and person endear her to a large circle of admiring friends; while her elocutionary and dramatic accomplishments are excelled by none on or off the stage. She is the wife of Mr. Charles H. Bond, a prominent and successful merchant of Boston, whose elegant home on Commonwealth Avenue is the centre of a coterie of distinguished artists, musicians, literary and professional people.

His first contributions to the press, written when a boy, were published in Wm. Lloyd Garrison's *Liberator*, for which he continued to write till it ceased to exist. After a third of a century's active service he is still young in spirit, and his pen never idle.

The subjects that have chiefly engaged his attention, are those that relate to Spiritualism, to social, economic and industrial matters, and to the Bacon Shakespeare controversy. Upon each of these he has written voluminously. With reference to the first, under his full name or initials, "G. A. B."—with what degree of intelligence our readers well know. Other subjects have generally been published under his *nom de plume* "Penn," or that of "St. Albans." After twenty years this latter fact is now first made known.

In the recently published "Life-Work of Cora L. V. Richmond," Bro. Bacon's pen furnishes the interesting chapter relating to that lady's services in Washington, D. C., during the reconstruction era, a portion of which appeared in a letter to THE BANNER, written in November, 1865. A prediction made at the time respecting governmental conditions has become singularly verified.

During the past few years he has repeatedly lectured before the Society of Progressive Spiritualists at Washington, D. C., and also before several of the literary clubs of that city.

#### A Miracle of Science.

Professor Wiggins Traces Back Eclipses of the Sun to the Crucifixion.

Speaking recently with regard to the recent eclipse of the sun, Prof. Wiggins of Ottawa said that it was undoubtedly the same as occurred at the time of Christ's crucifixion.

"The eclipse of the sun of March 25," he said, "was remarkable for two reasons: First, because it happened so near the vernal equinox, and, secondly, because it took place at noonday on the meridian of Jerusalem. Biblical critics and astronomers have always been at a loss to know definitely whether 'the darkness all over the land' of Judea from noon until three o'clock, which was about the time of the vernal equinox, on March 20, A. D. 33, that is, at the crucifixion, was caused by the eclipse of the sun or was produced, as the first Christians say it was, by miraculous power."

"I am now in a position to tell them, namely, that it was an eclipse. I know now by actual calculation of eclipses backward that the sun was totally eclipsed over the meridian of Jerusalem on March 19, A. D. 33. Now, the darkness at Christ's death, the evangelists say, was accompanied by earthquakes, and these phenomena were very marked at that period, as we learn from other writers. Tertullian, one of the fathers in the second century, appears to have been very indignant when told by the learned Romans that the darkness was caused by an eclipse of the sun, for he says:

"Those who are not aware that this was predicted about Christ, no doubt thought it an eclipse. You yourselves have the account of the world portent still in your archives."

"Now, he could have referred only to one Roman writer, for only one made, so far as we know, any record concerning it. This was Philon, a historian and freeman of the Emperor Adrian, A. D. 130. Philon records that in the 202d Olympiad, which was A. D. 33, there was a remarkable darkening of the sun. There was a great earthquake in Bithynia, and many houses fell down in the city of Nice."

"I have been watching the sun for a conjunction of the sun and moon over Judea, to see if it would be attended by earthquakes like the one mentioned by Philon. This eclipse was just the thing to justify or defeat him. If the modern eclipse of which I speak happened at the time of earthquakes in Italy or anywhere in the vicinity of Nice, Philon's account would be proved true, and we would also know that the darkness of Christ's death was caused by an eclipse of the sun, and was not, therefore, miraculous."—*The Boston Post*, April 23.

Teacher—"Why did n't your brother come to school to-day, Johnny?" Johnny—"He hurt his foot this morning, so he couldn't hardly walk." Teacher—"That's a lame excuse; but I suppose I must accept it."—*South Boston News*.



For the Banner of Light.  
**SPIRITUALISM'S MESSAGE!**

The stone is rolled away!  
"He is not here, but risen," the angel said.  
"Why seek the living still among the dead?  
Behold the way!"

The stone is rolled away!  
No more the mourner sits in sad despair.  
Beside the bier, the spirit is not there,  
'Tis but the clay.

The stone is rolled away!  
So long the world was dead and would not hear  
The Easter message with its words of cheer—  
The angel lay.

"The stone is rolled away!  
There is no death; what ye call death is birth;  
Only the clay goes back to mother earth;  
Ye live for aye."

The stone is rolled away!  
Ever, as to the Christ, the angels come  
And bear the spirit to its heavenly home,  
From night to day.

The stone is rolled away!  
Rejoice, oh! earth; break forth, ye hills, and sing,  
Let joy and praise in loud hosannas ring,  
Death yields his sway. E. M. C.  
Genevieve, Ill.

# The Spiritual Posthum.

## The Forty-Seventh Anniversary of the Advent of Modern Spiritualism.

An Address delivered in the exercise of the Carnegie Hall, New York, Exercises,  
BY LUTHER R. MARSH.

(Reported for the Banner of Light.)

Mr. President and Friends: The multitude of participants in our commemorative exercises demands brevity from each. This grand old globe will continue to pursue its orbit, and on the 31st of March in every year bring the anniversary of the auspicious time when the spirit-world was able, through physical signs, to attract mortal attention and hold it long enough to have their significance interpreted.

It was a day of days. Thousands of years had sped away before the world was prepared for the great event. The old eras had passed in silence. No token came from the world of mystery. Men looked beyond this life into the future and saw nothing. All was blank. Angelic appearances portrayed in Sacred Writ did not, as they should, open the door. Faith was the only hold we had. Our own era had run on for eighteen hundred and forty-eight years, and men were still holding on to the skirts of Faith. No man could say "I know," only "I believe." Will the mystery of the world ever be solved? Was Faith the only lamp to light our passage over the mythical and mystical river, dark and sullen? If light shall ever come, where will it strike? Will it be in Armenia, on the Garden's site? Will it be in Persia, on the blue gulf, where lived the first creations of the race? Will it be along the lotus-bordered Nile, where civilization was far advanced before the Garden was planted? Perhaps the hills of old Judea—Tabor or Hermon, or the plains of Esdras, or Bethlehem-Ephrata—will be the scene. Nay, not so.

There is a land beyond the seas, laying either hand upon an ocean, stretching from polar ices to the hot current of the Gulf, with bullion mountains, and embracing every clime, which has been appointed for the demonstration. Ay, not only so, but in our beloved Empire State, in its western granary, there shall come—not in earthquake-rending, not in the thunders of heaven—but gently, gently as to be scarcely audible—the first tender tokens of spirit presence. And so it was. There and then was the curtain rolled up that had ever obscured the sight of men. The world was dazed, and would not believe. It would not behold the sight. Incredulity was everywhere. Gradually must the eye become accustomed to the divine effulgence, as the rising sun pours its radiance first on the hills, then touches and over-spreads the plains, and finally glows throughout and warms the world. Many yet shade their eyes and hide away. By-and-by all will come into the light.

Now, what shall the natal day be named? Shall we call it "The Advent Day of Spiritualism"? Shall it be "The Day of Revelation"? or "The Modern Easter"? Let some artist in nomenclature devise a christening at once beautiful, descriptive and compendious.

Who shall say the world does not progress? Who deny the convincing evidence furnished by the World's Parliament of Religions at the late Chicago Exposition, which has no fellow in all the past? Conventions of the products of nature, and of the material industries of all people, it is true, had been witnessed in recent times, in London, in Paris, in New York; in old and populous cities. It was thought such gatherings could only be held where generations and centuries had perfected the arts, and wealth had concentrated its resources. But now the western wilds have been invaded. In a boyhood city on the "unsalted sea," a thousand miles from the Atlantic coast, far, far inland—where, sixty-five years ago, there were only ten families outside the fort—a city has sprung up as by the magic of Aladdin—and thither, from all the nations, centered all that art could do and all that ingenuity could achieve.

The former assemblages were material advances, only, or mainly. They told what man has done with the unyielding products of nature. They were accomplishments in the domain of physical things—combinations of power that could propel heavy machinery, or weave the slender metallic thread, or could lift the mighty trip-hammer, speed the swift locomotive, or sail the aerial car; gems that sparkle in their tremulous setting; lace that reveal a beauty more exquisite than they; shawls that Persian fingers have wrought upon for years; arts of grace, infinitesimal in delicacy, and masses of ore stupendous in weight and magnitude. The marble talked and the canvas breathed.

Now, all this, and more, much more, so much more that the former achievements cannot be mentioned in comparison. We rise to a higher plane. We leave these physical works below. We use them, but ascend above them. We admire, and wonder at what man hath done with the unbending and obstinate materials of nature. But we see that there is another and a higher world. We call the nations of the earth together on the plane of spirituality. These former deeds shall die. The wood, however curiously wrought, will decay or wear away. The iron fabrics and steel enginery will corrode; and the teeth of time, constantly plying through ages on ages, will devour the delicate tissues and the most ponderous machinery. But the plane to which we rise is permanence itself. It is the region of Spirit. It is above moth and rust. It cannot be darkened, or dimmed, or worn away. It is life everlasting. It is the dawn of that eternity we hail and welcome. Has it really dawned? Ay, indeed! That's what we are here to commemorate. We have heard the clarion notes of chancery that announce it. We have desecrated the purple streaks in the east, which prophesy that coming life, which will know no grave, no museum, no mourning, no fear, no separation.

Yes, truly, it is so. It is so, indeed. The sky is lifted. Down through the windows of heaven there pours celestial light. It increases with every year. At first, some half century ago, it seemed uncertain and glimmering. Many doubted whether it was visible at all. Some, most indeed, thought it a mere glamour. Soon the rays increased in number and brightness. Every year, every month, every week, varied the light till now there is no mortal but may, if he will, lift his eyelids, and behold the luminous floods that fill the arch and enlighten the soul. The little globe no larger than a man's hand, which Lord Bunsen saw arising in the west is already spreading over the continents. His prophecy is rapidly fulfilling.

True it is now that man is immortal. It is no longer a fancy. It is no longer an inquiry. It has ceased to be a mere belief. We have passed the realm of conjecture, of hope, of imagination, rationalization. We stand on inviolable fact. Our feet are on the rock. We feel the adamant beneath us. Knowledge is substituted for faith; hope transformed into reality; argument into demonstration. If anything is capable of being known, this is known. If there is such a thing as absolute knowledge, this is absolute knowledge. No doubt floats above us or around us. We rest in certainty. If the earth exists, then life immortal exists. The earth, the sky, the stars, the corporeal body of man, all physical things patent to the eye, the ear, the touch, the sense, are not proven to be entities by any higher or surer evidence than the continued life of the spirit is demonstrated by the accumulated proofs brought forth by Modern Spiritualism. Millions on millions attest them. All around the globe the evidences arise. Many will not look; many dare not look; many are too incredulous, many too absorbed, and many too indifferent to look. They shut their eyes with a muscular pressure. But men cannot prevent nor delay the uprise of the sun by closing their lids, and saying, "we see no signs of morn." The radiant god of day will climb the zenith, however men may veil their vision. Unbelief affects only the unbeliever. If dark to him, it is not therefore dark to others who unclose their optic shutters. We here to day, gathered from over the country, stand with our eyes open. In the olden time we have read there was a medium—the son of Beor—"whose eyes were open," and he saw what those could not whose eyes were closed, and he exclaimed, in the ecstasy of vision,

"How goodly are thy tents, oh! Jacob; and thy tabernacles, oh! Israel."

If men will not see, they need not; but those who will, may. We, like the son of Beor, are of those whose eyes are open. We behold some mysteries beyond the reach of the material sight. The roundness of the globe, the blue dome above, the mistiness of distance, do not bound our view. And among the sights we see—as surely as the World's Congress could behold the azure lake, or those majestic fabrics which Egypt or Assyria could never equal; as surely as they could see the surging crowds of humanity that thronged the parks and palaces—so surely do we see, so surely do we know, that the spirit of man can never die; that it survives the decay of its material tenement; that its conscious existence will run parallel with those endless cycles which constitute eternity. It has come to be certainly known that in the orderly processes of the Divine plan the partnership between the body and the spirit—between the material and the spiritual—is dissolved, and the body retires from the firm and enters into new business combinations; while the spirit continues, not exactly at the old stand, but in an improved and enlarged enterprise, on its own account; retaining the old stock of assets, and the prestige, good-will, and advantages of the former concern.

This fact alone, that this is the anniversary of the day when this knowledge first surely came to man, were enough to justify our jubilee, for on it hang consequences momentous as creation. It touches the whole race, past, present and to come; no one so high, so low, so rich, so poor, so strong, so weak, so young, so old, so wise, so foolish, as to be free from its power. It is universal as the air; it pervades all worlds; it is omnipresent. The palace and the shanty, the solitary wanderer and the crowded mart, the court, the grove, are equally its abode. It reigns under the torn and rimless hat as under the jeweled crown. Its influence is within the swelling bosom of beauty as under the rough breast of the miner or the mariner. Every mortal of woman born will live forever, and this demonstration comes to the weary, worrying, struggling and doubting world, through the intelligence brought by those who have preceded us—who, having lived in this sphere now live in a higher; who, in propria persona, return to mortals yet imprisoned in the flesh; unmake known their identity; reveal the habitations and the life of the spirit-world, and disclose to us our own eternal destiny.

To commemorate the tangible announcement to mankind of this knowledge, to mingle our thoughts concerning it, to exchange congratulations, and to teach those who as yet have not or will not learn this truth, have we left our homes—scattered as they are—and come together here, in this great city by the salted sea, to testify what we know, and to consecrate ourselves anew to the spread of the Gospel of Immortality. Immortality! Well may we pause to think what Immortality means: the fact—the greatest that human comprehension can take in—that one is to continue his consciousness "world without end." Every man wants to be himself, and to be nobody else. No matter how humble his condition, he would not change and become another person. Have you ever known an individual who was willing to exchange his identity for another's? That would be tantamount to annihilation; for the man would cease to exist, and become another. Every one is fond of his own property. Unless, when the spirit leaves the body it continues its own existence, retaining the same consciousness and the same qualities, it would lose its individuality, its own identity, and be somebody else. It would not be itself. This would be equivalent to a change from one being to another. One soul would go out, and another would come in. But however men might choose, exchange is impossible. The man is ever to be and continue the same man, for good or for evil, for weal or for woe, till Time shall be no more, and Eternity pursue its everlasting course.

If one would know what Spiritualism really is—its full significance—let him study—not merely peruse, but ponder, study, sentence by sentence—its "Presentation." In twenty pages, to the "World's Parliament of Religions," in October, 1893, as given by the guides of Mrs. Cora L. V. Richmond, and which will be found in the volume of her life-work, recently published. I stand by that interpretation. I see only one suggestion which, from my standpoint, I would criticize; and that is stated only so implicitly and hypothetically, as to be unobjectionable. I consider that summary or synopsis as the fullest, most condensed, comprehensive and accurate exposition of Spiritualism, its nature, philosophy, effect, purposes, accomplishment, end and aim, that has ever been produced. There is no crankiness in it; no airing of individual hobbies. Every word is golden. Without angelic aid it could not have been written. It should be printed by itself, in most attractive form, and spread world-wide, that every one may have it constantly in sight.

The true use of our Spiritual Philosophy, or religion, is to teach, not a theory, but a practice; not a mere belief, but a life. If it merely veneers a life with a belief, it is dead. Useless indeed it all is, if it does not enter the life. The life it is that tells. A man may believe he is an archangel—and there are some who almost think they are—but the reality does not conform to the belief. He may believe that the upper spheres are happy beyond description, and the lowest ones all darkness and despair; but that will not prevent his home in the lowest, if his life here fits him for those. It is by his conduct, and not by his theories, that he will gravitate to his place. Belief may influence his life here. If, as he is taught, he believes that his spirit will live after the dissolution of its connection with the body, and that its future condition, for happiness or misery, will depend upon the life he has lived here, why, then all the motives that can influence human action are at work to induce him to shun evil, and seek good. This is the benefit of Spiritualism. In all the world there should be no community so pure, so good, so true to the highest life, as those who embrace our faith. If it has not been so in the past, if it is not so in the present, it should be so in the future. That is the legitimate end which our philosophy, our religion, teaches: to influence human conduct for the best. We cannot rejoice in our knowledge if it does not make us better. Better to be ignorant and live good lives, than to be learned and live evil ones. A man's head may be an encyclopaedia, while his heart is a nest of evils. His intellect may be as pellucid as the air, but his conduct selfish and sinful.

I would rise to a higher conception than, merely, that spirits can communicate with men. The value of spirit messages, after the simple fact of their possibility, must depend upon the character of the spirit, and its source of know-

ledge. It must necessarily follow that spirits of an exalted character, and who have been long in spirit-life, and risen to higher spheres, must be able to give a larger knowledge than those who are confined to lower states. It is well authenticated that spirits, on entering the new state, disrobed of the corporeal elements, go to their own place, and to congenial company; the low to the low; the high to the high. Like seeks like, both as to condition and association. Thus it follows that contradictory messages may be received by different mediums; and yet the communicating spirits tell what they see, and all they know. A message from the Seventh Sphere may well be regarded as more comprehensive, reliable and useful, than one from the first or second; for, while the upper angels may descend through the spheres below them, the spirits of the lower spheres cannot ascend above their own, nor their vision penetrate, any more than we here can see into the spheres above us. We get our information of those spheres from the spirits that come down from them to us.

Mortals are apt to think that everything that is given from the spirit world must be accepted as true; and this is the occasion of great contrariety of view among Spiritualists on many vital questions. For instance, while no spirit in the lower spheres has ever seen Jesus, the Christ, as the spirit of a man among them, yet none in those spheres can send their vision up to see him as he is. That knowledge can only come from the loftiest range; and yet the declarations of the lower spirits are accepted and put forth by many as absolute truth. The lesson is—and a most important one it is—that our duty is not ended, nor our best condition advanced, by the mere assurance that spirits can return and communicate with men living on the earth-plane; but that we should strive after and only be content with messages from the best and the highest; and this privilege inestimable will depend upon our own condition and aspiration, as well as that of the medium consulted.

And now what need we do, as taught by spirit-messages, to gain the true life? We need not struggle, we need not fight, we need not call on our muscles for help, nor can we be aided by our biceps or extensors. We do not require to wrinkle the brow in effort to think. We need perform no tasks, nor lacerate the body with flagellations, nor starve the stomach, nor fill the soul with fear or anxiety. No St. Simeon Stylites wins a brighter crown for standing through three ten years, in hungers, thirsts, fevers and pangs, "baked in the sunshine," or "beard tagged with icy fringes," on his tall and narrow pillar. Better a cushioned divan, or an easy-chair, which permits mental concentration, than a rough and nettled seat, that distracts the thoughts by physical uneasiness. Suffering, or capacity for endurance, is not the test, nor does spiritual power come through penance. Our Father takes no pleasure in the corporeal suffering of his children. He is a Spirit, and to be worshiped in spirit and in truth. All we need is to assume and keep the proper spirit attitude; a state of passive receptivity to spirit influx; to banish, to ignore selfishness, hatred, envy, strife, ambition, and let love reign supreme. Open our souls, and let the heavenly visitants freely come. Throw open wide the windows and roll back the folding-doors. Lift high the gates of the soul and let the King of Glory in. Be calm, be undisturbed, be quiet, be still. "Wait, wait, I say, on the Lord." All around are divine influences like an enfolding atmosphere. Angelic forms, visible to some sensitive, with messages from above, are in the air about us. Give room for chance. It is in the sweetness of perfect repose that they can best perform their mission. Gently touch the rudder and turn the prow of thought aright. Thus can man grow, expand, advance, just as the flowers grow, as the roses bloom, just the lily unfolds. The mightiest thing is the easiest thing. Evince willingness, and God does the work. It is so simple that men cannot believe it; so easy they cannot accept it. "Fear ye not," said Moses to the people; "stand still and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace." Stand still, recline sweetly, hold your peace, relax effort, concentrate the thought on God, and await the incoming of influx from the Lord. No yoke so easy, no burden so light.

This solid world is, after all, the shadow world; its materiality will melt, its interests fade, its possessions disappear, and the spirit only endure, which is to live forevermore.

Is he not illogical—illogical to the last degree, even to folly, even to madness—who shall give all his time, all his efforts, all his aspirations, to the issues of a single day, and leave unattended to, uncares for, unprepared for, that period which will be no nearer its end after years counted by millions shall have elapsed? Should he not rather reverse his attentions? In all leisure moments of the day, in all wakeful moments of the night, should not our thoughts be lifted to sweet communion with the Creator, and with his spirit-world, that we may thus continually, day by day, be drawing nearer to the Divine?

Some hints have I thus prologued that will be expanded and expounded by our orators to-day. May one of the seraphim lay on their mouths a live coal from off the altar, that they may show forth their advocacy in

"Thoughts that breathe and words that burn."

Let me close with an invocation by one of the sweetest poets of all time; who, lately gone over, oft returns to manifest and to converse:

"Hallowed be thy name—Hallelulah!  
Infinite Ideality!  
Infinite Reality!  
Infinite Personality!  
Hallowed be thy name—Hallelulah!"

"We feel we are nothing—for all is Thou and in Thee; We feel we are something—that also has come from Thee;  
We know we are nothing—but Thou wilt help us to be.  
Hallowed be thy name—Hallelulah."

As the name indicates, Hall's Vegetable Sclerian Hair Renewer is a rarer of the hair, including its growth, health, youthful color and beauty. It will please you.

**Resolutions.**

Passed to spirit-life from her late residence, 8 G street, South Boston, on Friday, April 5, Mrs. ADELIA A., widow of the late Calvin Torrey, aged 72 years.

She was for many years a consistent Spiritualist, being one of the pioneers in the organization of the Ladies' Industrial Spiritual Union, at one time President, and ever active in the promotion of its interests. Memorial services were held by that organization in Dwight Hall on Thursday evening, April 18, when the following preamble and resolution were adopted:

Whereas, The earthly career that contained the immortal spirit of our much loved and valued associate, Adelia A. Torrey, having become incapable of longer containing it; Resolved, That while we deeply regret that the hand we have so often cordially clasped is powerless, and the tongue that has so often imparted sweet counsel is speechless, yet we confidently believe that her spirit still lives, and, although absent in form, that she shall in the future, as in the past, ever be benefited by her counsel and advice.

To the Editor of the Banner of Light:

At a meeting of the Good Samaritan Relief Society, held April 18, the following resolutions were adopted:

Whereas, In view of the irreparable loss we have sustained by the passing away of our friend and co-worker, Samuel Russell, and of the still greater loss sustained by his immediate family; therefore, be it

Resolved, That in the passing away of our esteemed and valued friend we have lost an earnest and sincere worker; one who was ever ready in the promotion of the cause of the oppressed, and whose highest aim was justice, truth and right.

Resolved, That we tender our sincere sympathy to the family of our dear friend, and trust that the thought of a life so nobly spent and so fittingly ended will help them to endure the burden they are so suddenly called upon to bear.

Resolved, That a copy of these resolutions be forwarded to the family and to the following newspapers: BANNER OF LIGHT, Light of Truth, and Progressive Thinker.

MRS. MARY SMITH,  
MRS. EMILY R. LUCAS, Committee.  
Cleveland, O., April 22, 1896.

**CONSUMPTION CURED.**

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all other Chronic Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, addressing, with stamp, naming this paper, W. A. NOYES, 220 Powers' Block, Rochester, N. Y.

**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 writes: "What a surprise and shock I received on reading the April 20 issue of the BANNER OF LIGHT, containing the account of the transition of Dr. Arthur Hodges, so favorably known and beloved by all who knew him for his excellent qualities, true manhood, excellent mediumship and consistent life here.

His record needs no telling o'er and o'er, for it is a record pure and spotless through all his high and holy mission in his mediumship. His is a welcome home beyond earth's turmoil and cares—and now does he rest from his labors.

He is arisen. Let us follow after the light he so purely and satisfactorily shed in the paths of the very many here."

**NEW BEDFORD.**—An investigator writes: "On Sunday, April 7, the Goodrich Family of mediums of Portland, Me., occupied the platform at Pythian Hall. A large and enthusiastic audience was present.

We cannot say too much in regard to the mediumship of this wonderful family. They gave three services on Sunday, and a circle on Saturday evening, April 6, for the benefit of the society. Their many tests were recognized, and highly pleasing to the large audience. We hope to see these remarkable mediums in our city again."

**LOWELL.**—Ed. S. Varney writes: "For the past two years Miss Blanche Brainard of 81 Chapel street, this city, has been developing as a medium of varied phases. She bids fair in a few years, if her gifts continue, to take her place among the finest instrumentalities of the spirit-world in this country.

Last evening, at Odd Fellows Hall, occurred the most notable event that has transpired for many years in spiritualistic matters in Lowell. The attraction was the public séance given by Miss Blanche Brainard, who is but fifteen years old. Mr. W. K. Hallowell presided at the piano.

The Chairman was Mr. George F. Pearson, through whose generous enterprise the meeting had been arranged. As many in the audience were skeptics or investigators, Mr. Pearson read, in opening, a short but timely essay upon 'What is Spiritualism?'

Miss Brainard was then presented to the audience. Her first control was a Miss Sinclair, who gave a beautiful dissertation upon 'Spiritual Laws.' She passed next under the influence of her spirit-guide, 'Little Helen,' an Indian maiden, who in her quaint, but keen and logical manner, answered questions concisely and admirably.

Another spirit controlling Miss Brainard gave convincing psychometric readings, several of the recipients being deeply affected by the tests they received.

Following this phenomenal phase the medium was entranced by the spirit of an actress, who gave a vividly realistic dramatic recitation.

The next controls had been in mortal life noted opera singers, and the way they sang 'Marguerite' and 'Marguerite with Variations,' was said by those present to judge to be wonderfully accurate. Still another control gave a fine illustration of French opera.

After a few tests from Miss Brainard's spirit-guides, the séance from Miss Brainard's spirit-guides, the third public séance this child-medium has given. She is doing a good work, and is destined to do a much greater."

**New York.**

**STAPLETON.**—H. Beyer, M. D., writes: "The following remarkable experience proved the fact of visiting different places, since corpse, occurred to me in the night of Feb. 11.

I was impatiently waiting for a reply to a letter, written over a week previous to Rev. J. C. Grumbine, Genevieve, Ill., whom I had never seen nor heard from. That night I dreamed that he came into my office, and introduced himself as the Rev. J. C. F. Grumbine, followed by the words, 'Here I am'—succeeded the next morning by a letter from him. His features were so deeply impressed upon me that I immediately recognized his portrait in number four, Vol. 77, of THE BANNER, before I had read the heading or the name. As these facts evince great psychical power on the part of the reverend gentleman, I would recommend him to all seeking information and instruction in psychical science."

**BUFFALO.**—C. Hagen writes: "On the 20th day of April my wife went to Mr. A. Campbell for a sitting. She does not understand much English, but when Mr. Campbell was controlled, she understood enough from Alice, his guide, that her children were present, and she would get forget-me-nots on her picture." After Alice had left Mr. Campbell, and he became himself again, he opened the slates and found there was nothing on them. He opened the slates after awhile, for the second time, and said that he did not think that Mrs. Hagen would get anything, but she insisted upon sitting for a picture, as Alice had told her she would get one. After the slates were fixed up again and placed upon the table, the medium and Mrs. Hagen touched them with their hands, the little paint-point on the slates commenced to shake, and then Mr. Campbell knew that painting was going on. Ten minutes later he opened the slates and found a splendid landscape, with a wreath of forget-me-nots on the porcelain slate, and a communication in the German language, written in Gothic letters, from our daughter to Mrs. Hagen; and on the other slate was also a German message written in Gothic letters, from our son in spirit-life, to our daughter Margareth.

Now everybody knows that Mr. Campbell cannot read or write German, and I think this is a wonderful sign of progress in his mediumship."

**Ontario, Canada.**

**TORONTO.**—J. J. Oakeshot writes: "This beautiful but Orthodox and conservative Canadian city has been somewhat aroused from its lethargy and dogmatism by the appearance in our midst of Mrs. Virginia Barrett, spiritual medium of Indianapolis, Ind., whose eloquent lectures and marvelous psychometric readings have been listened to by very attentive audiences.

Her meetings have been fairly attended, and there has been much interest excited in the subject of Spiritualism. Her audiences have been composed of people of all denominations, and many who previous to Mrs. Barrett's visit would shrink with horror at the very name of Spiritualism are now among our most earnest seekers.

Having no regularly organized spiritual society, Toronto has a peculiarly difficult community to deal with. There is, however, a strong undercurrent of Spiritualism, which, like a fire smoldering under a heap of stubble, only requires the necessary vent to cause it to burst forth and illuminate the whole city.

In every church of this truly Orthodox place are to be found numbers of believers in spirit-return, so that could we but get more mediums here inspired by the same earnest desire for the good of humanity that actuates Mrs. Barrett, we might hope to accomplish much for our great philosophy.

There is a grand opening for a good medium here, but the inhabitants generally are so ignorant of Spiritualism that nothing but the phenomena will arouse people from their lethargy."

**Vermont.**

**WEST FLETCHER.**—"G. R. G." writes: "Lucius Colburn, who has been to the State of Wyoming, filling a three months' engagement among the Spiritualists there, doing quite a work in Cheyenne, has returned, and his many

friends throughout the State will be glad to welcome him back again.

His first work, after his return, commencing Sunday, April 21, to a fair-sized audience, also held circles at the different Spiritualist homes. His next engagement is in Cambridge, and from there he goes to Barre, to speak for the society which he was so largely instrumental in building up. He also will deliver an address for the soldiers on Memorial Day, at that place.

A part of June and July his work will be in Troy, and, as usual, he will be at Queen City Park during most of the season; he will also give three lectures at Sunapee Lake. Thus he continues busy in the noble cause of Spiritualism."

**Pennsylvania.**

**ERIE.**—Sidney Kelsey writes: "The two spiritualistic societies of this city having been recently consolidated, under the name of the 'First Spiritual Society,' the Cause has received a fresh impetus in consequence of such action, and beneficial effects are already noticeable.

Able talent has been and will continue to be secured.

During the month of April Prof. E. W. Sprague of Jamestown, N. Y., has, and is still administering to the wishes and necessities of the society. He is well liked, and both himself and guides evince tact and skill in the presentation of lectures, and the conduct of tests.

On Sunday, the 21st inst., Mr. S.'s theme for discussion was, 'Christian Burials versus Cremation.' A marked interest was brought out, and strict attention paid throughout to the discussion of this important subject. A number of fine tests closed the exercises of the morning hour, all of which were pertinent and significant.

In the evening of the same day the same speaker was listened to by a large audience upon the theme, 'The Teachings of the Evangelical Church, So-Called, as Compared with Modern Spiritualism.' This subject was also ably handled, and the same interest manifested throughout. A large number of tests followed the lecture, all of which were recognized.

An election of officers followed at the conclusion of the exercises, with the following result: President, Clark M. Cole; 1st Vice-President, G. W. Evans; 2d Vice-President, A. T. Marsh; Recording Secretary, L. Kizer; Corresponding Secretary, T. R. Watson; Treasurer, W. H. Harlow; Trustees, W. C. Hubbell, E. D. Ziegler, Dr. I. T. Greenfield."

**New Hampshire.**

**MANCHESTER.**—"A. B." writes: "We had Miss Abby A. Judson with us Sunday, April 21. She was greeted by a large audience, which she held in closest attention.

Her name drew in a great many outsiders, and the truths of our glorious system were given so kindly and so fairly that all, whether Spiritualists or not, were deeply interested.

Her subject was 'Universal Philosophy.' The lecture was able, instructive and inspiring."

Leading medical authorities endorse Ayer's Sarsaparilla as the best blood medicine.

**Passed to Spirit-Life.**

From Three Rivers, Mass., Feb. 15, at the home of her daughter, Mrs. Ella Tolbert, Mrs. SARAH TURNER, aged 63 years.

The remains were brought to Moretown, Vt., and the funeral was held at the home of her daughter, Mrs. Frank Johnson. She had been a Spiritualist for many years. Five daughters and three sons mourn the earthly presence of a good mother. Funeral attended by the writer.

From Forrest Dale, Vt., March 18, MAMIE GORLY, daughter of Mr. and Mrs. Edgar McCullum, aged 22 years.

She was a young lady of great musical talent, and dearly beloved by all who knew her. She was always ready to assist, and her loving presence and valuable music will be greatly missed.

There was a large delegation of young people at the funeral. Beautiful and rare flowers adorned the casket. The funeral company of which she was a member presented a pillow of great beauty. The funeral was held in the Methodist church, the audience filling the entire house.

May the sad family find comfort and consolation in spirit-communication, of which they are firm believers. The writer gave such comfort as spirits bring at the funeral.

From Montpelier, Vt., March 31, Mr. EMORY SHUMWAY, aged 71 years.

He was a firm and consistent Spiritualist. Although an invalid for several years, he was a constant reader of THE BANNER, until becoming so weak he could not read; then he waited patiently for the arrival of THE BANNER, when his good wife would read of angel ministry, and he was comforted.

It was his request that Spiritualists should conduct the funeral, and his desire was carried out in every particular. His good wife with spirit help, and her husband, Mr. H. M. ministering angels give her comfort and strength.

Funeral services by the writer.

MRS. ARBIE W. CROSSETT.

From her home in Swansea, Mass., Friday, April 19, Mrs. LOVANA PIERCE CHACE, daughter of the late Sylvanus Lovan and widow of Mason Chace, aged 72 years 1 month and 2 days.

Mrs. Chace left three devoted sons, who, with their wives and grandchildren, as well as a large circle of friends, will mourn her loss. Although a pronounced Spiritualist, there were gathered at her funeral people of all beliefs, who revere her as the loving, tender friend and worker for humanity. She was a home woman, yet her influence, as one who believed and lived Spiritualism, was felt by all who knew her.

She had taken the BANNER OF LIGHT for over thirty years—having preserved the most of them; and while consciousness lasted would call for it, always asking for the invocation first and then for the spirit-messages to be read to her.

Rev. Mr. Miller, an old-time friend of the deceased, and a Baptist clergyman, took part in the services, which were conducted by Dr. F. H. Roscoe of Providence, R. I., assisted by Mrs. Carrie E. S. Twing of Westfield, N. Y.

The services were greatly enjoyed by the large audience present, and especially by the clergyman, who declared himself in touch with all truths so uplifting in their nature.

F. H. ROSCOE.  
CARRIE E. S. TWING.

From Ohio, Kansas, April 18, CHARLES HOBSON, aged 75 years 2 months and 18 days.

He was a firm believer in Spiritualism twenty-two years, and took THE BANNER a number of years; was always eager to read it. He was an honest, upright man, and earnest in the advocacy of the Cause he espoused. He leaves a wife and seven children—all firm believers in Spiritualism. He was a kind husband and father, whose physical presence will be sadly missed, not only by his family but by a large circle of friends and acquaintances.

A. M. EVANS.

From Wilson, Niagara Co., N. Y., Feb. 28, 1895, Mrs. A. E. NELLIS.

For more than forty of her seventy-seven years she had been an earnest, outspoken Spiritualist. A natural nurse and healer, she was ever seeking to relieve suffering.

She seemed ever upborne by her comrades in the communion with the disembodied, and her unwavering confidence in the unseen guidance. Her presence, and cheery spirit, and helpfulness, will be sadly missed by many whom she has benefited.

LUCIADA B. CHANDLER.

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

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## 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?

## Spiritual Phenomena.

## Mr. Striker's Remarkable Tests.

To the Editor of the Banner of Light:

In justice to Mr. Augustus Striker, the medium, of 347 Fifth Avenue, who has just returned to New York from California and other Western points, and for the sake of spiritual truth and truth-seekers, I feel it a duty and privilege to testify to the following unimpeachable evidence of spirit-return. My circulation among fellow Spiritualists in private and in public has convinced me that the most suspicious skeptics in the world are Spiritualists themselves, either for the reason that they are temperamentally so disposed to be, or because they have had so much experience in their unfortunate association with many who have adopted mediumship for a living, without regard to a conscientious practice of the principles of common justice. But I can assure the reader that it was utterly impossible for the medium in this instance to have procured the definite private particulars from any one else to whom they were previously communicated by me or any one else, and therein consists the value of the evidence.

On Sunday afternoon, April 14, at Carnegie Hall, Mr. Striker was invited to the platform, and proceeded to give numerous statements, in his naturally nervous manner, and while pacing the floor, suddenly turned toward the writer and remarked that a female spirit presented herself to him, showed him the letter "M," and said she came for me, or my next neighbor. She also presented the letters "J. T. P." Then he felt carried to a home, away from the city, and in the front he seemed to see a "big tree," and on the "left" of the house a "conservatory" of flowers. As he entered the house he seemed to turn immediately to the "left hand," and in the room he heard "music." He also observed a clinging "vine" or flower in the "front yard," and the spirit also showed him the words "Lewis street," and three figures, "22," (the last one not clearly seen for a moment, but very soon declared to be a 1, making the complete number 221.) Next he saw a "thorn," and after it a "rose." All this he did not understand, and asked if they were understood by us, when I acknowledged the facts, as follows:

The "M" was the first initial of an only and beloved sister, beside whose death-bed I stenographed her most convincing vision of the spirit world as she described it. The "J. T. P." are the correct initials of her husband, now living in Virginia. The house he occupies (which I had the pleasure of presenting him last summer) has in its front yard a noble "tree," which I much admired, also a clinging "vine" and flower around a frame-work near the porch. Adjoining on the "left" is a large plot of ground growing an abundance of "flowers," much under glass. As you enter the house there is a parlor on the immediate "left," in which a niece, a skillful pianist, is often playing her "music." The name of the street is "Lewis," and the number of the house is "221." The explanation of the "thorn" and "rose" in conjunction is, they form the name of the burial place outside the town, in which is buried the body of the sister, and others of the family—"Thornrose Cemetery."

Again, on Wednesday evening, April 17, at a meeting of the New York Psychical Society, Mr. Striker, while giving many excellent tests to others, turned, and remarked to me, "there is the year 1888 given to me for you." This was the year in which the aforesaid sister entered spirit-life.

As a natural precautionary measure for prevention of the after-acceptance of the above-named data, I must say, of course, that since I have detailed them here, their resurrection in future by some other medium, in the absence of additional private and unrecorded or unspoken particulars, cannot be considered evidential of their spiritual origin, but as now first given by Mr. Striker on the above occasions, they afford a striking proof of spirit observation and impression, which no amount of skepticism can disprove. J. F. SNIPES.

(From the New York Sun, March 17, 1895.)

## Body-Snatchers Saved Him.

THE GREWSOME EXPERIENCE OF A MAN NOW LIVING IN MISSOURI.

From the Kansas City Journal.

To be buried alive while sorrowing friends are standing about the open grave, and then come to life in a dissecting-room, is the actual experience of George Hayward, an Independent jeweler. Although years have elapsed since he was lowered gently into his grave, the memory of the moment when the undertaker screwed down the lid of his coffin, shutting out the sunlight, and the sensation he felt as he was lowered into the grave, while a funeral dirge was being chanted by the village choir, still remains to him as a horrible dream. He was conscious from the time he was pronounced dead until he was snatched from the grave by the medical fraternity and laid on the dissecting table in the "interest of science."

Mr. Hayward still retains the grim recollection of hearing the damp earth falling on the coffin lid, a mournful accompaniment to the sobs of relatives. He was unable to help himself make a sign, and, knowing this, his agony was at times intense. His greatest agony of mind occurred when the sexton rounded up his grave on top and the sound of receding footsteps smote his ear. Mr. Hayward says that at this moment he fell into the dreamy sensation peculiar to a drowning man. How long he remained in that condition he does not know, but his sense of living again came over him when he heard a scraping on his coffin-lid some little time after he had been buried.

Mr. Hayward is a man sixty-nine years of age. For years he has been in the jewelry business at Independence, and at present conducts a shop on South Main street. He has the belief that many people are buried alive, and his own experience has a tendency to confirm this belief. To a Journal representative Mr. Hayward yesterday related this burial and resurrection with the unconcern of a man who does not fear death.

"It was in Marshville, England, county Gloucestershire, where I was buried," said Mr. Hayward very grimly. "My father had a large family of boys, and he raised us all on the farm near the village. I was quite young, and it was my chief delight to go to the fields with my older brothers. In those days the farmhouses were surrounded with big yards filled with straw. This straw was allowed to rot, and in the fall of the year it was loaded on to wagons and carted to the fields as a fertilizer. It was a bright morning when we started for the fields, and I ran ahead of the horses. The horses in England are not driven with reins, but they follow the command of the voice. After reaching the field, the pitching of the straw commenced. The men used hop picks, which are fashioned somewhat after a heavy pitchfork. While standing near one of the hands, by accident I was struck on the head with one of the picks. It penetrated my skull, and at the time made me feel faint and dizzy. My injury was not considered seri-

ous. After returning to the house I was sent into the cellar, and, much to my surprise, I could see in the dark as well as in the light. After coming from the cellar my strength failed me, and I was soon bedfast. Two doctors were called. One of them insisted that my condition was due to the blow on the head, the other that I had pleurisy. At any rate two weeks elapsed, and my eyes closed in supposed death.

"It was death as far as my relatives were concerned. Yet I was painfully conscious of every movement going on around me. My eyes were half closed, and as I was laid out I heard my elder brother, John, walk into the house. I saw him approach the cot with tears in his eyes, and sympathizing friends consoled him by asking him to dry his tears. 'He is gone,' they said, and other similar expressions were used around the bier. Well-known faces would peer down at me as I lay with my eyes half closed. Tears rained on my face as the burial shroud was wrapped around my body. As soon as the undertaker arrived I knew that I was to be buried alive. Try as I would, nothing could break the spell which bound me. Every action and every word spoken are as distinct to my mind now as then.

"Well, the time for the funeral arrived, and the service was preached over my living but rigid body. The undertaker approached and the lid of my little prison-house was fastened down. Life seemed all but gone when this took place; but, as I started, no effort of mine could break the spell. The coffin was shoved into the wagon, and the trundling of the vehicle sounded in my ears. I was painfully conscious of the fact that I was soon to be lowered into my grave. Strange as it may seem, at times I did not feel fear at my impending fate. The coffin was taken out of the wagon and lowered into the grave. In those days boxes were not used as a receptacle for the coffin. The clouds of earth fell heavy on the lid of the casket. There I was being entombed alive, unable to speak or stay the hands of my friends. My effort to move proved futile, and the close air of the coffin seemed stifling to me. Suddenly the shoveling ceased, and the silence of the tomb was complete. I did not seem to have the faintest idea of my position. All I remember is that the grave is a lonely place, and the silence of the tomb was horribly oppressive. A dreamy sensation came over me, and a sense of suffocation became apparent. My whole system was paralyzed; were it otherwise my struggles would have been desperate.

"How long I remained in this condition I do not know. The first sense of returning life came over me when I heard the scraping of a spade on my coffin lid. I felt myself raised and borne away. I was taken out of my coffin, not to my home, but to a dissecting-room. I beheld the doctors who had waited on me at my home, dressed in long white aprons. In their hands they had knives. Through my half-closed eyes I saw them engaged in a dispute. They were trying to decide how to cut me up. One argued one way, while the other doctor took another view of the matter. All this I witnessed through my half-open eyes. My sense of hearing was remarkably acute. Both approached the table and opened my mouth to take out my tongue, when, by superhuman effort, my eyelids were slightly raised. The next thing I heard was:

"Look out, you fool, he is alive!"  
"He is dead," rejoined the other doctor.  
"See, he opens his eyes!" continued the first doctor. The other physician let his knife drop, and a short time after that I commenced to recover rapidly. Instead of cutting me up they took me home. There was great rejoicing among my relatives. I owed my life to the doctors' dispute as to what ailed me during my illness. I suppose I was kept alive for some purpose," continued Mr. Hayward, as he finished his gruesome tale, "for I am the father of ten children."

Mr. Hayward has been a resident of Independence for some years, and is highly thought of as a citizen. He is a member of the Latter Day Saints' Church.

## Third Anniversary.

To the Editor of the Banner of Light:

Saturday evening, April 20, the Advance Spiritual Conference of Brooklyn, N. Y., celebrated its third anniversary in the hall, 102 Court street.

Mr. H. L. Whitney, President, opened the meeting by explaining the significance of the occasion and the meaning of the name, and reading a copy of the address which had been delivered by Mrs. Helen M. Walton, and had been adopted as the foundation principles of the organization at its inauguration, in the parlors of Mrs. Emily Ruggles. Tuesday evening, April 19, 1892, the following being a condensed statement:

"Fellow-workers and aids in the Cause of Spiritual Science, we have convened to form ourselves into a band of earnest and persistent helpers to advance the cause of truth and spirit-return; to prove its helpfulness in all things relating to human progress, and to always be ready to give reasons for the hope that is in us, and to forward the Spiritual Philosophy."

We believe in the necessity of the phenomena, and their usefulness as a foundation for the higher realms of knowledge yet to be opened to the human race. Spiritualism is yet in its infancy, but has already shaken the very pillars of the Church, and has accomplished wonders in breaking up superstition, credulity and ignorance, and producing a new race of thinkers who will not be deceived. It has effected religious freedom, and civil release from many bondage, such as centuries of controversy might not have obtained, particularly as regards woman, criminals and slaves.

We hereby unite ourselves as a class, or school, for the development of that which is best in us, and to obtain the higher gifts of teaching, speaking and prophecy; helping each other, and looking to our bands of spirits to give us counsel to stand before our heavers and give out satisfactorily our thought, inspiration or messages, prose or verse."

The speaker of the evening, Prof. J. F. Hartmann, was then introduced. As usual he gave us something original to think about in his thoughtful lecture. He spoke in high commendation of the statement of principles put forward by the Advance Conference—considering it to be concise, comprehensive and direct, dealing with what can be known and verified. Spiritualism, he said, rejects all authority save one's own convictions as derived from experience, investigation or experiment—leaving every one free to change or develop his opinions as he will.

Spiritualism educates clairvoyant mediums in physiology, pathology and anatomy, by means of direct observation of the physical organs inside of moving, living bodies.

It enables them to heal disease by supplying the depleted magnetic forces on which health chiefly depends. It reveals, as a cause of disease, that wicked, unhappy spirits, by their presence with us, induce disease.

It enables mediums to teach, release or drive away, as each case may require, these detrimental influences, and thus effect cures where no other method can succeed. It saves life and property from destruction, by means of timely warnings.

Human progress makes us interested in prison reform. Mediumship, by giving timely warnings, will prevent crimes from being committed, and then of course there will be fewer criminals to punish.

Many persons, probably, are annually buried alive by mistake while in a cataleptic trance, yet none would be if proper mediums were consulted before funerals are proceeded with.

Mrs. Emily Ruggles, the Secretary of the society, was next called for; she related the history of the organization, in its varied phases and experiences, from its original small beginning to its present strength.

The last members were then called for. Mr. Viscount Moore gave many fine readings and striking tests. Last of all, Mrs. Lizzie Kelley Hartmann, of 99 Lexington Avenue, entertained the audience with her wonderful platform tests.

Music interspersed the varied program of this most enjoyable and long to be remembered occasion. E. B. R.

## DUTY OF LAYMEN.

To the Editor of the Banner of Light:

FROM recent developments made through Mrs. M. E. Cadwallader of Philadelphia, who is gratuitously devoting much time to the missionary work for the National Spiritualists' Association, as seen in the BANNER OF LIGHT and other papers, it is evident that Spiritualists as a sect are giving very little attention to the material side of their grand philosophy, even in Boston, which is claimed to be the "hub of the universe," and the centre from whence emanates all that is new and excellent in spiritual phenomena. Mrs. Cadwallader discovered that they were resting in fancied security, while the legislators of the State were in session within sound of thousands of voices from the ten or fifteen spiritual places of worship, enacting subsidiary laws, which if carried into effect are sure to result in destroying the occupation of thousands of honest spiritual mediums in that State, and the practice of hundreds of good magnetic healers.

The surprise to me is, that the Spiritualists of Massachusetts, who above all others are sitting under the very droppings of the sanctuary, and are usually alive to all that interests them, should be careless or indifferent to anything that so vitally affects their religion and their rights.

But the Spiritualists of Massachusetts are not the only ones who are careless or indifferent to the necessity of defending and protecting the teachings of this new religion, nor are I those living in that State by any means delinquent. With the faithful and ever present "old BANNER OF LIGHT" in the lead, there are many hard workers constantly in the field. But, as Mrs. Cadwallader discovered through her interviews with members of the Legislature, and counsel employed to secure the passage of these obnoxious laws, that it was for the want of proper organization—a concert of action on the part of Spiritualists to protect themselves from damaging legislation.

The same may be said in other States. And until Spiritualists realize the importance of concerted action of organization, we may always expect the enemy to resort to this, the only legal weapon left to them to prevent the spread of Spiritual Philosophy.

Through some false conception or prejudice, many teachers and leaders in Spiritualism object to the term religion being used in connection with Spiritual Philosophy; and from this cause much of the legal persecution arises. Such was the influence of the clergy, when many of our moral laws were enacted, that anything that had church or religion incorporated into it went; and any sentiment not consistent with the theology of those times was excluded.

If we had a few more earnest, persistent laborers like Mrs. Cadwallader in the field, we should very soon be relieved of these petty persecutions, so frequently springing up among sectarian legislators, sometimes through honest conviction, sometimes through a desire for notoriety, but generally through ignorance. When the latter cause is the incentive, prudent missionary work is all that is necessary to enlighten the public and place Spiritualism upon an equal basis before the law with other religious denominations.

From Webster's definition of religion, there seems no logical reason why Spiritualists should desire to exclude the word from their vocabulary, or deny its application to their teachings. It is on this account that the principal legal objections are raised. As we sacrifice no principle by adopting the phraseology used by other sects, why not incorporate it into all of our legal documents?

While the National Spiritualists' Association is doing much missionary work through the efforts of its officers, it has set a good example to all local societies in securing the services of so efficient and conscientious a laborer as Mrs. Cadwallader, and one that should be followed by all, until we have so far systematized our plans for successfully carrying forward the great work in which we have embarked, as well as devoting all practical means for the education and enlightenment of those immediately around us.

Our spiritual papers are enlightening their best to spread abroad the great truths in our philosophy. But it belongs to the laity to provide the ways and means to reach the public, and to protect our rights in promulgating what is to all liberal minds so necessary—justice, liberty and brotherly love. E. W. GOULD.

St. Louis, Mo., April, 1895.

## Punch and the Doctors.

Our old friend Punch (says an exchange) very properly rebukes the callousness of those who try to give a scientific edge for cruelty. It looks as though the theory of Descartes that animals are "Machines" still dominates the minds of many. This is the "Dangerous Doctrine" to which Punch thus objects:

"That animals feel little pain, Science suggests—with scanty proof. Shall the humane then lift in vain Their voice in animal's behalf? It is a pleasant thing to think That we are like the fish we hook; Feel little pain—although they shrink; But does our science know its book? The poor cramped cod, the wallowed mope, Can't tell us that they rather like it: The dog smiles not as a joke When harsh Bill Sykes will kick or strike it. Man is an animal after all, And if his faith is absolute That pain hurts not the animal, He'll very soon become a brute!"

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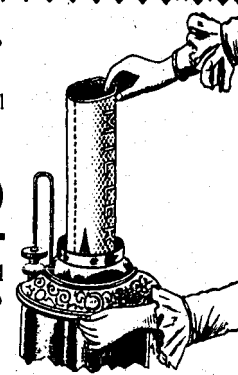
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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the widest range of opinion, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

BOSTON, SATURDAY, MAY 4, 1895.

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Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

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

## New Trial Subscriptions!

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

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

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

## Is Rev. Heber Newton a Spiritualist?

So it would seem, if his language has any significance, as reported in the daily press.

We have referred to him before. He is the rector of All Soul's Church in Madison Avenue, New York City. The Sunday after Easter he preached a sermon (that is to be followed by other sermons from him) which is destined to create a great stir in the Protestant Episcopal Church, to which he still belongs. He openly rejected the creedal doctrine of the resurrection of Jesus as taught by religious orthodoxy, and for it substituted a different belief. As generally professed, he said the whole real significance of the record is thrown away; the resurrection becomes "a wholly exceptional marvel," of no typical value according to the theory of the Disciples and of the Church that the risen body of Christ was "the very body of flesh and bones which was laid away in the tomb after the crucifixion." His contention is that it was essentially a spiritual body. To carry out his theory, the body of Jesus was always a spiritual body, though apparently material.

"The general tenor of the descriptions of the appearance of Jesus," said Rev. Dr. Newton, "is that of a body wholly differing in its powers from the body which we now know. Our bodies cannot appear and disappear at will. They cannot pass through closed doors. There is evidently here a manifestation of the existence on an entirely different plane from that on which we are now living," and, he added, "these descriptions correspond exactly to what we learn from all mystic experiences of the new life, in which the spiritual body is the only body." He interpreted the resurrection, therefore, as the revelation and demonstration that "the dead are not always far from us, that they may commune with us, and we with them."

This, of course, is Spiritualism. Dr. Newton said further, in explanation of "the apparent physical nature of the organization of the arisen Jesus," that "all occult experience confirms the belief that the spirits of the dead can at times manifest themselves in what are to us material forms, visible, audible and tangible." And that is an acknowledgment of his belief in Spiritualism.

Dr. Newton makes no attempt to reconcile this theory with either the letter of the gospel records or the doctrine of the Church. On the contrary, he frankly acknowledges that it conflicts with both. His unequivocal language (as reported in the public prints) is: "I cannot accept the testimony of the disciples." Nor does he shrink from declaring that his understanding of the matter is differing from that of the Church, though that is plain. He regards the incident of doubting Thomas's refusal to believe in the resurrection without physical proof as of no value as conclusive evidence. "We must remember," he says, "the possibility of Thomas misunderstanding whatever words were spoken in such a moment, and of his misreporting them." He considers him a merely human and fallible witness, and says that "the moment the idea of an absolutely infallible record is abandoned, we can no longer pin our faith to any mere statement that stands by itself, and that is contradicted by the general tenor of the record." And this tenor compels him to infer that the disciples

were wholly ignorant of the real significance of both the mission and the resurrection of Jesus. In fact, Jesus himself told them they were thus ignorant; that only hereafter would they know him as he was.

The view he takes, namely, that not only was the appearance of Jesus after the resurrection a spiritual body, but that it was always a spiritual body in essence, and not physical merely, as it appeared to those around him to be, solves for Dr. Newton fundamental religious doubts that had long disturbed his thought. In beginning his discourse, he said to his hearers: "I have had my doubts, as you have had; but they have given place to a strong conviction, into which I would help you." The difficulties raised by the heretic of the same church, Rev. Edward McQueary, in regard to the gospel story of the incarnation, are all dissipated by this belief as advanced by Dr. Newton. It makes the birth of Jesus a spiritual instead of a physical birth, separating it entirely from a physical phenomenon. This Dr. Newton proposes to treat in a subsequent sermon. All is opposed to the belief in a physical appearance. It asserts the fact of spiritual manifestation, of spiritual materialization. Herein Dr. Newton seems a Spiritualist outright. Now we shall see what Bishop Potter will do to discipline him for heresy. The belief is bound to stir the church to its centre.

## A Close Summing-Up

Of the stock criticisms on Woman Suffrage was made in a recent speech in the Maine Legislature by the Hon. Stanley Plummer of Dexter, wherein he completely met the objections advanced against the measure, and exposed the fallacy of them one by one. Now, said he, that limited suffrage for women has been tried in some form in twenty-two States, and full suffrage in two or three, appeal is made with confidence from untold theory to actual experience. We know now that equal suffrage is not only abstractly right, but practically beneficial; that the closing years of the nineteenth century are the time, and the United States of America is the place, to demonstrate the equity and the wisdom of enfranchising the better half of the human race. Even the more intelligent opponents of equal suffrage admit that it is in line with the enlightenment and progress of the race, and sure to come sooner or later. What are the objections urged to the enfranchisement of women? That the majority of women do not want suffrage is the first objection. This is an easier statement to make than to prove. More than fifty thousand Massachusetts women have petitioned for it. For years the women of Wyoming have voted.

In the last important election in Colorado, the women cast more votes than the men, polling ninety per cent. of their registered vote, while the men polled eighty per cent. But if the statement that they do not want the vote is true, it does not follow that those of them who do wish to vote should be denied the right. A majority of the Russian serfs did not petition the Czar Alexander for emancipation, even if any of them did; but no one thought to emancipate them because one person is indifferent to her political rights and corresponding duty in a certain direction, is a poor reason for denying them to another person who is alive to hers, and sees the necessity of these rights for her protection and development. In some communities a majority of men are, and continue to be, so indifferent to their suffrage right that they almost never exercise it; but that fact has never been brought forward as a reason why those who do appreciate it should be deprived of it, though they well might be for a season as a proper discipline. Another objection is made that but a few of the good women will vote, and all of the bad ones. Experience contradicts the statement. The proportion of bad women to good is much smaller than that of bad men to good ones.

General observation shows this to be true, and the penitentiaries of the country hold eleven times as many men as women. Since, too, as large a proportion of all the women of Wyoming vote as of all the men, it follows that vastly more good women than bad ones vote, and even more good women than good men.

It is further objected that women will vote as their husbands do, and the vote will only be doubled instead of changed. If this were true, it would effectually dispose of that other objection that the enfranchisement of women will cause family broils. The objection, too, will not apply to those women who do not have husbands. On questions affecting the family and home, unless the husbands voted right the wives would be very apt to be independent voters, and especially to demand candidates of good character and high moral qualities.

All the testimony from Wyoming, in fact, agrees that woman's enfranchisement resulted in greater care in all parties in selecting candidates whose personal habits were correct and characters above reproach. The husband may be lax in such matters, but the wife will not vote for a man who is known to be personally bad. And if he is bad with her intuitive perceptions she is sure to know it. This is one of the substantial advantages to be derived from woman's enfranchisement.

Another objection is that women are already represented at the ballot-box by their husbands. But who will represent the seventy thousand surplus women of Massachusetts who have no husbands and never can have? Besides, men represent business and material interests especially—their own tastes, interests and occupations. Matters of morality, refinement and sentiment can best be represented by the women who excel in these qualities, and who can so well represent the home as the home makers.

Again, it is objected that women voting will lose the respect and courtesy of man—an absurd claim, for they will then command vastly more consideration and respect, because there is nothing in this world that commands respect like power, and the elective franchise confers power and makes the person endowed with it a sovereign, one of the sovereign people. The idiots, criminals, paupers, and unnaturalized foreigners do not command more respect because they cannot vote. Then why should woman, when taken out of such classification so far as her political rights are concerned and invested with the power of the ballot, command less? Another objection is that we have too many voters now. That is always the cry of an aristocratic oligarchy, jealous of its special privileges and anxious to retain the advantages which it holds under the crystallized custom and habit, which is the common law. But the statute law has been more and more invoked to replace the common law and enlarge the rights and privileges of the many as against the few. Revolutions never turn backward. A right or privilege once granted to a class cannot be easily and peaceably taken away. Having granted the right of suffrage to poor and ignorant white men just escaped from the repressing conditions of European oligarchies and monarchies, with what grace can we hesitate to entrust the ballot to such of our mothers, wives, sisters and daughters, as are capable of meeting any test of education or intelligence, which would not be a bar to our own exercise of the elective franchise?

It is further objected that they do not know enough to vote. The well-educated women now greatly exceed in number the well-educated men, and the disproportion is fast increasing. They more rarely muddle their brains with strong drink and tobacco, and they surpass the average man in morality, conscience, character and obedience to law. Then why should they not have an equal voice in making the law?

But says another objector, it will contaminate them to vote. If the exercise of the elective franchise is necessarily contaminat-

ing, good men should be relieved from duty and disfranchised. But nobody in his senses would propose this. The world must go forward to the twentieth century, not backward to the sixteenth.

Again, it is said that woman suffrage is contrary to the Bible. This is not so. Even the old Jewish scripture does not command the subjection of women. It recognizes their equal rights and dignity. Nowhere does the founder of Christianity put a badge of inferiority upon woman. There has not been a wrong righted during the progress of the world's enlightenment that its reformers did not find as his chief buttress some pretended or assumed authority of the Bible. If it were as bad as many of its self-constituted champions and expounders pretend, then let the book go, for justice is an attribute of the Almighty.

Being driven from every outpost of objection, the obstinate opponents of the enfranchisement of woman set up the war cry that women should not vote because they cannot fight as soldiers. They forget the Deborahs and Joans of Arc of history. If, however, this assumption were enforced without regard to sex, it would disfranchise more than half the voting men of the nation. Besides, something more than fighting is required of citizens in time of war. Cooks and nurses are needed; the productive industries of the country must be kept up; the patriotic ardor and enthusiasm of the people must not be allowed to die out, and woman, with her high moral qualities, attachment to home and love of country, contributes her full share to this, and is never the first to surrender. Lucy Stone said: "Some woman perils her life for her country every time a soldier is born. Day and night she does picket duty by his cradle. For years she is his quartermaster and gathers his rations; and then when he becomes a man and a voter, shall he say to his mother, 'if you want to vote you must first kill somebody'?"

Voting requires intelligence, conscience, patriotism, with which women are abundantly endowed, not muscle. The enfranchisement of woman is no less a natural right than that of man. No argument in favor of one is not equally strong for the other. In demanding equal suffrage for women we stand squarely on the Declaration of Independence.

That immortal document declares that "governments derive their just powers from the consent of the governed." Are not women governed? Taxation without representation is tyranny. Are not women taxed? The women of Massachusetts alone pay more than two million dollars of taxes every year. Women property-holders all over the country submit year after year to whatever tax levy for general, municipal, county and State expenses man may vote for, themselves powerless to record their opinion on the question, although the vote may have been carried by their own stablemen and man-servants. No more flagrant injustice than this inflicts the Declaration of Independence, and drove the patriots of 1776 into rebellion against Great Britain. "Political power inheres in the people." Are not women people? Indeed, they are half of all the people, and in some States more than half. The cause of woman's enfranchisement counts among its friends the greatest poets, writers, orators, preachers, scholars, scientists, philanthropists, statesmen, and seers of our time, and most of the choicest spirits of the country. The elective franchise is necessary to the full and complete development of the highest type of womanhood. We wrong society and the State by depriving them of woman's quick intelligence, moral power, and intuitive perception of right principles, and worthy candidates for office, in the voting body.

## Mrs. Bliss at the Temple.

Materialization was well demonstrated in the First Spiritual Temple, Exeter and Newbury streets, Boston, last Sunday morning, April 28. The audience was large, and made up of as fine a class of people as ever assembled in any place of worship in this city. They were orderly, attentive, and seemingly desirous to learn the truth of the subject under consideration. The conditions were very harmonious, and the results manifestly successful and convincing. The medium was Mrs. C. B. Bliss, and her work on this occasion was in the same line which has marked her career for a long time.

M. S. Ayer, President of the First Spiritual Society, presided, and explained the several phases of materialization, taking first transfiguration; the second was personation, which was transfiguration in another form, and then materialization, which is the phase Mrs. Bliss essays to present. Mr. Ayer said there are over sixty different forms of proof of the truth of Spiritualism, all of which are worthy of investigation.

Mrs. Bliss was then introduced, and was cordially received. She was dressed in plain black, no ornaments other than a bunch of flowers being displayed. She entered the cabinet, very soon after making her appearance on the platform.

The audience, led by Miss Hattie M. Dodge, sang, "Shall We Meet Beyond the River?" during the singing of which a spirit clothed as a bride made its appearance in the centre of the drawn curtains of the cabinet. This spirit was tall and thin in stature and features, very unlike the medium. After this, came a full-bearded man who looked much like a rabbi, but no names were given to identify either of the two forms which had been presented.

Lucille Western, the actress, was the next to appear, coming in full summer costume, hat and all. She presented a very genial appearance, and was readily recognized by many in the audience. Her advent was duplicated by a second visit.

Another female form, unrecognized or unannounced, appeared, after which Susie Goodwin came, and pointed to her father, who happened to be in the audience, and unknown, Mr. Ayer stated, to the medium, who had entered the cabinet before Mr. Goodwin came to the Temple.

A hand of a female then opened the cabinet, followed quickly by the form of a child, "Blue-flower," "Mrs. McCarthy," two cabinet controls, talked at considerable length, and the latter made several appearances from one side of the curtain. "Billy," another cabinet control, also created considerable amusement, and was quickly recognized by many. There were other forms—Bishop Brooks being one of them, and the nearest approach to transfiguration of anything presented.

A little girl, unknown to all except one in the audience, came at the side of the cabinet and pointed out her father. Mr. Ayer, who sat at this side, pronounced this one of the best full-form materializations he had ever seen, and remarked that the person must have been possessed of a strong character and considerable will-power when on earth.

"Helen" appeared, and was recognized by two persons, "Little Wolf" an Indian control, came in voice, but did not materialize, although Mr. Ayer stated that he did so a week ago. He made some pertinent remarks regarding the treatment of the Indians, and of doing good one toward another.

Another female form was seen, after which "Billy" announced it was time to take up a collection. The lights were turned on full power, and when the collectors were about terminating their labors a form appeared in the cabinet in the intense light then pervading. This act was received with great applause, as it answered the question that many ask, "Can a spirit form materialize in the full light?"

No others appeared, and the séance was brought to a close. Many remained to examine the taking apart of the cabinet, and to converse with Mrs. Bliss and Mr. Ayer, both of whom appeared willing to answer any questions which might be propounded to them. Mrs. Bliss also gave tests to a few who gathered around her.

Mr. Ayer gave several notices, among them being the regular Wednesday evening meeting, when investigators are invited to be present and make any inquiries they may see fit relating to Spiritualism in any of its phases. It was evident that the people were well satisfied with all that had been presented.

## Nothing from Nothing Leaves Nothing.

A decided blur has come over the sight of the Buffalo News, or our judgment is very much at fault. It publishes the news in advance that after fifty years of energetic and continued effort the rapid progress of Spiritualism has been arrested. It asserts that "the beginning was the Rochester rappings, and the end is exposed séances." Furthermore, that "the rise and fall of Spiritualism marks the growth of open enlightenment," and that "when the mystery of the séances was dispelled, the light of intelligence illuminated all the surroundings." The fear was felt, according to this faithful barometer of pessimism, that the rapid progress of Spiritualism has stirred the foundations of revealed religion. The whole civilized world was filled with the most serious apprehensions.

Professors Tyndall, Faraday and Carpenter tried to arrest its progress, according to The News, but their restraint was at best but feeble; Tyndall complained that no sooner is the room swept of the delusion than some new one enters. People began to doubt as soon as they realized the simplicity and absurdity of the experiments of rappings and table-tipping. Then followed the easy "exposures of materialization." All the physical manifestations "have long since passed away as spiritual tests, and been removed to the realm of legerdemain, where they belonged."

How perfectly easy it is for this self-satisfied writer to believe whatever he has an inclination to. All he has to do is to simply say that the moon is a green cheese, and he has a supply of cheese for life without the cost of a cent. He must be a truly remarkable character. He only has to say, "Let there be darkness," and there is darkness. And he enjoys it, too. Nothing is so clear to him as when the light is extinguished. A writer so ignorant of the modern trend is indeed a rare one to be found in the employ of a newspaper now-a-days.

## Our Local Reports.

THE BANNER has for a long time endeavored to keep pace with the accounts of Sunday meetings, etc., that come to this office, which, while pleasing to the managers and participants thereof and therein, are of no marked interest to the general public. But the demand on our space has steadily increased till, in spite of the freest use of small type, the very existence of our editorial page is threatened.

Therefore we have decided, in self-defense, to cut down all such reports as far as possible, hereafter, and substitute larger type. Matters of news will be printed at once; while such items from these reports as may be available will be carried over to the next week under "Banner Correspondence" head, etc.

We have striven thus far to meet uncomplainingly the heavy bills which inevitably come with the use of so much small type—with the hope that Spiritualists generally, and the societies particularly, would bestir themselves and assist us more generously in bearing the burden; but long-continued experience proves, however, that a profound apathy rests upon the minds of believers in the Cause, so that the just claims of the spiritual papers to pecuniary support are ignored, and their managers are called upon to make the keenest self-sacrifices if they themselves would meet the demands which business makes upon them.

## Cremation in Massachusetts.

In this part of New England, at least, the practice of cremation in place of earth burial is surely advancing. According to the undertakers' certificates that are received at the office of the Boston Board of Health, says The Transcript, there has been an average of seven cremations a month at the crematory at Forest Hills since that institution was first erected. It was the belief of many people, when the Society began work, that cremation would be nothing more than a transitory matter, and that after a year or so the number of cases of incineration would be very small. The establishment at Forest Hills has now been in use for more than a year, and the growth in the practice of burning the body has been steady. The cases of cremation reported at the Health Office are not the only ones, for those cases where permits are necessary in order to remove the ashes are solely reported there.

That veteran but invalid medium Mrs. Annie Lord Chamberlain, writes us from Matapan, Mass. (Box 50): "I regret very much that Arthur Hodges has been called home. He was a good medium, and will be greatly missed. He has done a good work, and will receive a just reward."

Dr. Dumont C. Dake, of New York and Boston, is doing a grand work for suffering humanity. One of his late cures is worthy of mention: A citizen of Hyde Park, Mass., last June was thrown from a carriage, sustaining serious injuries. Several eminent surgeons were informed, could not cure him. He was recommended to Dr. Dake, and the treatment was so thorough that he is now on the road to health. By a notice elsewhere, it will be seen that Dr. Dake visits New York City next week Wednesday, Thursday and Friday, and can be consulted at the Continental Hotel.

A Theosophic Revolution.—On the evening of April 28, at the ninth Annual Convention, held at 24 Mt. Vernon street, Boston, it was voted to establish the Theosophical Society in America, with W. Q. Judge of New York as its President for life. This divides the American wing from that which has been known as the General Theosophical Society, with branches in both this country and Europe, and gives to America an independent Order. Certain Theosophists in Boston are strongly protesting in the daily press against this new move.

The American Pharmacy Fair is open, and everything is running in fine order. The exhibits are many and various, and the samples are generously passed out. The manager, Benjamin Johnson, is showing his ability to please all who have thus far attended. The Fair continues until the 25th. No early opportunity should be lost to see the many exhibits. The special directions, under the able direction of Mrs. Marion A. McBride, are well worth careful attention.

Passed to spirit-life at Winchester, Mass., April 24, Miss Nellie Bradstreet Newcomb, daughter of Caleb H. and the late Sarah B. Newcomb. Her sweet and tender presence will be missed indeed from her circle of friends, but her life of unselfish devotion to those around her will receive its reward in the new state of being. Funeral services were held Friday, the 25th, by Mr. E. C. Butler of Quincy and Mrs. N. P. Willis of Cambridgeport.

On our first page we give an account (by Prof. Wiggan) regarding an eclipse of the sun as the producer of the startling phenomena recorded at the crucifixion. We note that the Christian authorities are now on the move to deny the assertion most vigorously. Why shouldn't they? It upsets one of their precious "clinch texts."

## 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.

## Removal.

J. W. Fletcher has removed his offices to 153 Broadway, New York City, where he can be consulted privately daily, and where he will also hold a public séance Thursday and Sunday evenings. Mr. Fletcher has also opened at same address an Occult and Spiritualistic Bookstore. He will act as special agent for the BANNER OF LIGHT and Colby & Rich's publications, etc. Spiritualists visiting the city can learn as to public lectures, séances, etc., by calling at the store.

## 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.

## In Behalf of the Destitute of Nebraska.

Realizing the present destitute condition of the people of Nebraska, and their future helplessness and suffering, should they be unable to sow and reap the present season, the citizens of Ewing, Nebraska, have assembled en masse and formed a relief committee, that all contributions sent to that point for the sufferers may be judiciously distributed to the poor and needy. "The time for planting," says this Committee's appeal, "is swiftly passing on. Our people are urgently in need of potatoes, corn and beans for planting, and grain to feed while cultivating. Our needs are many, and will continue until harvest."

Contributions should be sent to M. N. Vanzandt, President Bank of Ewing, Treasurer Citizens' Relief Committee, Ewing, Holt Co., Neb.

## W. J. Colville's Work.

On Sunday evening, April 28, at 7:30 P. M., W. J. Colville gave a farewell lecture in Stoughton, Mass., followed by a singularly felicitous poem. The audience gave the subjects, and paid the closest attention to the speaker's eloquent and forceful words.

Mr. A. E. Tisdale speaks for the Spiritualists of Stoughton next Sunday, May 5, at 2:30 and 7:30 P. M.

Mr. Colville speaks in Waltham Sunday, May 12, at 7 P. M. He is now lecturing in New York, Union Square Hall, Wednesdays and Saturdays, 3 P. M.; 32 West Fourteenth street, Fridays, 8 P. M.

In Brooklyn, Singleton Hall, 1188 Bedford avenue, Tuesdays and Thursdays, 3 and 8 P. M.; in Newark, Wednesdays and Fridays, at 10:15 A. M., Orator Hall, High street.

THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION will hold its twenty-second annual convocation at Lake Pleasant, Franklin County, Mass., July 28 to Aug. 26, 1895, inclusive. Abram H. Dailey, Brooklyn, N. Y., is President; Albert P. Blinn, Sec'y, 603 Tremont street, Boston, Mass., will furnish information, or circulars, on application.

The Medium and Daybreak, London, Eng.—so long published by the late James Burns—makes this statement in its issue for April 19, at the head of a lengthy article under the editorial caption: "We regret to announce that the publication of The Medium in its present form will be discontinued very shortly."

John Slater telegraphs us from San Francisco, Cal.: "Add my note concerning Bro. Hodges's passing on. I have lost a friend, and the world an honest medium."

Rev. Samuel Weil, author of "The Religion of the Future," has moved to Chicago, Ill. His address is No. 322 Mohawk street.

## Aid for Mrs. Adams.

Old readers of this paper, and the Spiritualists of New England, will remember MR. JOHN S. ADAMS, who was so long connected with THE BANNER staff. His widow is now in poor health, and needs whatever aid the kindly-disposed ones in the spiritual cause may give her. Colby & Rich have started a fund for her relief by donating ten dollars. Who will be the next? Offerings sent to this office will be acknowledged in these columns and forwarded to her forthwith.

The Society of "Worshippers and Investigators of Spiritualism" (S. H. Nelke, President), has, we are informed, secured fifty lots in Seaside Park, Hyannis Port, this State, where a spiritualistic camp-meeting will be established. As it is finely located on Cape Cod, the Society can expect a good patronage.

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

## A Card from W. J. Colville.

With the generous permission of the editors, to save fruitless correspondence, and in reply to numerous letters from Societies in Massachusetts, I beg to say through the BANNER OF LIGHT that my only remaining opportunities for filling engagements anywhere in the neighborhood of Boston will be on Sunday evenings, May 12 and 26, and June 2. I will accept an engagement for an evening lecture on one of those dates anywhere within direct access of this city if immediate application reaches me, care of BANNER OF LIGHT.

After June 3 it will be utterly impossible for me to accept any engagements whatever, owing to extreme pressure of important business in other localities. Having promised my services during part of August to Onset and Casagada, and early in September to Lake Brady, I shall hope to fulfill those obligations previous to starting for California. Thanks and kind regards to all my kind correspondents.

W. J. COLVILLE.

A writer in a late number of The Atlantic Magazine who signs himself Franklin Eastman, in his paper "To an English Friend," thus writes regarding certain English misunderstandings of America:

"No, my old friend, we are not English provincials, we are not half-civilized pioneers, we are not Utopian radicals, above all we are not naughty boys and silly girls. We are not anything that you have decided we must be. There is one liberty we claim as our English birthright—the liberty of being illogical when we please, and succeeding in doing so according to our own ideas of working out our own problems, whether they are yours or not."

Every real thought on every real subject knocks the wind out of somebody or other.



WELLS, RICHARDSON &amp; 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.

### Massachusetts State Spiritualists' Convention.

(Reported for the Banner of Light by H. W. Pittman.)

A Convention of the Massachusetts State Spiritualists' Association was held in the First Spiritual Temple, Exeter and Newbury streets, Boston, Tuesday, April 30.

A good-sized audience was present at the opening hour, 10:30 A. M.

As the people were assembling, George H. Ryder, organist of the Temple, rendered very ably a spirited program of organ selections.

President Barrett of the National Spiritualists' Association was the special guest of the day. The exercises began with a selection by the Longley Quartet, followed by an invocation by Mrs. M. T. Longley, Secretary.

President Fuller made opening remarks, setting forth the objects of the State Association, which he said were for the uplifting of the Cause of Spiritualism. He announced that the meeting would take the form of a conference, the exercises being informal.

President Barrett was the first speaker, and alluded to the need of strong spiritualistic workers everywhere to carry good words to the creed-bound. He brought the greeting of the National Association, and of the different places where he had been working for the past few months. He urged earnest work, to protect mediums and doctors against medical proscription in different States.

Mrs. Alice S. Waterhouse urged an effort to do more for Spiritualism.

Prof. George H. Ryder spoke of Spiritualism as a religion, which should be proclaimed by its advocates. He spoke of the good coming from following the commands of spirit influence.

Mrs. Hattie C. Mason paid a glowing tribute to the BANNER OF LIGHT for having shown her the first light in the beautiful Cause. She spoke of the great pleasure it gave her to know of the religion so dear to our hearts, and closed with a word for organization.

Mrs. N. J. Willis said that the time had come for action, that more shall be done for the workers for the Cause of Spiritualism. She wanted mediums to stand up and assert themselves in law more fully. Generosity on the part of the friends who have means to give money was urged. Her closing thoughts were for pure politics, an interest in political reform, and for the BANNER OF LIGHT's further growth, Luther Colby receiving a just tribute.

Dr. Charles H. Harding spoke on the religious side of Spiritualism, and reviewed his work in Maine during the past winter, showing the power of the spirit, which is increasing in our sister State. He related a case of recent conversion of one of the prominent ladies of Maine to the Cause, and becoming a fine writing medium. He urged acknowledgment of belief in Spiritualism and of earnest work by all its advocates. Liberty of action to select medical practitioners was asked for by the speaker.

E. J. Bowtell enlarged upon the necessity of an early avowal of the knowledge that Spiritualism is a religion.

After a collection, President Fuller urged an increase in the membership in the Association. Mrs. N. J. Willis pronounced the benediction.

A recess was taken until 2:30 o'clock.

#### AFTERNOON.

The convention reassembled at 2:30, the audience being largely augmented.

An organ recital by Prof. Ryder preceded the exercises.

The Longley Quartet sang, and Mrs. Longley offered an invocation.

President Fuller opened by stating that the discussion of important questions permeated the spirit of the Convention, and among the principal necessities of the subjects are those of increased membership in the Association, as well as in the National body, which has a most admirable organization. The address urged the formation of circles in every section of the State for spirit-communion, and the development of mediums. Local societies will be the outcome, and thus the State Association will be made stronger.

The need of organization was shown as necessary to meet the forces of superstition, which constitute a stumbling-block to human progress. Medical legislation is especially needed to help those who require assistance. The people have not asked for the restrictions that have been placed upon their rights, but the different schools of medicine have combined against the public.

As Spiritualists, we ought to be proud of our literature, particularly of our home paper, THE BANNER, which so ably espouses our Cause. It champions every movement that leads toward the uplifting of humanity. This Association feels under obligation to it for the many favors already bestowed. Give it not only your moral but also your financial support.

Several literary personages were alluded to at this point and their work extolled.

Dr. Fuller spoke of the necessity of phenomena, to prove Spiritualism as the foundation upon which we build. Our platform should be ever open for the discussion of all phases of the work.

A fine tribute was paid Dr. Arthur Hodges, and words of sympathy were expressed to all in the great material loss they have sustained. The address closed by inspiring all to renewed work, more harmony and success along all lines of activity.

Charles W. Sullivan sang "One Hundred Years to Come," after which Mrs. A. H. Luther was received with great applause; she began by citing the improvements which have taken place in the years past. The existence of this Association is necessary for the protection of the liberties of the people. Massachusetts should stand in the foremost rank for justice and liberty. The people are being tested as to their rights to worship as they choose, to demand for wisdom is present, and a still greater demand for wisdom is present, and a still greater patriotism is wanted. Make the State Association a strong body, the most wonderful in the Commonwealth, and there is nothing to fear from any body or any sect.

Mrs. Luther gave the old-school physicians a severe scolding, and urged liberal belief and action. Medical and church despots should be put down, and Spiritualists should patronize no M. D.s nor D. D.s, but take care of their own people. She closed with a strong appeal

for an increase in the membership in the Association, and said an earnest word for the Cause.

Mrs. Luther took the platform after concluding her speech, and made an earnest appeal for funds, starting the subscription list with one by herself, and in a few moments succeeded in raising \$100, in collection and membership fees.

A resolution of thanks was extended to M. S. Ayer, Esq., for his kindness in furnishing the Temple for the session.

Rev. S. L. Beal of Brockton was the next speaker; he urged the utilizing of the material now going to waste, citing the fact that lecturers have to travel long distances in order to be present to hold services, etc. He spoke of the necessity of the children of Spiritualists attending Spiritualist Lyceums, rather than sectarian Sunday Schools. Education as to the prime groundwork of their faith was vitally needed among the Spiritualists, and should not be neglected longer.

A vote of thanks was extended Mrs. Luther for her interest in the Association.

A song by Mr. Sullivan was then given—the afternoon's exercises closing with the benediction by Mrs. Carrie F. Loring.

#### EVENING.

In the evening Master Charlie Luther Colby Hatch gave "Sounds from Home" as a violin solo, accompanied on the organ by Prof. Ryder, which was a fine effort.

Remarks were made by President Barrett, Mrs. Sarah A. Byrnes, Mrs. Hattie C. Mason, Fred A. Wiggin, Mrs. M. T. Longley, Mrs. N. J. Willis and others.

The following letter, written by his own hand, was received from Gov. Greenhalge, and read to the assembly:

EXECUTIVE DEPARTMENT,  
BOSTON, April 29, 1895.

To the Massachusetts State Spiritualists' Association: I find that I shall be unable to attend your meetings to-morrow, owing to the pressure of official duties. I hope the pleasure of doing so at some future time.

Truly yours,  
F. T. GREENHALGE.

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

Wm. A. Hale, M. D., lecturer, with descriptive tests, has a few open dates for the summer months. Societies or camps desiring his services should address him at 222 Columbus Avenue, Boston, Suite 1.

Mrs. Kate R. Stiles, who has been filling a two months' engagement in Indianapolis and Watertown, will return to Boston May 2. She spoke in West Putnam, N. Y., April 29 and 30, and will be in Haverhill May 7. Will be in Washington, N. H., the two last Sundays in June. Societies wishing her services for the three last Sundays in May, or the first two Sundays in June, can address her at 120 Dartmouth street, Boston, in care of Dr. Pratt.

Frank T. Ripley, speaker and platform test medium, is engaged at Waukegan, Wis., for the month of May; June, at Grand Rapids, Mich.; July, at Lake George, N. Y.; Camp-Meeting; August, at Lake Brady, O.; Camp-Meeting. He is now ready to engage for fall and winter. Address letters as per route.

E. J. Bowtell and wife are engaged at Saratoga Springs, N. Y., May 5 and 12; at liberty for June, and Camp-Meetings. Address Saratoga Springs.

Frank E. Healey will accept engagements to speak for Spiritualist societies and for camp-meetings. Address him to Union Square, Somerville, Mass.

Having finished his engagement with the Spiritual Conference Association, Prof. Theodore F. Price of New York will remain in Philadelphia to fill engagements for societies in the vicinity. Those desiring his services as speaker and public test medium can address him, care Plunkett House, corner Eighth and Spring Garden streets, Philadelphia, Pa. Prof. Price is at liberty for June.

W. F. Peck, after several months' successful labor in New York City and vicinity, will start for a Western trip this week. He lectures in Columbus, O., during May. Will return about the middle of July to fill engagements at Lake George, N. Y., and Onset, Mass., Camps. Has September, '95, and February and following months of '96, at liberty. Societies desiring his services may address care F. A. Skinner, 102 Lincoln avenue, Columbus, O.

William A. Hale, M. D., of Boston, will again lecture for the Manchester, N. H., Society, Sunday, April 28.

G. H. Brooks has moved from Elgin, Ill., to Wheaton, Ill. All mail must be sent to Wheaton, Ill., Lock Box 536. (Telegrams to Wheaton, Ill.)

J. Frank Baxter returned from the West this week, and will serve the Salem Society of Spiritualists next Sunday, May 5.

Mrs. Abbie N. Burnham of Boston spoke in Waltham, Mass., April 7; in Marlboro, April 21.

Owing to continued ill health, Mrs. May S. Pepper is obliged to cancel all her engagements made with societies, until she appears at Onset, July 7. She will answer all correspondence and business letters as soon as she is able. She regrets being obliged to make this announcement, but does so on the advice of her physician.

F. A. Wiggin has been in Somersworth, N. H., the past week; an account of his work there will appear in our next.

Henry Cobb, the materializing medium, has met with good success at Somersworth, N. H.

Rev. J. C. Grumline has the month of March, 1896, also two Sundays of the month of Feb., 1896, open for any society in the East. He has cancelled all camp-meeting engagements and will remain at home to rest, but will continue his classes in clairvoyant, inspirational and psychometric development. Address him Genesee, Ill.

Chauncey Palmer is engaged for Malden, Mass., May 5, at Odd Fellows Hall, under the auspices of the local Spiritualist Society.

We had a pleasant call on Tuesday, April 30, from John Moorey, psychometrist, of 9 Warren place, Brooklyn, N. Y., who was temporarily in Boston.

#### Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

#### Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

### NEWSY NOTES AND PITHY POINTS.

#### MAY.

Over all the world the gleaming light of May's bright smiles,  
Wakes the flowers from winter dreaming,  
Every breath with hope is teeming—  
May's own witching smiles,  
Fickle, fleeting month of promise,  
Mingled tears and smiles.  
[We used to say that of April.]

The scholars had listened with attention to the story of Enoch; and at its close the teacher asked: "Do you know of any one else who was ever translated?" Obvious as was the answer, the occasion seemed to drive away all thought, until the German youth in the corner broke the silence by exclaiming: "I know a Miss Vogel who married Mr. Bird."

**BASE SENSATIONALISM.**—"Is there any truth in the report that the Rev. Mr. Bibbles is to be dismissed for being too sensationally?" "I guess there is. At least the congregation has good grounds. Do you know, for the last three months he hasn't preached on a single topic outside the Bible?"—*Indianapolis Journal.*

**Mrs. Keyboard.**—"Why do you always sit at the hotel piano? You can't play a note." *Old Stoker.*—"N-ther can any one else while I am here."—*Munsey's Weekly.*

Our fathers did not quite love God nor quite hate the devil—but they were afraid of both. They really wished to enjoy themselves with God in the next world, and with the devil in this. They believed that the course of Nature was affected by their conduct; that floods and storms, diseases, earthquakes and tempests were sent as punishments, and that all good phenomena were rewards.—*Robert G. Ingersoll.*

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should never grow old.—*James A. Garfield.*

Bunthorne is extinguished. The æsthetic sunflower doubled up on its own pithy stalk, and there is a silken rustle of dismay in all the decadent and degenerate circles.—*The N. Y. World.*

**[THE SAME ANCIENT JOKE.]**—A Boston gentleman, calling on a lady who lives in the Back Bay District, tried to ingratiate himself with her by noticing the child she held in her arms. "Ah! catsey, catsey, coo, coo," he gurgled, chucking the little one under the chin. The child looked up inquiringly at its mother, and said, distinctly, "Mamma, is the gentleman afflicted with paresis?"—*E. X.*

**Spirit-return** should give proof to all men Souls from Death's "Sleep" shall awaken again.

J. W. D.

**PROFESSIONAL ORDERS DISOBEYED.**—*Visitor.*—"How is my dear friend to-day?" *Nurse.*—"He is very low indeed." *V.*—"I should very much like to see him, if only for a moment." *N.*—"That would be impossible. He is not permitted to see any one. The doctor says his very life depends on his having absolute rest and quiet." *V.*—"What! the hubbub going on in the room adjoining the sick chamber?" *N.*—"That's the only doctors consulting. You see, this is a very unusual case, and they are having a long and heated discussion over it."—*Tid-bits.*

The *Baltimore Sun* estimates that every year two thousand sailing vessels of all kinds disappear in the sea, carrying down twelve thousand human beings, and involving a loss of one hundred million dollars in property.

[From the Atlanta (Ga.) Constitution.]

#### THIS OLD COUNTRY.

##### PART II.

Good times or bad times, we're with this country still. Every time we feel her shake we have a friendly chill. Do not care how things is goin', nor how the tempests blow.

This here old country, brethren, is the best one that we know.

Why should we expect to find sandwiches in the African desert? Because the children of Ham were bred and nurtured there.

To the Editor of the Banner of Light:

The above appeared some time since in THE BANNER. Perhaps you will not object to my giving you the version I heard about twenty years ago in Dublin, Ireland:

"Why should the children of Israel never have suffered from hunger in the desert? Because of the sandwiches there? Noah brought Ham, and his descendants bred and nurtured."

J. C. EARL.

**IF I KNEW.**

If I knew the box where the smiles were kept,  
No matter how large the key  
Or strong the bolt, I would try so hard,  
"I would open, I know, for me."

Then o'er the land and the sea, broadcast  
I'd scatter the smiles to play,  
That the children's faces might hold them fast  
For many and many a day. *Maud Wyman.*

A Chicago teacher, after giving her class a lesson in physiology, asked the pupils to write an essay repeating what they had heard. A boy of twelve gave this composition: "The human body is made up of the head, the thorax and the abdomen. The head contains the brain, and so on. The thorax contains the heart, lungs and diaphragm. The abdomen contains the bowels, of which there are five: A, E, I, O and U, and sometimes W and Y."—*E. X.*

It was on the 27th of April, 1846, that Mr. William Foxley, pot-maker for the Mint in the Tower of London, died, and so continued sleeping. They cinched him, they cramped him, they burnt him, but he slept peacefully for fourteen days and fifteen nights. "The cause of his thus sleeping could not be known, although the same were diligently searched after by the king's physicians, and other learned men; yea, and the king himself examined the same." William Foxley, who was in all his senses found at his waking to be as if he had slept but one night; and he lived more than forty years after in the Tower."—*Boston Journal.*

#### For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult, Theosophy, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

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LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 4 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

#### SPECIAL NOTICES.

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

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

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

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

**To Foreign Subscribers** the subscription price of the BANNER OF LIGHT is \$5.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$5.50 per year, or \$1.75 for six months.

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

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**Writing Planchettes** for sale by Colby & Rich. Price 60 cents.

#### TO LET.

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May 4.

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Nov. 3.

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May 4.

## M. L. Verrill,

INSPIRATIONAL Lecturer and Psychometrist, has open dates for the Sundays of June and July. Engagements wanted with N. H. and Vt. Associations. 223 Newell avenue, Pawtucket, R. I.

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

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Apr. 27.

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Being desirous of largely extending the circulation of the *Banner of Light*, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the *Banner of Light*, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in *The Banner* or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

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## SPIRIT Message Department.

### SPECIAL NOTICE.

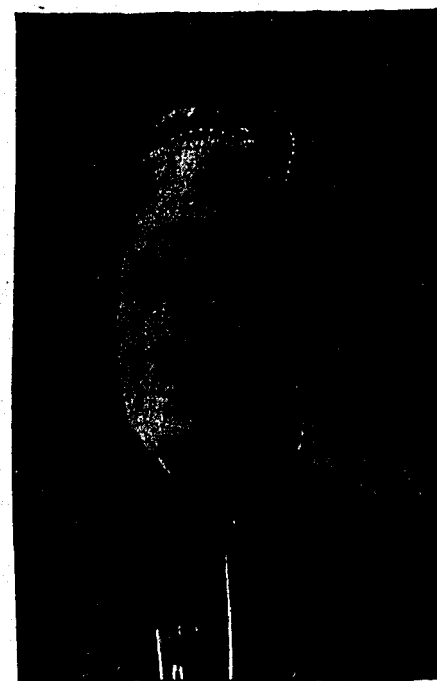
The Spirit Messages published from week to week upon the above heading are reported verbatim by Miss Ida B. Baldwin, an expert stenographer.

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 facts for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, 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. 18, 1895.

#### Spirit Invocation.

We thank thee, our Father, for life and love, which are eternal; we thank thee for the sunshine that dost cast upon our pathway. Aid us to come into a greater realization of thy power and beneficence, and thy care over us, thy human children. May we express more sympathy with our fellow-creatures while here upon the earth-plane, and be ever ready to extend to all an encouraging word and helping hand. Send forth thy ministering angels at this hour, to bring comfort and consolation to the sad and mourning ones of earth. May returning spirits give proof of their continued life and love for their mortal friends. We thank thee, our Father, for the disciplines of life which we are forced to undergo, for later on we learn that they were needed to develop certain dormant powers.

We ask, oh! thou Beneficent Father of God, that thou wilt supply all our needs and continue thy rich blessings; we ask, also, that thy benediction may rest upon each one and all humanity at large, not only now but evermore.

JOHN PIETROTT.

### INDIVIDUAL MESSAGES.

#### Benjamin Goodspeed.

Good morning, Mr. Chairman. [Good morning.] I have waited long for the privilege of speaking here from this platform. However, I am no stranger in your meetings, although I have not spoken in this room before. I am pleased to sense such harmony here; it makes us feel like coming home when we come into this atmosphere.

I am pleased to announce that I have made some progression since passing over. There are a few yet remaining upon the earth-plane who will be glad to hear from me, and some will pass my words idly by when it is announced that Benjamin Goodspeed has spoken here. My object in coming here is partly to comfort those remaining in the flesh, and also to gain spiritually myself, for I am told I shall progress faster by so doing.

I would like to say to the friends in Randolph, Vt., that I was happily surprised on entering spirit-life. I cannot see why we are not just the same that we were before, only we have dropped the mantle of clay. You mortals are to-day spirits, as much as you ever will be, but through progression in spirit-life you grow away from materiality into a more spiritual condition than you can attain to on earth.

Nathaniel stands beside me, and dear Asa; George is here also.

I wish to say to all humanity: Learn all you can of the life beyond while upon the earth-plane, for it will aid you a great deal when you enter the spirit-world.

#### Hannah Hulse.

Good morning, Mr. Chairman. [Good morning.] I have been urged by my sons to speak to you to-day. I did communicate in years past through this same organism, but not in this same room. I have never made myself known only through this brain. Sometimes when I have been in the halls in Lima, Wis., and in different places where I have been attracted, my name has been announced, but I have never spoken. The guides of the medium in such places often see us and describe us when we are only there as a part of the assembly on the spirit-side.

Lester, my dear boy, how I would like to come into communication with you. George, your brother, is here, and Seward, too. They wish to send their love to you.

A little while in the past, Lester, I met you in a materializing circle. George was with me. You seemed to partially know me, but you were not just satisfied. I wish, when there is an opportunity, that you would come again, for I know I can prove to you many things. I know you are not skeptical, because you understand a great deal of these truths, but it would be a great pleasure to take your hand and say, "Mother is here, and William and George."

We were all with you while you were conversing with the tall gentleman who sat beside you. You know I didn't know him, but you did. It was a pleasure to me to know my son was there.

Dear little Nellie Wheeler sends loving words to her mother also.

I am so happy and so satisfied with my home. I find the other life one of activity, which must be much pleasanter, I think, than one of unending rest.

You have learned a great deal, Lester, in regard to spirit communion, but you will have the opportunity to learn much more before the change shall come to you.

Mother sends loving words to you all.

My name is Hannah Hulse. My son, Lester, Mr. Chairman, is in this city, but I passed away at Lima, Wis., where some of my friends reside.

### Irving Whittier.

[To the Chairman:] The gentleman said I could talk. [I am glad to have you come.]

Gran'ma says I was 'most five when I went to heaven with aunty an' the lady. She thinks I be eight now.

[To the Chairman:] I was Irving. You didn't know me, did you? [I don't know until you give me your whole name.] Mamma called me Irving. [What was your last name?] Whittier.

—Irving Whittier, an' I lived right close to Boston.

I want mamma to know I've got lovely doggies an' kitties, an' I go to school now—I did n't when I was here. I have a lovely teacher, too; her name is Miss Cary. I live with gran'ma all the time when I don't go to school.

I went to the spirit-world when the lady came for me, an' papa an' mamma didn't know I could come right back.

[What is your papa's name?] Abbott.

My throat hurt when I went away. I do n't member much about it.

### Stephen A. Davis.

It is pleasant to listen to the prattle of these sweet little ones who come to send loving messages to those who remain on earth, and although their words are simple there is a depth of meaning in their childish utterances. I should judge that this child's people do not know that he returns to them. A feeling of sadness creeps over me when I think that the visits of the dear spirit-children are not realized by those to whom they come. How much happier parents and friends would be could they sense the presence of their little ones; but I can remember when I was in the same spiritual state.

I always felt when in my mortal body that there must be an active life beyond this where we could enjoy the companionship of our own, but where I could not explain. When I entered the spirit-world I found it was not such a different life from my earthly existence, as it seemed to me it would be when I was in the flesh, but it is impossible for mortals to realize fully the world beyond while clothed in the garment of clay.

In Calais, Vt., I was well known as Stephen A. Davis.

Aunt Mary Davis is here, and is anxious to make herself known to the friends.

I am grateful for the few moments allotted to me here, Mr. Chairman, and hope what I have said may have some weight with some one, not only to prove immortality, but also that we still have an interest in our mortal friends.

### Rev. Luther J. Fletcher.

Mr. Chairman, I come to-day with a fraternal feeling toward all humanity, and I perceive, with a feeling of sadness, the blighting effects of inharmonious that pervades the hearts of the masses. The greed of power and influence dwarfs the sweetest attributes of the human soul. Fraternal love and kindness are crushed beneath the rule of selfishness and ambition. Oh! that mankind was more susceptible to the beneficent and uplifting influences that are daily brought by celestial ministers from realms beyond; then indeed the will of the Father might be done, and his kingdom be established on earth as in heaven.

Frederick, there is something I should like to communicate to you privately, and to Mary also.

Belle is here, and asks me to kindly remember her to each one of you, and to say to John that not a day passes that she is not with him; and also that God will take care of the little one, for his promises are always fulfilled.

Many times in earth-life when I have been called to officiate at a funeral, I remember looking at the closed eyes, the speechless lips and the marble brow of the "dead," and wondering where the life, the thinking, active part, of that individual was. Often I would think, "Why, the spirit must be beside its tenement of clay, among the friends and relatives gathered to pay their last respects to the departed one, for where else in all the universe could there be a greater attraction?"

Amanda and Rosie are here. Eliza, Levi and Joseph ask to be remembered to you. As you gather around the board in the home, we are often with you, and we feel a welcome there.

As has been said many times, there is no death, but life eternal for all; and as living, active entities we return to you to-day, anxious to make our presence felt as you sit quietly in the twilight.

I would say to all humanity to-day, Seek to live nearer to us of the higher life, and more in accordance with the laws of your spiritual natures; then will peace and good-will reign on earth, and you can live in heaven while clothed in your garments of clay.

Mr. Chairman, I thank you for listening to me, and I am grateful to your kind Spirit-President for his invitation to speak here to-day.

I would say to Frederick, Do not wait for an opportunity to come into communication with us, but seek one as soon as possible, for dear Belle is anxious to have a little conversation with you, too. Mary is here, but she still continues in her missionary work.

Kind words to you, Eliza, Ella, and the families.

I lived in Walpole, this State, Lowell and old Cambridge, where I ministered to the spiritual needs of the people of the Universalist persuasion.

I was known as the Rev. Luther J. Fletcher.

### 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 (Continued).—Sophia Egerton; Joseph Taylor; Washington Blair; Jacob Tisey; Jacob Worthen.

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

Feb. 1.—Chester A. Merrifield; Willie Hawkins; Rev. Samuel L. Kelly; Samuel Prentiss; James H. Ewings; 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. Dannon; Alex. Vogtle; Alex. Clark; Feb. 15.—Prof. H. B. Backett; Eliza A. Blood; John H. Seawell; Cutting Pettengill, Jr.; John E. Ranken; Alice Furness; Thaddeus Richardson; Maria Jane Olson; Evelyn Hardy.

Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Tott; David Waterhouse; David Tatt; Rosie Miles; James Le-fay; Mary Isabelle Fog; Eliza Abbott; Nellie Olsen; Feb. 28.—Jacob Smith; Jesse Plummer; Amanda Putnam; Lucy S. Holbrook; Joseph Wood; Nancy Cutler.

March 15.—Charles Douglas; Mrs. Florence Wilson; Freeman H. Person; Hannah Eliza Reed; Charles Cooper; March 22.—Rev. Stimson Bowles; George F. Gardner; George C. Spaulding; Polly Whitney; 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; Maxwell W. Sibley; April 5.—Ida G. Grubert; Ida G. Grubert; Dr. John H. Currier; Mary A. Miller; Naomi Nickerson.

April 12.—Ezekiel Weeks; Robert Tower; Benjamin Lakay; Mary A. Taylor; Charles Coates; George H. Barker; Emily Chase; Mitchell Lincoln; Fanny Olsen.

April 12.—Wilson Hamden; Eliza J. Reed; Volney Lin-

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Philip Rodney, Boston.] 1. Will you kindly suggest some methods for the cultivation of the psychometric faculty?

2. What is meant by "the fourth dimension"?

ANS.—1. As we regard the psychometric faculty as closely allied to the intuitive, and we are not disposed to disagree with Dr. Buchanan on the score of its wide-reaching possibilities, our suggestion to all who wish to cultivate this gift—for such it is—is that they should accustom themselves to noting and heeding first impressions, which are invariably superior to those much vaunted second thoughts, which are vastly inferior to primal impulses. Those habits which are called second nature are usually useless if not injurious, and savor of artificial encumbrances rather than genuine outgrowth of true culture or refinement.

The best psychometers live very simply and naturally; they are specially genuine, and in the best sense of the term, childlike, for they do not thwart or resist the perceptions which are theirs through intuitive discernment.

Not only is it possible to gain impressions which are valuable through contact with objects, if the thought is turned in any direction, but the simple mental act often suffices without the employment of any physical agent or intermediary; as it is with every known phase of mental phenomena, it is highly essential to the fullest development of the psychometric faculty that the mind should be completely disengaged from all preoccupying thoughts. The psychometric faculty usually displays itself most readily in connection with persons of whom one knows nothing through external avenues of information; consequently, entire strangers, and the letters you receive from them, are far greater aids to the unfolding of this faculty than are persons and objects with whose history one is familiar. We say to all who are interested in this study, heed your first impressions concerning any one or anything, and do not allow yourself to speculate on the subject concerning which you desire to receive knowledge through psychic channels. If two or more thoroughly friendly persons unite for the exercise of this power, they no doubt strengthen it, or at least hasten its development in each other. The most important direction that can well be given is to learn to keep still mentally; learn to take the receptive rather than the argumentative attitude; for only into the silent quietude of a mind at rest can the highest illumination enter.

Very much as you sit in a theatre gazing at a scene presented on the stage, or as you await the appearance of dissolving views at a stereopticon entertainment, so wait mentally for whatever vision may come to you, and so listen for whatever intelligence may reach your inward ear. The only way to attain proficiency is to quietly persevere; await results, and thankfully accept them, but never seek to force them.

2. The term fourth dimension in space, is simply a technical phrase employed by Prof. Zollner of Leipzig, and other scientists, to give a learned color to their testimony concerning psychic phenomena, as witnessed by them in presence of Dr. Slade and other sensitives with whom they investigated many remarkable phenomena. The attempted explanation of the term fails to explain anything, for the reasoning employed is to the effect that they are themselves three dimensional beings, therefore they can apprehend but three dimensions in space; were they but two dimensional beings, they would then be able to perceive of only two dimensions; but had they four dimensions themselves, they could comprehend a fourth dimension, which is, however, at present incomprehensible. What these *sensitives* are seeking to arrive at is, that there is a spiritual realm surrounding and interpenetrating matter, and that there are spiritual entities capable of transcending the work of incarnate humanity. We confess we do not understand a fourth dimension in space, but we can account reasonably, philosophically, and we think scientifically also, for all the phenomena cited in support of the fourth dimension theory without recourse to it. Spirit dominates matter, which is always porous; therefore the integration, disintegration and reintegration of forms is easily explained as due to the activity of adequate intelligence.

Q.—[By Charles A. Day, East Boston.] Has a spirit ponderosity, and if so, how determined?

A.—To answer the above question satisfactorily to the minds of all inquirers might be impossible, if only for the reason that there is much dogmatic assertion afloat regarding the proper use of the terms matter and substance. We beg the questioner and all who peruse this reply to remember that all ideas of ponderosity entertained on earth and in spirit-life are purely relative.

Absolute ponderosity is unknown. You talk glibly enough of weight, size, length, breadth, thickness, etc., as these words convey ideas to your minds; but you certainly cannot deny that were you differently constituted and otherwise situated with regard to the forces and forms about you, you would of necessity take quite a different view of their character.

Pure spirit can only be apprehended spiritually; you cannot weigh or measure it; but whenever any phenomenon occurs, or some manifestation of spirit is made, there is a de-

gree of ponderosity connected with this exhibition of intelligence. Unless the questioner fully understands what he himself means by "a spirit," he may be unconsciously reasoning in a circle, and confounding spirit with its expressions.

On any plane where there is manifested life, there must be form, size, etc., pertaining to the manifestation, and this must have relative ponderosity. All atomic structures are in constant process of change, and the rate of their vibrations occasioned by atomic displacement can be taken by any one sufficiently sensitive to detect it. Whatever one can calculate or measure is ponderable to him, though imponderable to others.

The idea of ponderosity is a mental concept, therefore ponderosity as a word stands for something analogous to what actually exists in the realm of ideation. So far as the spirit-body is concerned, we answer unhesitatingly that it is ponderous; it has weight and texture related to the surrounding substance out of which it is formed. In the spirit-world objects are distanced the one from the other as clearly as on earth, but with the triumph of intelligence over surrounding ether, these shapes of objects no longer continue rigidly inflexible, but yield at length instantaneously to the desire of those who wish to retain or to dissolve them. You need only contemplate the ever-increasing victory gained by man on earth over his environment to see how possible it is that with further progress changes which are now wrought gradually and always with some difficulty, can at length be accomplished instantly and with no laborious effort at all.

Spirit itself must ever defy analysis, as it is the absolute simple of the universe; and not being compounded of parts its disintegration is impossible, it therefore is immortal.

### A POEM FOR THE SPRING.

THE CRY OF THE CHILDREN.

Do you hear the children weeping, oh my brothers! Ere the sorrow comes with year?

They are leaning their young heads against their mothers, And that cannot stop their tears. The young lambs are bleating in the meadows, The young birds are chirping in the nest, The young fawns are playing in the shadows, The young flowers are blowing from the west; But the young, young children, oh my brothers! They are weeping bitterly! They are weeping in the playtime of the others, In the country of the free.

They look up with their pale and sunken faces, And their looks are sad to see; For the man's grief untimely draws and presses Down the cheeks of infancy. "Our poor old father," they say, "is very dreary"; "Our young mother," they say, "is very weak! Few faces have we taken, yet are weary—Our grave-rest is very far to seek! Ask the old why they weep, and not the children; For the outside earth is cold. And we young ones stand without in our bewild'ring, And the graves are for the old."

"All day long the wheels are droning, turning, Their work comes in our faces! Till our hearts turn, and our heads with pulses burn—

And the walls turn in their places! Turns the sky in the high window blank and reeling, Turns the long light that droopeth down the wall, Turn the black flies that crawl along the ceiling. Are all turning all the day, and we with all! All day long the iron wheels are droning, And sometimes we can cry pray. "Oh, we wheels (droning) in a mad moaning), Stop! be silent for to-day!"

Now tell the weary children, oh my brothers! That young "I" him, and pray For the blessed One who blesteth all the others To bless them another day. They answer, "Who is God that he should hear us? While this rushing of the iron wheels is stirred?" When we sob aloud, the human creatures near us Pass unheeding—at least, answer not a word; And we hear not the wheels in their resounding) Strangers speaking in the door. Is it like God, with angels singing round him, Hears our weeping any more?

Two words, indeed, of praying we remember; And at midnight's hour of harm "Our Father!" looking upward in our chamber, We say softly for a charm. We say no other words except "Our Father!" And we think that, in some pause of angels' song, He may pluck them with the silence sweet to gather, And hold both in his right hand, which is strong. "Our Father!" if he heard us, he would surely— For they call him good and mild— Answer, smiling down the steep world very purely, "Come and rest with me, my child."

And well may the children weep before ye, And they are weary ere they run! They have never seen the sunshine, nor the glory Which is brighter than the sun! They know the grief of men, but not the wisdom; They sit in their despair, with hope at calm. Are slaves without liberty in Christendom? Are martyrs by the pang without the palm? Are worn as if with age, yet unretiringly No joy of memory keep; Are orphans of the earthly love and heavenly, Let them weep, let them weep!

They look up with their pale and sunken faces, And their looks are sad to see; For you think you see their angels in their places, With eyes meant for Deity. "How long," they say, "how long, oh cruel nation! Will you stand, to move the world on a child's heart? Trample down with mallet heel its palpitation, And tread onward to your throne amid the mart? Our blood splashes upward, on our tyrants! And your purple shows your path." But the child's sob curseth deeper in the silence Than the strong man in his wrath.

ELIZABETH BARRETT BROWNING.

[From the Boston Daily Standard, April 22.]

### Supposed to See Spirits.

They Walk, Talk and Sing on the Spiritual Temple Platform.

For the past six months the phenomena of Spiritualism, as exhibited by physical manifestations in the form of materializations and transfigurations, have been exemplified twice a week at the First Spiritual Temple, corner of Exeter and Newbury streets, and every facility has been accorded both the press and the public for examination and investigation.

Among the thousands of representative business men of Boston, perhaps none is better known than Mr. M. S. Ayer. For years he has been a firm believer in future existence and the return of spirits, and his faith has been exemplified by his works, for it is due almost wholly to his effort that the Spiritual Temple, one of the finest church edifices in Boston, was erected. He is said to have invested half a million in the enterprise.

In the hundreds of séances that have been held at the Temple for full form materialization, Mr. Ayer says there never has been what may be termed a failure, though some have been more successful than others. Hundreds of mediums have appeared, and he says all have met with a remarkable degree of success.

The cabinet used in these séances is made of whitewood wainscoting, beaded, matched and glued together, and consists of three pieces, two sides and a back, which are held together by two and a half-inch screws. It is always put up and taken down in full view of the audience, and has been carefully examined by representatives of every paper in Boston, who have failed to discover any deception in its construction. Over the top and front of the cabinet is draped a red curtain, after which the lights are lowered a trifle and the medium enters the cabinet, which has been opened to show that there are no confederates.

Mrs. Bliss [Spanish, with a very dark complexion and dark hair, about five feet five inches in height, and the possessor of a rather large form,] was the medium in attendance yesterday morning. At precisely 11 o'clock she entered the cabinet. In fifteen seconds by a stop-watch the graceful figure of a very tall, light-haired woman parted the curtains for a moment, when they were closed by invisible hands. In ten seconds they were opened again, and the form of a beautiful girl, apparently about seventeen

years old, appeared, waved her hands and vanished to the sphere from whence she came.

At this point the organism, who possesses a sweet and beautifully modulated voice, struck up "It is Well With My Soul," in which she was joined by the audience of fifteen hundred people. When the chorus was reached a robust bass voice was heard proceeding from the cabinet. As soon as the singing was finished the form of a very large Indian appeared, and remained for a full minute in full view of the audience. He was followed by the form of a medium-sized man, with side whiskers, who was greeted with a burst of applause by the audience. He was recognized by hundreds as looking like Charles Dudley, formerly connected with the BARNUM OF LIORETT. Following him in rapid succession came a large number of forms, male and female, among whom was one whom Mr. Ayer said was an ancient Egyptian spirit, and Miss Lucille Western, formerly a well-known English actress, who waved her hand in a familiar manner to *The Standard* man, and then disappeared into the cabinet, after requesting that the audience sing "Home, Sweet Home." This person possessed a thrilling soprano voice of remarkable sweetness, power and expression, which gave evidence of the highest cultivation. When "Nearer, My God, to Thee," was sung by the audience, a rich tenor voice from the cabinet could be heard above the singing of the vast congregation.

During the séance nearly thirty full forms appeared, many of whom were recognized by people in the audience. A number of different tongues were spoken by the apparitions, and the forms were evidently of different heights and degrees of stoutness. It appears that "the dim religious light" is not essential to materializing spirits through the mediumship of Mrs. Bliss, for some of the most perfect forms were shown with the gas turned on at full pressure. Twice the medium was seen seated in the chair, with a full form crouched at her feet.

### May Magazines.

St. NICHOLAS.—It opens with a quaint story "What Befell Melatij," by George Wharton Edwards. "What the Lights Tell," by Eusign John M. Elliott of the United States Navy, is an entraining description of the systems of signalling at night by means of lights in use at sea. James Baldwin tells of the bold character of the heavens in "Hellas's Four-in-Hand." The first of a series of papers called "Hero-Tales from American History," by Theodore Roosevelt, is devoted to "Daniel Boone and the Founding of Kentucky." Naturalist Hornaday's paper is given up to "The Squirrels, Marmots and Sewell." Miss Jessie M. Anderson's serial, "Three Freshmen: Ruth, Fran and Nathalie," which has been a jolly record of life in a girls' college, is brought to an end. A new serial, "Teddy and Carrots: Two Merchants of Newspaper Row," by James Otis, is begun. This is the story of a country boy who went to New York to earn his living. "Chris and the Wonderful Lamp," figure in a ball game. Mr. Brooks's serial, "A Boy of the First Empire," reaches the stage of Napoleon's defeat at Moscow and his return to Paris. Tudor Jenks has a ballad of "Long, Long Ago." There is the usual quota of poems and pictures. The Century Co., New York.

SCRIBNER'S.—The full page portrait of "The Red Pope" precedes Henry E. Howland's paper on "Golf," finely written and illustrated. Mrs. Humphrey Ward writes "The Story of Bessie Costrell," which is to be continued. E. Benjamin Andrews contributes "The Downfall of the Carpet-Bag Régime," in the series of "A History of the Last Quarter Century in the United States." In the "Stories of Girls' College Life" is "A Short Study in Evolution," by Abbe Carter Goodloe. Joseph Wetzel has an interesting paper asking the query, "Will the Electric Motor Supercede the Steam Locomotive?" "French Posters and Book-Covers" is by Arsene Alexandre. Robert Grant, under the heading, "The Art of Living," disposes of "Occupation." "Impressions" is from the pen of Jean Francois Raffaelli. Wolcott Le Clear Beard has a story, "The Martyrdom of John the Baptist." George Meredith contributes a liberal installment of "The Amazing Marriage." The poems are "Fool's Gold," by Edith M. Thomas; "The Mind," R. K. Munkittrick; "Playthings," Louise Betts Edwards, and "Into the Dark," by William Winter, the critic. "The Point of View" is also well sustained. Charles Scribner's Sons, New York.

RECEIVED.—MISCELLANEOUS NOTES AND QUERIES. S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich, 9 Bowdoin street, Boston, Mass.

### Spiritualism in Buffalo, N. Y.

To the Editor of the Banner of Light:

We beg to convey news of our progress in Buffalo. The truths of Spiritualism are taking the front rank.

The First Society of Spiritualists accepted a loan of fifty extra chairs, and still needs more at our Sunday evening sessions.

The genial Mrs. A. M. Glading of Pennsylvania has proven a great attraction this month, filling our hall with anxious seekers after light.

Her addresses have been of the kind which hold interest and touch the emotional just enough to prove her animated by supernatural yearnings to lift us up to the contemplation of living a spiritual life. "What Love can Do," "Spirit the Comforter," "What Can I Do to Become a True Spiritualist?" and kindred subjects, have been dwelt on. Then, too, her generosity in giving tests, psychometric readings from articles and voice and automatic handwriting (back-handed) at each session, added to her maternity and kindly ways generally, made our hall a great center for all.

To cap all, as an extra, her public circles, one each week, bring in a goodly number of investigators and also "quarters" to our Treasurer.

We are to occupy the new Spiritual Temple from the first Sunday in May. The ladies extend a cordial invitation to all to come and make our opening day a "Jubilee."

With a view to making it more social, a dinner will be provided on the premises, so that every minute of the day can be enjoyed within the building and the charmed circle of friends there.

Lynna C. Howe will give our dedicatory address, and we hope to have the assistance of many mediumistic friends to make our opening a "Grand Jubilee" day for Buffalo Spiritualists.

Our Temple is the result of much hope and labor on the part of the Woman's Progressive Union, and final effort of an esteemed lady in particular, and although not the complete plan, it is a larger hall than the one we have, and a stimulus to completion.

We hope to have a large gathering on that first Sunday in May—and oh! that a genial organizer may spring spontaneously from the throng, and induce the larger number to pledge themselves to united effort and enlist all in the welfare of the Cause in our city.

S. NEWMAN.

### A Protest.

To the Editor of the Banner of Light:

The following Resolutions were presented by Mrs. Cora L. V. Richmond at the meeting of the Board of Trustees of the National Spiritualists' Association, recently held in Washington, D. C., and were unanimously adopted. FRANCIS B. WOODBURY, Sec'y.

Whereas, The recent enactments of the Legislatures of several States, and the unjust interpretation and enforcement of statutes already in existence, have been such as to strike a blow directly at our religious and personal liberties, in the persons of our media, especially our



# THE COMING OF LIGHT.

When comes the light of early morn,  
And from dark again is born,  
How lovely is the common sight—  
The skies with crimson glory glow,  
The hills and vales pure beauty show,  
Rejoicing in the golden light,  
Darkness and terror haste away—  
Before the presence of bright day!

When comes the light of dawning truth,  
And heaven restores to hearts life's youth,  
How glorious is its reign of right!  
The clouds of error sink to rest,  
The light of God is in our breast,  
We are the children of the light;  
The mists and shadows haste away—  
Before the splendor of that day!

When comes the light of gladness Spring,  
When grasses grow and bluebirds sing,  
How gracious this familiar sight!  
The earth assumes celestial hue;  
Landscape and sea, transformed anew,  
Rejoice to greet the welcome light;  
Regret and winter haste away—  
Before the miracle of May!

When comes the light sweet angels bring,  
When souls receive faith's fairer spring,  
How glorious is the latter sight!  
Above dark graves hope's flowers grow,  
The loved of yore as ours we know,  
And see their homes in radiance bright:  
All fears and sorrows flee away—  
Before the glory of that May!

WILLIAM BRUNTON.

## The National Spiritual and Religious Camp Association of Ohio.

To the Editor of the Banner of Light:

There has been very little said as yet concerning this Camp Association, which has been founded by earnest and able workers. In the first place, this Ohio Association is in the camp-making business within the limits of the State of Ohio, and its first start was made at Mantua Station (Maple Dell Park), on a line of the Erie system of railroads; it is distant from Cleveland about thirty-five miles. This camp is now on the top wave of success, with a very flattering prospect before it. A new Auditorium, sixty feet by one hundred and twenty, is under construction, and the session of '95 will be five weeks in length.

The very best speakers and workers have been engaged, and all the officers are hard at work for the good cause; the present board consists of M. C. Danforth, President; J. W. King, Vice-President; W. N. White, Secretary; Prof. D. M. King and Mrs. Anna L. Robinson, (Port Huron, Mich.) Trustees. The camp at Ashley, (Woolley Park) Ohio, has also been inaugurated, and is now well established under the same Association, with a good attendance each year.

Bro. S. J. Woolley is President, with that industrious worker, Prof. D. M. King, as aid-de-camp. In time this Ashley camp will be equal to and in the State. Then last, but not least, comes the new camp of the season, situated about thirty miles from Columbus, O., and within one-half mile of the depot of the Ohio Central line at Millersport. The camp is located on fifty acres of a splendid location at the head of a beautiful lake near a State Park. S. J. Woolley, Esq., has donated this land and is now erecting a hotel, cottages and other buildings for the coming season. They intend to begin as soon in June as the buildings can be put in condition to accommodate the crowds that are expected there.

This makes three camps that are now under way under the auspices of this Association. Prof. D. M. King will act as chairman and worker at the new camp. F. V. Woolley will act as Secretary, to whom all letters should be addressed at Mill, suburb of Columbus, O. After the camp opens in June, the post-office address will be Millersport, Fairfield Co., O.

Here we have an association of workers who are doing a grand and good service for the cause that we love so well. They will be in the ranks that receives one dollar for his services; all hands are working efficiently all the time, and a few years more will see additional camps in Ohio, for there is room for them.

When such men as S. J. Woolley, M. C. Danforth, F. V. Woolley, D. M. King and others cannot find a good spot for a camp in Ohio, then I shall look for the millennium to come in short order.

As I shall work in Ohio the best part of three months the coming season, you may hear from me again. May the spirit-world aid and benefit this Ohio Camp Association, is my daily prayer.

J. W. DENNIS.

## Sunapee Lake, N. H., Spiritualist Camp-Meeting.

To the Editor of the Banner of Light:

The outlook for this Camp Meeting, commencing July 23, and ending Sunday, Sept. 1, 1895, is much more encouraging than in several years.

Arrangements for all lecture talent are completed, and consist of the following persons in the order named: Mrs. N. J. Willis, Cambridgeport, Mass., Mrs. E. I. Webster, Lynn, Mass., Edgar W. Emerson, Manchester, N. H., Mrs. R. S. Little, Melrose, Mass., Mrs. M. T. Longley, Dorchester, Mass., Lucius Coburn, West Randolph, Vt., Mrs. Carrie E. S. Twigg, Westfield, N. Y., and Mrs. Ida P. A. Whitlock, Providence, R. I. Mrs. S. B. Craddock, Concord, N. H., and Mrs. M. Strong of Meriden, N. H., will lecture whenever called upon. Mesdames Longley, Twigg, Whitlock, and Mr. Emerson, are all excellent mediums; and talented local speakers. With this array of talent it seems as though the management cannot fail of ultimate success.

The hotel has changed hands, and is now being thoroughly cleaned and renovated throughout; it is confidently expected that under the careful and wise management of the present proprietors, Mr. Orvin Morgan and wife, both being efficient officers of the Camp-Meeting Association, the season of 1895 will prove a very satisfactory one to all interested in the philosophy of Spiritualism as well as to all frequent visitors seeking rest and recreation in the famous and beautiful region of Sunapee Lake.

All mediums desiring their names to appear in the circulars soon to be issued should send the same, with their phase of mediumship, and place of residence. The officers of the Association are: Adelle Stevens, President, Hillsboro, N. H.; David Thayer, Vice-President, Manchester, N. H.; Thomas Burpee, Secretary, Sutton, N. H.; Edward Gove, Riverdale, N. H., and Orvin Morgan, Blodgett's Landing, N. H., Committee; Mrs. E. K. Morgan, Blodgett's Landing, N. H., Treasurer; and W. H. Wilkins, Blodgett's Landing, N. H., Secretary.

All inquiries regarding the work of the Association, séance-rooms, etc., can be addressed to any of the Committee or the Secretary.

The Columbian Orchestra of Boston will furnish instrumental and vocal music for the entire season.

JAY CHAAPPEL.

## Lake George, N. Y.

To the Editor of the Banner of Light:

This beautiful retreat for the large army of truth-seekers was dedicated two years ago. The meetings were held in the open air. Last summer the accommodations were improved, and the lectures were given in the commodious dining-room of the large hotel then in course of construction.

The Association can proudly open the camp this season as the hotel will be completed in time to receive all guests. Meetings will begin the first part of July, and continue until September.

Among the speakers and test mediums who have been engaged are J. Frank Baxter, F. A. Wiggin, Cora L. V. Richmond, Meredith B. Little, Frank T. Ripley, Maggie Walte, W. F. Peck, Mrs. T. L. Reynolds, Mrs. Florence White, and others whose names will be added to this list. Program will be printed as soon as arrangements can be completed. The Trustees for the present year are as follows: Henry J. Newton, New York, N. Y., Orville Griffin, Sandy Hill, N. Y., James D. White, Albany, N. Y., John D. Chism, Albany, N. Y., John D. Chism, Jr., Albany, N. Y., Meredith B. Little, New Falls, N. Y., Eugene L. Seelye, Lake George, N. Y.

At the last meeting of the Association Henry J. Newton was re-elected President, Orville Griffin, Vice-President, James D. White, Sec'y, and Eugene L. Seelye, Treasurer.

The hotel is an attractive structure, four stories high. A broad piazza with a commanding view of the lake surrounds the two sides. The large hall, which has been completed, will be used for discourses, conference meetings, etc., and semi-weekly hops will be given under the auspices of the hotel management.

The hotel will be known as "The Woodin," in honor of the late Henry Woodin, General of the late 1st Cavalry, and will be under the management of Eugene L. Seelye, who has had twenty years' experience in managing first class hotels on Lake George.

It is safe to say that all who may visit this lovely spot during the summer months will be well entertained.

## A Complication of Diseases.

I have been a great sufferer for over two years with a complication of troubles. I have taken three bottles of Hood's Sarsaparilla, and weigh ten pounds more than I did before.

MRS. A. A. SCOTTE,  
2 Hubbard Terrace, Roxbury, Mass.

Hood's Pills cure biliousness.

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MORLEY, Cleveland.  
MISSOURI, St. Louis.  
RED SEAL, St. Louis.  
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MAGNETIC FOOT BATTERY.

OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. The FOOT BATTERIES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC 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 feet? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you a sensation of warmth and vigor at once. Try a pair of them, each \$1.00, or 3 pairs for \$2.00, any size, by mail. Send for our book, "A Plain Road to Health," free.

CHICAGO MAGNETIC SHIELD CO.,  
1401 Masonic Temple, CHICAGO, Jan. 5.

## Miss Judson's Books.

"Why She Became a Spiritualist." 264 pages. One copy, \$1.00; six, \$5.00.  
"From Night to Morn." Or, An Appeal to the Baptist Church. 32 pages. One copy, 15 cents; ten, \$1.00.  
"The Bridge Between Two Worlds." 209 pages. One copy, 75 cents; six, \$4.00, bound, \$1.00.

Apply permanently to ABBY A. JUDSON, Cincinnati, O., or Boston, Mass., by P. O. Order or Express Order. May 4.

## SOUL READING, OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business advice; and business advice. She has had a renewed development, which enables her to give from writing or look of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 130 Main Street, White Water, Walworth Co., Wis. Apr. 6.

General or local Agents: \$75 a week. Exclusive territory. The Rapid Shaver. Washes, rinses and dries them without using the hands. You push the button, the machine does the rest. Bright, polished dishes, and cheerful wifely. No scalding, no burns, no mess, no soap, no broken dishes, no fuss, no trouble. Durable, warranted. Circular free. W. P. HARRISON & CO., Clerk No. 1, Columbus, O.

## FAT FOLKS.

Using "ANTI-CORPULENCE PILLS" lose 15 lbs. a month. Cause no weakness, no loss of power. Fat folks (sealed) 40c. WILCOX SPECIFIC CO., Phila., Pa. Dec. 1. 26ctw

## ASTONISHING OFFER.

SEND three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DE A. DOBSON San José, Cal. Apr. 6.

## To the Young Face

Pozzoni's COMPLEXION POWDER gives fresher charms; to the old, renewed youth. Try it. Feb. 9.

## DEAFNESS AND NOISES CURED

By my Invaluable Tubular Catheter, which cures deafness, restores hearing, and removes all noises from the ears. Successful when all remedies fail. Sold only by Druggists everywhere or sent by mail. Particulars (sealed) 40c. WILCOX SPECIFIC CO., Phila., Pa. Mar. 23.

MIDDLE-AGED LADY would like a home with Medium or Spiritualist family while developing. Can make herself useful many ways. New York or Boston preferred. Reference. Address "J. T." BANNER OFFICE, Boston, Mass. 2w

MRS. B. F. SMITH, TRANCE MEDIUM, will hold sittings on Monday, Tuesday and Wednesday of each week from 8 A. M. to 8 P. M., on Thursday from 8 A. M. to 1 P. M. No sittings given Friday, Saturday or Sunday. Terms, \$2.00. All letters regarding applications for sittings must contain stamp for reply. Vernon Oct. 14, Crescent Beach, Revere, Mass.

## The Psychograph, OR DIAL PLANCHETTE

This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and prove to me that Spiritualism is indeed true, and the communications have given me heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on first trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail post paid.

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

For sale by COLBY &amp; RICH.

## A TEST FOR YOU

By Michigan's Most Successful Clairvoyant.

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

# You May

not want to paint your house white, but that is no reason why you should not use Pure White Lead, which makes the best paint, and can be easily tinted to the color desired by using the National Lead Co.'s tinting colors, prepared expressly for this purpose. To be sure that you get Pure White Lead, examine the brands. Those in the margin are genuine.

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NATIONAL LEAD CO.,

1 Broadway, New York.

CONSULT MISS LOTTIE FOWLER, gifted Test Medium. Answers Business Questions by mail. Enclosed stamped envelope. 326 Courtland St., Baltimore, Md. Jan. 12.

HEALTH AND HAPPINESS. Send lock of hair, sex, age, one leading symptom, and one 2 ct. stamp for free diagnosis of your disease by spirit-power. Address DR. E. GARNETT, Box 707, San Jose, California. Mar. 30.

WANTED—A. P. A.'s everywhere to sell the greatest book of the age, "America or Rome? Christ or the Pope." LOYAL PUBLISHING CO., 59 Court Street, Room 2, Boston. 4w Apr. 13.

## NEW AND BEAUTIFUL SONGS,

With Music and Chorus.

BY C. P. LONGLEY.

We will Meet You in the Morning, Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Veil, with flute obligato. Sweet Summer-Land Songs. Gentle Words and Loving Hearts. Your Darling is Not Mine. Vacant Morning. Her Little Chair. Back from the Silent Land. What Shall Be My Angel Name? Glad That We're Living Here to-day. Ever I'll Remember Thee. Love's Golden Chain, rearranged. All are Waiting Over There. Open Those Heavenly Gates of Light. They'll Welcome Us Home to-morrow. Mother's Love-Purest and Best. There are Homes Over There. On the Mountains of Light. The Angel Kissed Me. I Love to Think of Old Times. We are in the Morning Land. Our Beautiful Home. When the Dear Ones Gather at Home. Home of the Beautiful Dreams. Child of the Golden Sunshine. Beautiful Home of the Soul. Come in Thy Beauty, Angel of Light. I am Glad to My Home. In Heaven We'll Know Our Own. Love's Golden Chain. Our Beautiful Home Over There. The City Just Over the Hill. The Golden Gates are Lett Apart. Two Little Shoes and a Ringlet of Hair. We'll All Meet Again in the Morning Land. (With portrait of Annie Lord Chamberlain) 25 cents. For sale by COLBY & RICH. 6w

## PEELER'S

Sure Rheumatic Cure.

This is strictly a Rheumatic Medicine, for the cure of Rheumatism in all its forms, and the dissolving of Stone and Gravel, to which all afflicted with Rheumatism are liable. Inflammatory, Muscular, Lumbago, Sciatica, Influenza Gout.

All afflicted with this dread disease will do well to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required. This medicine is a sure cure. Any form of Rheumatism caused by blood taint, inherited or acquired, is quickly and surely cured by this medicine. Price \$1.50 per bottle. Sent by express only at purchaser's risk. Address, 130 Main Street, White Water, Walworth Co., Wis. For sale by COLBY & RICH. 6w

## Identity Indicator.

Unscrew the end of nickel-plated cylinder charm; write your name and address on the slip of paper, and the name and address of a relative or friend on the opposite side; roll up the paper and insert in tube and screw it fast. It is then ready to be worn on the key-ring or as a charm, and in case of accident or death among strangers, the wearer may be identified and returned to his friends. No travel person should be without it. Price 15 cents. For sale by COLBY & RICH. 6w

## The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at the results. The results have been attained through telegraphic agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be used for questions, all questions, all communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTES, with Pentagraph Wheels, 50 cents, securely packed in a box, and sent by mail, postage free.

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## CARLAND'S

Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Whooping Cough, Sore Throat, Hoarseness, Indigestion, Bronchitis, Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases, likewise palatable and beneficial to the young and the infirm. It is a sure and reliable remedy for all Coughs, Croup, Whooping Cough, Sore Throat, Hoarseness, Indigestion, Bronchitis, Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases, likewise palatable and beneficial to the young and the infirm. It is a sure and reliable remedy for all Coughs, Croup, Whooping Cough, Sore Throat, Hoarseness, Indigestion, Bronchitis, Inflammation of the Lungs. 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# Banner of Light.

BOSTON, SATURDAY, MAY 4, 1896.

## MEETINGS IN BOSTON.

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

**First Spiritual Temple, Exeter and Newbury streets.**—Sundays, meetings for children and investigation at 11 A. M. Lectures at 7 P. M. Wednesday evenings, 7 P. M. Public circle held on the last Friday of each month at 7 P. M. Harrie L. Hatch (74 Sydney street, Dorchester), Secretary.

**Veteran Spiritualists' Union** will meet the first Wednesday of each month at Gould Hall, 3 Boylston place, at 7 P. M. Dr. H. B. Storor, President, 408 Shawmut Avenue.

**Children's Progressive Lyceum** meets every Sunday morning in Red Men's Hall, 61 Tremont street, at 10 A. M. All welcome. Charles T. Wood, Conductor.

**The Ladies' Lyceum** meets every Wednesday. Business meeting at 7 P. M. Supper at 8. Entertainment in the evening.

**Eagle Hall, 616 Washington street.**—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 7 P. M. Tuttle, Conductor.

**Seaside Hall, 694 Washington street.**—Sundays at 11 A. M. and 7 P. M. N. P. Smith, Chairman.

**Harmony Hall, 724 Washington street.**—Sundays at 11 A. M. and 7 P. M. N. P. Smith, Chairman.

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of December, 1895, when her many friends will have the pleasure of again listening to her. J. Clegg Wright will be the speaker for the Sundays in May.

**The Helping Hand Society**—writes Ida Jacob, Sec'y—held its regular meeting Wednesday, April 2, in Gould Hall, 3 Boylston place. Music, Mrs. Lovering and Mrs. Penny; remarks, Mr. Bowtell, Mr. Lincoln, Mrs. Waterhouse, Mrs. B. D. Clark, Mrs. Clark; songs, Mr. Charles W. Sullivan.

On Wednesday, May 15, a benefit and reception will be given Mr. C. W. Sullivan, with a fine program. It is hoped that all of his many friends from the spiritualistic societies will join in making it a complete success. Admission ten cents.

Meetings every Wednesday evening. Supper at six.

**AMERICA HALL, 724 WASHINGTON STREET.**—Eben Cobb writes: Our circle Sunday morning was one of the largest yet held. Many new mediums for the first time took part. Fine audiences gathered in the afternoon and evening, and many able workers were present at both sessions. Among them were Dr. C. Huot, David Brown, Dr. J. L. Cobb, Mrs. J. Peak, Miss L. E. Smith, Mrs. A. Forrester, John Moore (of New York), Mrs. B. F. Farrar, Mrs. A. Howe, Mrs. F. E. Bird, Mrs. G. M. Hughes, Mrs. Forrester; recitation by Miss Hill.

Music by Mrs. Lovering, Miss Hill, Mr. Baxter, Mr. Vanwinkle.

Frank E. Healey, formerly a Universalist clergyman, paid our meeting a visit, and being called upon, said some very practical things in a learned and eloquent manner; he intends to seek speaking on the spiritualistic platform. Being a fine speaker, and well-informed in regard to theological and ethical movements, I think any of our societies making engagements with him will be more than pleased, and I cordially commend him to their notice. Address 16 Union Square, Somerville, Mass.

BANNER OF LIGHT on sale at each session.

**ELYSIAN HALL, 820 WASHINGTON STREET.**—W. L. Lathrop writes: The Elysian Society of Spiritual Progress, W. L. Lathrop, President, held its usual circles and meetings on Tuesday, Thursday, Friday and Saturday. The mediums assisting were: Mr. Harvey Redding, Mrs. M. A. Hutchins, Mrs. A. Wilkins, Mrs. O. R. Hatch, Mr. Hersey, Mr. Thayer, Mr. Ackerman, Dr. White, Mrs. Charter, Mr. Lathrop, and others.

Our meetings Sunday were successful. Tests given at the morning circle, and the afternoon and evening meetings were remarkable. Mrs. Redding gave a stirring address. Mrs. Chandler-Bailey gave proof of our beautiful philosophy. Mrs. Wilkins, Mr. Thayer, Mr. Lathrop, and others, also gave fully recognized tests.

Our Society holds a business meeting on Monday, May 6, at 2:30 P. M.; a meeting for entertainment at 7:30.

We have also leased the camp ground at Rindge, N. H., for this season, and the Rindge Spiritualist Camp-Meeting will be opened on July 14, continuing July 21-28, and Aug. 4-11, holding meetings on intervening days. For particulars address W. L. Lathrop, President, 820 Washington street, Boston.

The BANNER OF LIGHT always for sale.

**SOCIETY OF ETHICAL AND SPIRITUAL CULTURE, MONTGOMERY HALL, 735 WASHINGTON STREET.**—a correspondent writes—held its regular meeting on Tuesday. Marie Brehan rendered organ voluntary; among the mediums were Mrs. E. F. Osgood, Mrs. Ackerman, Mrs. Brown and Dr. Franks.

Saturday afternoon Mrs. Treene, Mrs. Gilland and Mr. Badger, remarks; tests, Mrs. M. Adeline Wilkinson.

The Sunday morning circle was successful. In the afternoon a gospel song service, followed by an organ voluntary by Miss Brehan; Mrs. William S. Butler, remarks; Mrs. Knowles, Dr. Saunders, Mrs. Nutter, Mrs. A. E. Forrester, Mrs. Woodbury, Mrs. Peak and the President, Mrs. Wilkinson, gave tests. Sunday evening, Miss Brehan, Mrs. Haven, Dr. M. Franks, Mrs. Peak, Mrs. Ackerman, Mrs. Nutter and Mrs. M. Adeline Wilkinson participated.

On Tuesday, the 17th of May, is our Indian Peace Council, which in its novelty is anticipated by all who have previously attended one. THE BANNER is on sale at this hall.

**THE FIRST SPIRITUALIST LADIES' AID SOCIETY, 241 TREMONT STREET.**—Mrs. Carrie L. Hatch, Sec'y, writes: Business meeting April 26, 2:30 P. M.—Mrs. A. E. Barnes, President, presiding.

A public circle at 3 P. M.—mediums, Mrs. Logan, Mrs. Shackley, Mrs. Mullen, Mrs. Waterhouse, Mrs. M. A. Brown and others. Mr. Longley had charge of the music at this circle.

Evening, organ recital, Mr. George Ryder; remarks, Mrs. Waterhouse; singing, the Longley Quartet; reading, Mrs. Weston; music, Mr. Ryder; remarks, Mrs. Longley, in the interest of the Veteran Spiritualists' Union; remarks, Messrs. Brown and Ryder; closed with singing.

Next Friday, business meeting at 4 P. M. A good time is expected in the evening.

Friday, May 10, rose supper and sale.

**THE CHILDREN'S PROGRESSIVE LYCEUM,** writes Irving Pratt, Sec'y, held its regular Sunday session on the 28th in Red Men's Hall, 514 Tremont street.

The exercises opened with singing by the school and invocation by Conductor Chas. T. Wood. The lesson was on "The Teachings of Spiritualism," which was discussed by the groups. The Instructor, Dr. J. R. Root, spoke on "Kindness." After the Banner March, the following program was given: Recitations, Leona Smith, Marie Gale, Sadie Falkner, Ina Stevenson, Florence Sylvester; song, Little Eddie. Remarks to the children were made by Mrs. Willis, Mrs. Carrie F. Loring and Dr. Chas. Harding. A song closed the day's session.

**EAGLE HALL, 616 WASHINGTON STREET.**—E. H. Tuttle, Leader, writes: Wednesday afternoon, April 24, remarks, readings and tests by Mrs. J. E. Davis, Mrs. C. H. Clarke, Mrs. D. K. Dowland, Mrs. M. Knowles, Mrs. F. Stratton, Mrs. M. E. Pierce, Dr. Fuller, E. H. Tuttle.

Sunday, April 28, morning circle was a success. In the afternoon Dr. C. H. Harding, remarks and tests. Mrs. J. E. Woods, Mrs. J. C. Boyden, Mrs. M. Knowles, Mrs. M. Ratzel, Mrs. F. Stratton, Mrs. C. H. Clarke, Dr. Wm. Franks, Dr. Bowtell, E. H. Tuttle, made the meetings of afternoon and evening interesting. Mr. Tuttle answered mental questions.

Musical selections, H. C. Grimes. BANNER OF LIGHT for sale each session.

**RATHBONE HALL.**—N. P. S. Smith: Thursday, April 25, 2:45 P. M., N. P. Smith, lecture and readings; Miss Annie Hanson, Mrs. See, Mrs. Osgood, Mrs. Ratzel, Mrs. A. Woodbury, Mrs. E. A. Mason, James Varcoe, took part. Mrs. Mary F. Lovering, solos.

**Commercial Hall.**—Sunday, April 28, 11 A. M., N. P. Smith, Readings; Mrs. Ratzel, Mrs. A. Woodbury, Mrs. Tilden. 2:30 P. M., Mrs. M. A. Chase, tests and readings; Mr. Cohen, Mrs. Guiterrez gave tests and readings; Mr. William Franks, N. P. Smith, Mrs. A. Woodbury, readings; Mrs. Nellie Sawtelle, solos: 7:30, Mrs. C. H. Clarke, poem and readings; Mrs. Reitzel, Wm. Franks, N. P. Smith, Mrs. A. J. Ackerman, readings; Mrs. A. E. Perkins, pianist.

**HARMONY HALL, 724 WASHINGTON STREET.**—James Higgins writes: Meetings on a steady increase; last Sunday sessions well patronized. Addresses by S. H. Nelke. Mediums who assisted were: Mrs. J. A. Woods; Miss Knox; J. Milton White; W. B. Wood; Mr. Heyser, Bavarian; Mrs. Ratzel; Mrs. C. H. Clark; Mrs. J. Wilson Hill; Mrs. Nason; Mr. Marsdon and others.

Music furnished by Miss Sadie B. Lamb, our vocalist and pianist.

BANNER OF LIGHT for sale at the hall, and 616 Tremont street, S. H. Nelke's residence.

**BOSTON PSYCHIC CONFERENCE.**—a correspondent writes—met in Hollis Hall last Sunday afternoon. Prof. Henry of Lynn delivered an interesting lecture on "Astrology," after which questions were asked of and answered by him. Dr. Coombs gave astrological readings; solo, Miss G. Laidlaw. Chaucery Palmer, the mind reader, successfully made, while blindfolded, the test of finding a pin which was

stuck in a window casing in a remote part of the hall. Mr. Whitlock closed the meeting.

**THE HOME ROTUNDA, 21 SOLEY STREET, CHARLESTOWN, Dr. E. M. Sanders, President.**—"C. B." writes: April 23 and 25 and Sunday, April 28, the meetings were well attended—the services being taken part in by Mr. Sprague (President of the spiritual society of Haverhill), Dr. Wm. Franks, Mr. Hall, Mr. Thayer, Mr. Armstrong and Dr. Sanders. Mrs. Armstrong, pianist.

**HIAWATHA HALL, 241 TREMONT STREET.**—"B." writes: The United Spiritualists of America held a well-attended meeting Thursday afternoon, April 25. Miss Wheeler, Mrs. Moody, Mrs. Ackerman, Mrs. Irwin and Mr. C. D. Fuller took part.

April 28, morning, a developing circle—Prof. Parnell, Messrs. Blackden, Martin, Mrs. Moody and Mrs. Weston assisting.

Afternoon, invocation, Mrs. Irwin; music, Mrs. M. A. Moody; song, by Mr. C. W. Sullivan; song, by "Little Eddie"; remarks, tests and readings were given by P. McKenzie, Mrs. J. E. Hill, Mrs. Alice Wilkins, C. W. Sullivan and Miss Wheeler, the presiding officer.

Evening, singing and invocation, Mrs. Irwin; the President, Mrs. M. C. Weston, gave recitation; remarks, tests and psychometric readings, Mrs. C. A. Smith, Mrs. Jennie Mullin, Mr. Thayer, Mrs. Moody, Mrs. Ackerman, William Franks, Mrs. Weston; good music, Mrs. Moody presiding at the organ.

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

**THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY.**—S. E. Appleton, Sec'y, writes—met as usual at Dwight Hall for the last meeting of the season, April 25.

Business meeting at 4; supper at six, with good attendance.

The music and dancing in the evening was very much enjoyed.

This society will open meetings again the first Thursday in October. Its first dance will be held the fourth Thursday in October; the Alpha Orchestra will again furnish the music.

**MEETINGS IN NEW YORK.**

**Adelphi Hall, 52nd Street, between Broadway and 7th Avenue.**—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7 P. M. Mrs. Helen Temple Brigham, speaker.

**New York Psychical Society, Spencer Hall, 114 West 14th street.** Every Wednesday, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music and stirring tests. J. F. Sulpes, President, 26 Broadway.

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

**Soul Communion Meeting** on Friday or each week, 8 P. M.—doors close at 7:45 at 350 West 56th street. Mrs. Mary C. McGee, Sec'y.

**Spiritual Thought Society, 108 West 48th street.**—Meetings Sunday evenings. J. W. Fletcher, regular speaker.

**CARNEGIE HALL, SEVENTH AVENUE AND FIFTY-SEVENTH STREET.**—"M. A. N." writes: Despite the cloudy skies and the threatening weather, a large audience gathered on Sunday morning, April 28, to listen to the inspirational discourse through Mr. J. Clegg Wright. [Under conditions explained elsewhere, the synopsis of the address will appear next week.—Ed.]

The afternoon meeting was exceedingly interesting. A large number of our excellent mediums were present and gave exhibitions of their mediumship. Mr. Harlow Davis, Mr. Jules Wallace, Madame See favored us, and that wonderful medium, Miss Maggie Gaule of Baltimore, gave us a delightful surprise, and treated the audience to many remarkable tests. Mr. Creal from Buffalo also gave excellent tests.

The evening discourse closed the present engagement with Mr. Wright. He spoke as usual from subjects furnished by the audience, and held the close attention of his hearers.

The frequent applause expressed their keen appreciation of his lofty lights of eloquence. Mrs. Carrie E. S. Twing will be with us during the month of May.

**MEETINGS IN BROOKLYN.**

**The Progressive Spiritual Association,** Amphion Theatre Building, Bedford Avenue, opposite South Ten Streets. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

**Spiritual Meetings** are held in Mrs. Dr. Blake's parlors, 104 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

**The Advance Spiritual Conference** meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

**The Woman's Progressive Union** will hold its first public meeting Friday at 8 o'clock in Robertson Hall, 167 Gates Avenue. Miss Irene Mason, General Secretary.

**Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M.** Prominent speakers and mediums. Augusta Chambers, President.

**Fraternity Hall, 569 Bedford Avenue, near Myrtle Avenue.**—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided.

**THE WOMAN'S PROGRESSIVE UNION.**—"E. F. K." writes—had the last two Fridays of this month upon its platform Mrs. A. M. Glading, one of Brooklyn's favorites, it being her first appearance before us since her recent serious illness.

The subjects for Mrs. Glading to speak upon were given by the audience, namely, "Is There Any Truth in Spiritualism?" and "What Good has Spiritualism Done for Us?" In both cases she spoke fluently and feelingly, coming in rapport with all her hearers.

Succeeding her lecture, she gave various psychometric readings, also delineations of character by the sound of the voice, turning her back to the person speaking in the audience. She gave very remarkable tests. To her numerous friends of old many new ones have been added, as she impresses on every one her earnestness and sincerity.

Although her stay was limited, we will have the pleasure of her company for one whole month in February, 1896.

**RHODE ISLAND.**

**PROVIDENCE.**—Mrs. F. H. Roscoe, Cor. Sec'y, writes: The People's Progressive Spiritual Association has had for its speaker and test medium during the month of April Mrs. Carrie E. S. Twing of Westfield, N. Y., who has far exceeded our expectations, both in her ability as a speaker and her power of attraction, for her audiences have increased with every Sunday evening. In connection with the usual exercises Sunday, April 28, there was a baptismal service afternoon and evening—the charge given to the parents and prayers being by President Dr. Roscoe.

Our Society has benefited both spiritually and financially by Mrs. Twing's stay with us. Dr. Goodrich, wife and Master Sammie of Portland, Me., have been guests of Dr. F. H. Roscoe for some time, and for two Sundays gave tests in the hall, etc.

Monday evening, April 29, a reception was tendered Mrs. Twing at the residence of Dr. F. H. Roscoe.

The Society is planning a beautiful memorial service in memory of our "Grand Army" of the dead.

**PROVIDENCE.**—Mrs. Sarah D. C. Ames, Secretary, writes: Spiritualist Association, Columbia Hall, No. 248 Weybosset street, services at 2:30 and 7:30 P. M. Progressive Lyceum and adult class at 1 P. M.

Sunday, April 28, Master George Porter of this city gave two lectures; subjects, "Needs of the Hour," and "Woman Equal with Man." Mrs. Sarah E. Humes, test.

Sunday, May 5, Mrs. Ida P. A. Whitlock will be with us.

**PAWTUCKET.**—Thursday evening, April 25, writes an investigator, the Goodrich Family of Portland, Me., held a spiritual meeting; Dr. F. H. Roscoe of Providence, R. I., presided. Mrs. Carrie E. S. Twing of New York gave poem and remarks. The work of Master Sammie, also Dr. and Mrs. Goodrich, was well received.

## MEETINGS IN MASSACHUSETTS.

**LYNN.**—T. H. B. James writes: At the spiritual séance at 130 Market street, Tuesday evening, Mrs. Dr. Dowland presided, and gave invocation and remarks on "Spirit-Laws and Harmony"; Mrs. L. A. Prentiss followed with remarks, tests and messages; all correct; Capt. Jonas Balcom gave remarks on "Spirit-Communication"; Mrs. Florence Lamphier, tests and communications.

The Spiritualists of Lynn held services at Clerk's Hall, 33 Summer street, Sunday, April 28, at 2:30. Capt. Jonas Balcom presided. Selections rendered by Mrs. J. P. Hayes of Haverhill, and Prof. E. F. Pierce of Boston. Mrs. Dr. Dowland, invocation, remarks on "Organization, and the Duty of Spiritualists in Relation to the State and National Associations"; Mrs. L. A. Prentiss gave tests and communications—all correct; Mrs. Mary A. Charter of Boston, remarks and tests; Dr. Louis Freedman of Australia, remarks.

At 7:30 the President, T. H. B. James, presided: Rev. T. F. Smith, invocation; discussion between Rev. Edward Bales of Winthrop, and Rev. T. F. Smith. Subject, "Does the Bible Teach Spiritualism as it is Taught by the Spiritualists of To-day, and is Man Conscious After Death?"

Next Sunday, 2:30 and 7:30. Mrs. L. A. Prentiss, Mrs. Dr. Dowland, Capt. Jonas Balcom, Dr. L. Freedman, and others.

I would recommend Capt. Jonas Balcom to any society I know; his terms are reasonable; address 220 South Common street, Lynn.

**Spiritualists' Association, Cadet Hall.**—Abbie A. Averill, Secretary, writes: Sunday, April 28, Mrs. Ida E. Downing of Boston was our speaker and test medium.

Afternoon exercises, singing, led by Bro. Kelly, Mrs. Cross at the organ; invocation, Mrs. Downing; song, "Beautiful Land"; a short address was given, subject, "Time and Progression"; following the address, a fine test séance.

Evening opened with singing, led by Bro. Kelly; after song, invocation; song by Bro. W. A. Estes; Mrs. Ida E. Downing gave an address on "What is Christianity?" which was thoroughly appreciated by the large audience, followed by a séance, giving tests and communications.

Sunday, May 5, Rev. Anthony Bilkovsky, Pastor of the Universalist Church of Swampscott, will lecture in the evening; subject, "Col. Robert G. Ingersoll as an Extremist, Versus Scientists and Religionists."

The afternoon service will be a facts and conference meeting.

Wednesday evening, May 1, the Ladies' Aid Society will meet; supper from 6 to 7. At 7:30 Dr. C. S. Dennis will give an exercise of his wonderful healing powers, assisted by Miss Annie Foster Larcom, a fine cornet soloist.

**SALEM.**—Mrs. G. R. Knowles, Sec'y, writes: Sunday, April 28, our platform was occupied by Mrs. Carrie F. Loring of East Braintree, who gave two fine discourses, supplemented by spirit delineations, both afternoon and evening. The subject of the afternoon lecture was "Building for Eternity." In the evening the subject was "Beyond the Gates, or Where are our Dead?"

We consider Mrs. Loring one of our first and ablest speakers.

The singing was fine, under the direction of Miss Bailey, and received well-merited applause from the audience.

Next Sunday, our platform will be