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## Original Essays.

### The New Discovery, and Other Important Glances.

BY HENRY LACROIX.

THE scientific are all amazed and jubilant. The whole world is astir over what is called the ethereal light: its wonderful searching capacities in revealing and depicting the inner or hidden parts of bodies, etc. All academies and universities are now experimenting with the camera—and, to them, the new force that enables them to see the unseen. It is queer how grown-up children deport themselves at times. They get wild, just like boys coming out of school. "Much ado about nothing," or very little indeed. The very old discovery is hailed as something new and precious, and hugged as a godsend. Every scientist extols it loudly and raves over it as the greatest thing out. What a farce it is to see the would-be knowing ones, the teachers of humanity—who have big names and sporting titles, with any number of diplomas, ribbons and crosses to wear, to distinguish them from the common herd—who are but ignoramuses and villains—suddenly wake up to an evidence which they before hooted and spurned—because it was, like the diamond, imbedded in mud—among the masses, who have notions of their own. Light, remember well, comes to the humble and not to the arrogant ones, who set themselves up on pedestals.

Ether is certainly everywhere and in everything, throughout infinite nature. It is, as I have often said before, the very quintessence of matter. But lo! who, among spirits and mortals, know about it? Ignorance and vanity very easily substitute one name or quality for another.

Ether is the supreme substance that pervades nature universal. It is so subtle or refined that no imperfect one can see it, follow its motions or understand its ends. Souls only are familiar with that substance; they alone can control it and get it to obey their mandates.

Ether forms the organisms of souls, without any admixture with fluidic or concrete matter, which belong to spiritual and material spheres. The great I am, or Intelligence—the God—of which we are part and parcel—the parcel thereby being coexistent and equal to the whole—we, otherwise, in our supreme state as souls (possessing all attributes and power) wield over ethereal, fluidic and concrete matter (which are the only kinds of matter in existence) an infinite and eternal control.

How many, even among our most advanced disciples, are ready or able to see and understand that simple but grand exposition of the Universal Economy? The spirit-world itself is not yet prepared to acquiesce in it or understand its import. But, for all that, it is well that the great and simple truth should be told, if but for the benefit of a few. The smallest minority have undeniable rights, as well as the ponderous majority.

Cramped humanity, surrounded and penetrated through by earthly conditions, knows as yet but little of the spiritual or fluidic sphere, notwithstanding the efforts that have been made by the invisibles for nearly half a century to enlighten the people. How many of our professional mediums even are able to leave their bodies consciously and roam intelligently in the spirit-world and enact there a part, as on earth, mix with its inhabitants, and feel at home among them? I know it as a fact that there are but very few among them that possess that capacity. My long experience among the élite of them enables me to say so. And yet without that acumen of ability no comprehensive knowledge of the other world can be obtained. What do men know of their own world? I may add. Not very much, and yet they are in direct rapport with it. This is a dark sphere indeed, comparatively, where blind ones endeavor to lead the blind, where prejudices hold a large sway, where personal interest predominates.

I am furnished (not by chance) at this moment with a striking example or illustration in support of what I have just expressed. In the BANNER OF LIGHT, dated Feb. 22, in "Answers to Questions," Mr. Colville ends thus: "But the soul will certainly in eternity learn all it wishes to learn and express all it desires to manifest."

What a theological stamp those few words bear! Talleyrand said, "Give me ten lines of a man's writing and I will get him hanged." No fear of such a calamity happening in this case, as there are scarcely two lines to incriminate the one designated. Were those words directly inspired? Is the question. If so, it shows that the inspirer was a man (or spirit) of the cloth, not yet emancipated. The idea of going into eternity! Is such a thing to be entertained one second by any one possessing an atom of logic? Eternity encompasses all time, "before and behind," as the Dutchman said, and the present as well. That solves that point.

Next: "The soul learn!"—the soul has nothing to learn! It knows all concerning the planetary system in which it abides, which it manages and directs, forms and transforms, through cycles of time. Countless souls so employed form, in fact, but one soul, as none of them can err or transgress any law within them, actuated as they are directly by clear intelligence. All souls are spotless, I affirm,

simply and purely—in whatever condition they may be—even in the body of the murderer, here on earth.

I know whereof I speak, and that is the reason why I so affirm. My personal and practical experience for many years past does not extend, consciously, only to the fluidic, or spirit-sphere, but also to the ethereal, or world of souls. I am not the only one on earth who has descended, and not "fallen" from the mighty world—where every one knows himself and what he has to do. Souls do not look upon other souls encased in coarse material or spiritual conditions as inferiors, far from it; but both have to obey the law of condition, which divides them momentarily or keeps them apart for awhile. Not this simple or true explanation suffices?

And now I would add, furthermore, as an additional explanation, that man and spirits, knowing nothing practically of souls or soul life, are apt to confound spirit with soul, and vice versa.

The veritable individuality of man—and not personality—exists in the soul; elsewhere it is but a coarse reflex.

We are going up hill in the spiritual doctrine, and very few are half way up yet in the way of knowledge and understanding. Those who know no distinction between spirit and soul—as has often been established in the BANNER OF LIGHT by its spirit-directors most adeptly—are but nominal members of our Fraternity or Philosophy. That objective and subjective view of our doctrine is most important, as it delimitates and teaches about two distinct spheres above or apart from our own. Where are the lecturers who take a bold and persistent stand on that question? Emma Hardinge Britten and Wheeler have nobly ascended the ladder of our metaphysics. S. J. Finney was also another; but the most earnestly persistent advocate of high practical notions—of that which serves as a latch key to open all the mysterious doors of the doctrine—which dissolves all seeming injustices in this world—that of reincarnation or otherwise evolution—has been Mrs. Richmond. The world owes her and her enlightened guides much indeed.

To regard things with an optimistic eye and mind is to see universality in its grand unerring sublimity; but we are bound to be, unavoidably, pessimists in practice, if we wish to keep in the gushing current called progress. We have to find fault, and endeavor to bring remedy. It is the duty of knowing ones to call out to others: beware! or go ahead! see this! see that! do! or do not do! etc., and some will always profit by the admonishment or encouragement. Nothing is lost, evil itself holding on to us still even after having shaken off the material vestment. Activity is the headlong means that we must employ to advance our Cause, not only in a material sense, but mentally as well. We must not wait for the spirits to do for us. No! "Help yourself, and heaven will help you!" is a good axiom. How often I have seen so-called good mediums following the ways of routine, and each time I have endeavored to get them to go ahead by following another course, that would lead to better results. But good advice is rarely followed. One case I will cite as an example: I went once in New York to a lady medium who got writings on a slate. I had a sitting, and obtained some communications in that way. But I felt dissatisfied, and said to the medium, "Why don't you use paper, instead of slate; it would be much easier to carry," etc. I caught hold of a glove box near by, put a piece of paper and short pencil within, closed the cover, and gave the box to the medium to hold. The consequence was, as I knew beforehand, I obtained thus a good communication, which I could keep handy in my pocket book. I then said to the medium: "You are not only a machine, to go by routine, Madam: use your intelligence, and help the spirits!" Another case, in spirit photography—Mrs. Stewart, the medium of Terre Haute, Ind.; I prevailed on her to use the holder only, instead of the camera—which was of useless expense—and fine clear photos, positives and negatives, came on the sensitized plates put within the holder, one after another. That result surprised the medium, but not me.

But I would revert to the first point of this article, and scan it more thoroughly.

The cathode ray, or, more properly speaking, the aura, or magnetic light, which forms our spirit bodies, is that which clairvoyants use in their investigations. Electricity, when becoming emerged in or used by humans, changes character; it gets heated, becomes more plastic, and is fit to render much more valuable services than when in its cold, destructive, general state. It endures changes also, according to the nature or development of the organism it penetrates and escapes from. A refined person's magnetism is different from that of a coarse personality. The eyes sees and the ears hears—deeply and far away—what others cannot see or hear, in virtue of the vibrations of that light and force, which Mesmer reintroduced practically into our world, and which the Academy of France would not even tolerate—but was forced to admit much later—under a new label, hypnotism. Where is your consistency, sargants?

The pointed and just observations of Mr. Wm. W. Wheeler, of Meriden, Conn., published in BANNER OF LIGHT Feb. 22, are welcome indeed, and appreciated. Mechanical means used to verify and test the "unseen," the "myste-

rious," cannot transcend the inner powers of man when developed into activity. The brain, or intellect, backing directly such endeavors, reaches the portals of the potential, the summit, and gets easily at the details—after facing and understanding the principle. A photograph cannot be compared to good oil painting; a loaf of bread made by machinery will not be as good as one made by hand, etc., etc. But it is well for science to become even tardily or in part converted to our dear old notions. The occult to them will be embraced as women kiss one another. No more than that, be assured. Loopholes they will find to push us into, or defraud us they will, and complacently incense themselves—just as theosophists and other excesses of the day try hard to do by us.

Let us hold to our own, which is pure, clear and simple. Let us march on under the trusty old and waving BANNER. Let there be developing circles everywhere, so that the spirits may have more fit instruments to advance the Cause and reveal new ideas and facts. That measure is of urgent necessity.

As to the transferring of thought on prepared films, as the voice is held captive and fixed to be reproduced at will: This "new" discovery, which proves now to the savants that thought is material, is not new to us—far from it. So, then, that comes to the savant's second-hand from us. It must be humiliating to them. But, with all their films and appliances, will they be able to seize and render visible the colors, tints and hues of thought, such as a clairvoyant can see? I don't believe it. Man is a microcosm. He holds within himself all powers.

I have seen my spirit addressing a large multitude in the fluidic world while my carnal body laid awake and conscious in bed. I spoke to that multitude without opening my lips, and yet I could see that I was understood. In this case I realized that speech escaped from me in the form of many colored rays. One has to go through such experiences to understand them properly. I have related that incident in my latest work.

Montreal, 1896.

\*My Transcendental Experiences with Spirits: Banner of Light Publishing Co., Boston. Price 25¢.

### Impressions.

BY E. J. BOWTELL.

AN IMPRESSION, in the sense in which the word is used in our Spiritual Philosophy, is a thought projected upon the mind by another mind, which latter may or may not at the time inhabit a physical body. It is the result of mental telepathy. In order that we may arrive at a proper knowledge of ourselves, the most important of all knowledge, it is necessary to distinguish impressions from intuitions on the one hand, and from moods or mental states resulting from our own conditions on the other.

By intuition we know without the process of ratiocination. "I know because I know," "It is because it is," often said to be woman's reasons, are the only reasons which the intuitional, male or female, can give. They are perfectly solid, and to the person using them, convincing reasons, or rather plain and uncontroverted statements of the case. Intuition deals with that which is outside the sphere within which human reason operates, and with regard to which the logic of the schools is but as infantile babble. It embraces the sphere of self-evident truths. When we intuitively know anything, we know it absolutely. The fact that another person does not know it merely demonstrates that he has not our intuition in this particular case. He may attempt to prove or disprove it, and may succeed to his own satisfaction, but his success or lack of it cannot affect us. He is to us as one painfully endeavoring to climb a slippery precipice, while we stand serenely at the top, gazing on the extended landscape.

Intuition, belonging to our divine nature, is in the abstract inerrant, but except in cases of extraordinary spiritual development, intuitions are few. Impressions, however, are, with persons possessing any degree of sensitiveness, exceedingly numerous. Moods, or conditions of mind, are probably still more so, as they are common to all humanity. Intuition belongs to the Universal Spirit, which is immutable; impressions and moods to individual mentalities, which are incessantly changing. It is of the utmost importance that we should carefully discriminate between them.

If a thought present in a mind admits to that mind of a possibility of doubt concerning it, it cannot be an intuition. We intuitively know some things, but can never intuitively guess or believe anything. That, however, is far from saying that what we doubt may not be true. The next point is to separate impressions from what we have called moods, after which the degree of reliability to be placed upon either remains to be determined. Here reason acts within its legitimate sphere.

Impressions come from without. Moods grow up within ourselves, but take form and color from our environments. They attract a corresponding class of impressions, and render us more susceptible to their influences than we otherwise should be. This sometimes causes us to mistake the mood for an impression; an error which may have serious consequences in leading us to many subsequent mistakes. The most powerful moods originate in our physical organisms. Then follow the magnetisms of our associates and those around us, both in and out of the body, solar, lunar, stellar and atmospheric influences. All these are physical, and affect the mind through the body.

There are also mental influences, such as memories, associations of ideas and the intellectual and moral characteristics of members of the same family and intimate friends. These exert their primary force upon the mind, and affect the body only through its medium.

We frequently hear it said: "I regret that I did not heed my first impression," or, "I am glad that I acted on that thought." Yet experience proves that impressions are not by all persons and at all times to be relied upon as for the best. Before yielding to impressions, except in cases where we have intuitive knowledge of their wisdom, or in sudden emergencies requiring immediate action, we should consider, in the first place, the character of the impressing force, and in the second, the nature of our own minds and their prevailing moods at the time, by means of which the impressed thought may have received a coloring derived from our own self wills, or temporary conditions.

An impression, as has been already stated, comes from without, i. e., from another mind. It differs from a verbal suggestion only in the absence of vocal utterance. We sometimes hear a sudden exclamation: "A thought strikes me." Who projects the thought? Certainly not the speaker, who speaks, perhaps, more correctly than he knows. A ball may strike me, but it must have been thrown by some one external to myself. I may strike one hand upon the other from without, but neither hand can strike itself from within. The exclamation justly implies that the thought came from without. It was an impression. The depth of the impression depends upon the amount of force used in its projection, relatively to the degree of receptivity in the person impressed.

That this is true we find by constant experience. We often labor hard to solve some knotty point. We try to think our way out of some difficulty. The greater our efforts, the farther we are from the desired results. Thoughts will not come at our command. We sleep, and on awaking find the knot cut for us. The difficulty has vanished. Or we endeavor to write upon some subject, and find ourselves, to use a common phrase, "not in the mood." Our endeavors have made us positive, and therefore non-receptive. We abandon our efforts. The mind relaxes its tight grip upon itself. Ideas rush into the brain unbidden, and the difficulty now becomes for the hand to commit them to paper with corresponding rapidity. It is not because we have rested and recovered our energy. We are using no energy in thinking, but only permitting thoughts to come. We have dropped the positive frame of mind which excluded impressions and become receptive. That is all.

It is proper for us to examine, as best we can, the character of the sources from whence our impressions come, and also the modifications or changes which we unwittingly may communicate to them. Herein we perceive the immense value of spiritual philosophy. Around us are visible and invisible beings, incessantly projecting thoughts. The houses we inhabit, the buildings we frequent, are storehouses of thoughts deposited, perhaps through many generations. Those who are cognizant of the protection of a wise and beneficent band of spirit-guardians have reason to be happy. They possess a treasure which is beyond all price. These should always obey their impressions without fear or doubt. They need have no apprehension of becoming slaves to a spirit, for wise spirits never enslave. They warn and counsel, when warning or counsel is needed, ever pointing to the path of real freedom. It is the unwise man who bows his neck to the yoke of his own tyrannical self will, and foolishly boasts of his fancied liberty.

Those who are without evidence of wise spirit protection should test their impressions. On both sides of life are influences unfriendly as well as friendly. Even the best spiritually guarded must take themselves into account, and consider how far their own moods may affect the impressions. Pure water is colorless, yet it does not appear so to us if we gaze at it through colored glass.

Impressions which urge us to act contrary to our own wills are always worthy of respectful attention, and generally of implicit obedience. Our spirit bands watch over us as parents watch over dearly-loved children. If we keep in a safe path they are content to let us travel along in our own way. If we unconsciously approach danger they utter the warning cry. That cry not heeded, serious disaster may very probably follow.

A safe rule to observe is not to be too hasty in yielding to those impressions which correspond with our predominant inclinations. "My guide urges me to act thus," may be perfectly true. Only be sure that your guide, the one really leading you, is an intelligent and benevolent spirit-friend, neither a flatterer, nor one who seeks his own gratification in influencing you, nor your own undisciplined self-will. Impressions which may be affected by your present mental moods, physical condition or social environment may be open to doubt. A warning of impending danger coming with the swift rush of a thunderbolt to the healthy and the happy, when the day is bright and sunny, and the surroundings pleasant, should not pass unregarded. A dread of the approach of worse ills to come visiting the lonely couch of the sick and sorrowful, or entering the wretched abode of squalid poverty, accompanied perhaps by the howling of the wintry blast or the pattering of the chilly rain, should be met by the divine spirit within us, which bids us at all times, and under all circumstances, not to abandon hope, and teaches us that every apparent evil is but the shadow cast before of an approaching good.



Mattie E. Hull.

The name accompanying this sketch is familiar to the readers of the BANNER OF LIGHT. The portrait preceding it will be recognized by Spiritualists from Maine to California. Mrs. Hull has had a somewhat remarkable experience as a medium. When twelve years of age she became subject to "spells," that the family physician considered were alarming, and said they were due to "nervous derangements," "rush of blood to the brain" and "other causes," which he never made clear to her parents. Accordingly she was treated for these disorders. The "spells" continued in spite of all these remedies, and the scientific (?) "regular" was discharged. The treatment he had given her had not in one instance been of any benefit.

After a while a botanical physician, who, by the way, was a Spiritualist, was solicited by Mrs. Hull's father to call upon his daughter and diagnose her case. He perceived at once that the blisters, blood-letting and obnoxious potions, administered by the other physician, had been useless and dangerous, and said as much to the parents, who were distressed over her condition; he assured them that the whole trouble was due to mediumship. This was something of which they were totally ignorant, yet they harbored no prejudice against the new doctor's decision; they had long since come to the conclusion that medicine would not relieve her, and they were glad to follow any reasonable directions that might preserve their child. The so-called "quack doctor" informed Mrs. Hull's parents that he was a medium—a clairvoyant; that there was another medium in his family, his wife's niece, and he urged that his little patient should spend an evening at his residence, and they would hold a circle. Up to this time neither Mattie nor her parents knew anything about circles; in fact, they had never heard of one. An appointment was made, the little girl was there as per agreement, and during the evening she was entranced.

This condition lasted fully an hour, and seemed precisely like a deep, mesmeric sleep. She went the following week, and, in a few moments after taking her seat at the table, she was entranced. The doctor at whose house this occurred was also entranced. He addressed the child in a foreign language, she responded, and they kept up a conversation lasting thirty minutes. Afterwards, the doctor and the child-medium sang together in the same language in which they had previously spoken. When the entrancement left the child, she had no memory of what had occurred.

As the friends of the young medium became better acquainted with Spiritualism, and especially the workings of mediumship, they sought in many ways to test the power that seemed at times to have full possession of the brain. Sometimes she answered questions; at other times gave descriptions of persons and places at a distance, and occasionally gave poems and discourses on subjects suggested by those who were present.

At the time these things occurred the family resided in Alstead, N. H., having removed there about a year previously from Hinsdale, N. H., the birth-place of the medium.

Although Mrs. Hull was controlled in those days easily and frequently, it did not interfere with her studies. It is said she never attended school one day less in consequence of her mediumship. Her parents took a great interest in all she said and wrote when in the entranced condition. They knew the productions could not have originated with her. They did not understand Spiritualism. They accepted its phenomena, and availed themselves of every opportunity to learn all they could of its Philosophy.

Her health improved gradually from the time of her first entrancement. About three years after the family removed to Orange, Mass.; there they became acquainted with a few excellent families who were Spiritualists. Undoubtedly there are some there at the present time who will remember her as Martha Browne, the medium. She made rapid progress in this new field; was frequently solicited to give parlor lectures and attend public circles; her health had become so much improved that her parents decided to send her away to school. She was, for an extended time, a pupil at Mt. Caesar Seminary, Swansey, N. H. She had nothing to do with mediumship while



there. During the interim between the school terms she was actively engaged in lecturing. She was chiefly employed by the Spiritualists of Baldwinville and East Templeton, Mass., although at times she, in company with her father, went to points in the western portion of the State. After leaving the Seminary at Swansey, she attended a select school in Orange, where she finished her school days; when in attendance there she lectured nearly every Sunday during the year in towns not far remote from Orange.

A few months after Mrs. Hull went to Orange, her father was approached by the Unitarian minister of Athol, Mass., who asked him if he was willing his little girl should "preach" in his church some Sunday evening. Arrangements were made, and the event caused a great amount of excitement; the minister went into the pulpit with the young girl; he read the hymns—in fact, took charge of the exercises. The affair was something more than "a nine days' wonder" among those who heard the discourse. The "girl preacher" was entranced during the rendering of her discourse; when the influence entirely left her she saw the people leaving the church; fearing the affair had been a failure, she said to the minister: "I thought I was going to speak." The good man put his hand upon her head, and said: "My dear child, you have talked over an hour."

Probably the event above mentioned did more to shape Mrs. Hull's life career than anything that ever came into her experience. Reporters were present on that occasion; her father requested one of them to write out the discourse and forward it to his address. In a few days the paper was put into the hands of the little preacher. She carried it to her room and read every line of it slowly and thoughtfully. Much of it was beyond her comprehension; quotations were made that she had no remembrance of reading; it contained numerous passages from the Bible, not one of which was of interest to her. "Where did it come from?" was the question asked over and over again in the mind of the young girl. She knew she did not originate the discourse. She was entirely ignorant of psychology, and did not for one moment entertain the thought that possibly she was a subject of the power. She had never been fully convinced that the influence operating upon her came from the spirit-world. She was overwhelmed with surprise and emotion. With tears in her eyes she carried the manuscript to her mother and said: "Mother, I know now that the spirits influence me. I will do as they advise me as long as I live." She was converted to Spiritualism by reading her own discourse.

When Mrs. Hull left school she had no idea of taking the lecture-field as a life-work. She had, in her childhood, been overtaken with an ambition for teaching, and labored diligently to prepare herself for that avocation; the higher powers destined otherwise, and from that time until the present she has been identified with Spiritualism. In connection with her platform work, she gave private sittings seven years, but concluded her legitimate sphere was the lecture field, and has devoted her time exclusively to that for many years. Mrs. Hull's mediumship has long taken the phases of poetry and music more than any other. As a speaker she is well known, having crossed the American continent several times, spoken in nearly every one of the Northern States, and in several south of "Mason and Dixon's line." She has universally won the esteem of the opponents of Spiritualism by the generous manner in which she has dealt with them. She has never been known, either in her conversation or addresses, to use unkind or harsh things, or when rudely attacked, to retaliate.

Mrs. Hull has written hundreds of readable poems, many of which have been published. Her volume, "Wayside Jottings," has passed through two editions, and the demand for it is undiminished. Several years since about twenty of her songs were published on a card for use in congregational singing; over six thousand copies were sold in one year. Afterward fifty of her inspirational songs were published in pamphlet form. They have reached a sale of twenty thousand, and the demand is on the increase. "The Songsters" are used in nearly every town where there is a Spiritualist Society, from Maine to California. She now has in preparation a book to be made up of her choicest songs set to music, etc.

At the present time Mrs. Hull is in better health than ever before; she is, if possible, more determined than any previous time in her life in the use of the gift she believes the angels vouchsafed to her, in the advancement of the Cause she loves, and to which her life has been devoted. She will probably labor in the Eastern and Middle States for a few years, and in the year 1900 proposes to accompany her husband in his contemplated trip around the world.

### "One World at a Time."

BY EMMA M. CHAPIN.

A GROUND-SPARROW would teach her nestlings to fly. But one of them said: "Mother, I know nothing of those untold realms above my head. My latent powers of which you speak I fear! My feet were given me for walking. One world at a time! I will remain on the ground, live safely in the nest, and scratch for my living. Why try to navigate the dangerous heights when the solid ground is sure to hold me up, and when my wings might fail me, should I spread them and leave the stable earth. Let my ambitions and imaginative brothers and sisters risk their lives if they will; they may be glad to return to my humbler sphere again."

In vain the mother explained that two elements were his: that his wings were as much made for flight as his feet for walking; that all his faculties were to be developed by rising, and that joys yet untasted awaited him. Naught she could say of the pleasures of aerial flight, of the grand views gained by the lofty position, of the beauties and melodies of the upper air, could move her willful child—satisfied in his ignorance and stupidity. He ignored all he was not acquainted with, and prided himself on preferring the known and proven possessions to those possible and only to be attained by patient effort.

The mother-bird knew that her silly child must work out his own destiny, and learn by sad experience that she had advised for his highest welfare and happiness, and held her peace.

So the little sparrow kept his wings folded, and little by little the muscles became atrophied, as the unused pinions, made to spread and beat the air in happy flight, trailed droopingly upon the ground. But the proud bird jeered at the other nestlings, who learned to fly by falls and floundering, and when at last they succeeded, and could look down upon him from the tree-tops, he sneeringly said: "One world at a time. Feet are for the earth, and good enough for me. When my feet fail me, I may fly too, perhaps."

Jack Frost came and powdered the grass with his rime. The snow began to fly, and the seeds were covered and the brook frozen. The birds, one by one, departed for the bright summer-land, where plentiful stores awaited them. The sparrows went too, all but the proud, foolish one, who had said, "One world at a time." Now he would go, too, and desperate efforts he made to spread his wings and rise in the air. But, alas! the power was gone—he dropped again at once. Long and repeatedly he struggled, but all in vain, and he was compelled to sit on the ground and see his family soar away, and feel that he now deserved the sneers he had lavished on them.

Genesee, Ill.

Written for the Banner of Light.

### CONSOLATION.

What utter bitterness of heart and soul  
We suffer by the side of our dear dead;  
How can our love its fearful grief control  
Unless that light on this dark path is shed?  
Unless we feel our dead cannot be dead?  
O, emptiness of earth, however wide,  
If this were all that we by graves could see;  
If thus our human effort, worth and pride,  
To solve themselves to dust and dust must be;  
Who could in life one beam of beauty see?

For while the eyes might recognize the good,  
The heart would hate to know that it must fade;  
Material things that have for ages stood—  
Thereby put noble spirits in the shade;  
Why do things live if lofty minds must fade?

Ah! now there dawns a ray of morning light;  
It cannot be that Nature is so blind  
As not to see with more than mortal sight  
The preciousness of heart and soul and mind!  
Why, no! she made, and cannot be so blind!  
Therefore I trust the sense of love that lives—  
What time I stand beside a dear one's grave,  
My love so true, grand hope and helping gives,  
And says, "Now follow me and I will save,  
I lead beyond the confines of the grave!"

So touched, my spirit is at peace with those  
Passed on, and holds them in their former grace;  
All as in June again I see the rose,  
So feel I now that I shall see their face,  
Tho' clothed in new and some diviner grace!  
Whereat all sadness like a mist departs;  
Comfort is mine by nothing here gained;  
Across dividing space my spirit darts,  
Like bird of passage safely southward led,  
And holy thoughts to me are softly said!

'T is said that as the seed comes to the sun,  
And finds its flower in Maytime's balmy air,  
So lives to love in blest progression now,  
And rich unfoldment find to greet them there,  
For after winter blows the springtide air!

Then bloom, fair flowers, once more in the spring,  
Green grass and herb, come on the hills again;  
Return, O birds, and songs of gladness sing,  
And sunshine follow fast the clouds and rain,  
For I have hope to see my loved again!  
Not in the land of barren grief and woe,  
Tho' constantly they minister to dust,  
But where all souls to golden summer go—  
And live in grand eternity of trust,  
Redeemed from shadowed death and grief and dust!

WILLIAM BRUNTON.

(From the New York Sun.)

### Bodies in the Future Life.

Rev. Minot J. Savage of Boston Has No Doubt 'T will Be So.

THE CLERGYMAN WHO IS TO ASSIST DR. COLLIER, BELIEVES THAT SOULS OF THE DEPARTED OCCUPY SPACE AS REALLY AS DO THE LIVING—EYES OF THE LATTER NOT SUFFICIENTLY ADAPTED TO PERCEIVE THEM.

The Rev. Minot J. Savage, who next fall will begin his services as assistant to the Rev. Dr. Collier in New York City, gave utterance to some remarkably broad ideas in his Easter sermon. One of these was that souls after death occupy space as really as do bodies in the present life. He furthermore said that he believed the souls of those we call dead "possess bodies not as real as these, but unspokeably more real."

These statements have during the past week caused persons with spiritualistic tendencies, and Boston has not a few, to look upon the Unitarian pastor as a stronger believer than ever in their ideas. Mr. Savage's sermons are printed each week by the Unitarian Publishing House, and are given to the public about a week after they are preached. The Easter sermon came from the press on Friday, April 10, and contains Mr. Savage's remarks just as he delivered them, which, of course, gives to the utterances a more official character.

During the period that Mr. Savage has been pastor at the Church of the Unity he apparently has exemplified a statement which he made during the past winter. "The occasion of the utterance referred to was when he preached the sermon at the installation of Mrs. Helen Van Anderson at the Church of the Higher Life, on St. Botolph street. He was speaking of creeds, and what he said was this:

"I do not promise not to have an additional clause to my creed to-morrow; if during the day my knowledge has been added to, I see no reason for not making use of such knowledge."

Mr. Savage has on more than one occasion given utterance to ideas that have placed him among the leaders of advanced thinkers and liberal teachers. Some of these utterances have been of such a nature as to cause Spiritualists to claim him as a believer in their philosophy, if not an advocate of it.

Whether Mr. Savage wished to give utterance to his views on the after-life in no uncertain sound in his Easter sermon, he, of course, knows best. He did, at all events, express himself in terms that were unmistakable. The subject was "Belief in Immortality Since Christ." Beginning with the resurrection, he took up the subsequent periods, touching upon the Reformation, and so on to the present period. As a close to his remarks he expressed himself in these words, as reprinted from the *Unity Pulpit*:

"I will only outline a few simple ideas, for which I alone am responsible, such as appeal to me as being rational and in accord with all the best science we know."

"I do not believe that death came into the world as the result of any invasion of evil from outside. I do not believe that death is the result of human sin. I do not believe that it is any token of God's anger. I do not believe it is an afterthought, something that God did not originally intend. I believe rather that it is a part of the divine, the universal order, that it is as natural as being born, and that it is as much an indication of the love of God as is being born."

"Death is simply a natural phase of life; for, though I cannot stop to give my reasons, I believe there are reasons, adequate reasons, for believing that what we call death is not the end of individual existence. I believe we pass through it and out and up and on. What are we? Where do we go? We do not go into any underworld. We do not ascend into any heaven just above the dome of blue; for we know that this dome of blue is only an optical illusion. It was once believed to be a solid dome which might be a fitting foundation for a celestial court."

"Do we go out as disembodied thoughts? That I cannot believe. A disembodied thought is something to me utterly inconceivable."

"I believe that those who have passed through the experience called death live in space and occupy space as much as I do. Are they then material? Yes, in one sense they are."

"I believe that the souls of those that we call dead are not unclotted, but, in the language which Paul used, are clothed upon."  
"I believe that they possess bodies not as real as these, but unspokeably more real, thrilling with an intensity of life of which at present we are perhaps utterly unable to conceive. Is there anything unscientific about it? No. There is no scientific knowledge able to discredit a belief like this. It is perfectly rational."

"We know perfectly well that the greatest, the mightiest forces of what we call the material universe are both invisible and intangible. We know that it is the very smallest, tiniest part of the real world that we can see with our present eyes. We know that it is only the smallest, tiniest part of the infinite vibrations of the universe that produce in us the sense of hearing. If we had ears more acute, even Mr. Huxley tells us, the silences of the opening flowers in the garden would seem to us as loud

as a thunderstorm. It is not that there are no vibrations, only that our ears are not adapted to take them up."

"So of the vibrations which produce the sense of sight, there is an infinity of them throughout the universe, only our eyes at present are not adapted to being affected by them. That is all. We are too commonly the fools of our eyes and ears."

We assume that we can see and hear and feel everything that really is; while every poorest scientific man on earth will tell you that there may be an infinity of life in every direction with which our present senses do not bring us into any conscious contact."

I believe, then, as the result of our thinking and our feeling and our loving and our hating that what may be called a psychological body is being built up in us, organized day by day. In the process of death we are released from this outward shell very much as the butterfly is released from its chrysalis. There has been going on through the whole length of life of the cocoon the organization of another, and to us invisible, form within. By-and-by it breaks open, and the life comes forth and enters upon another stage of its career. It is transformed, lifted, goes on to something finer and higher. I use this only as a crude illustration."

"I believe something akin to this is going on within us, and that death means the breaking open of the chrysalis and the escaping out into this larger life, and that we enter on that life—and here is the tremendous moral power of a belief like this—just the kind of men and women that we have made ourselves by our thoughts, our emotions, our actions here, only that there, as here, is infinite opportunity through suffering, if need be, through whatever experience is necessary, for study, for growth, for ascent toward the highest."

### 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.

### Connecticut.

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: "The Norwich Spiritualist Union closed its annual lecture season Sunday, April 26, with two extremely interesting and instructive discourses by Prof. W. M. Lockwood of Chicago, Ill., who served the Society all the Sundays of April, and gave four mid-week evening lectures at the home of the Secretary in the interest of the Society."

Every lecture in the entire course of twelve delivered by Mr. Lockwood had been of much value to those who were privileged to hear, and while he came to this place a perfect stranger, his genial manner, as well as his valuable discourses, have won him many warm friends who regret his departure.

Sunday, April 19, in the afternoon, Prof. Lockwood dealt with the various systems of cure and the healing arts. He maintained that the doctors, physicians and mechanics, including the physicists, have developed more scientific data for the welfare of civilization than all other classes of thinkers combined. He held that a principle of magnetic selection re-erected by the patient was the real vitalizing energy in every instance of cure—no matter what might be the name under which it was given.

The evening discourse treated upon the principles of thought transference. Prof. Lockwood affirms that Nature has only one method by which she transfers her energies, which is known to the scientific mentality as being molecular (or spiritual) in its character; that what is known as the X or cathode ray is in reality only a principle of molecular induction. The phenomena of human speech projected upon man's consciousness through any intermediate space, whether connected by atmosphere highly tensioned or the telephone wire, is only another verification of the principle of natural reciprocity between spheres invisible and that of the mortal; and however much the popular mentality shrugs its shoulders at the ideal of a spiritual intercourse between these two planes of thought, the scientific discoveries of every day only prove more and more the unity and sublimity of nature's formula of transference.

The closing lecture, given Sunday, April 26, were of special interest, and good audiences were present. At both sessions Prof. Lockwood made an earnest appeal in behalf of the spiritual papers.

The theme for the afternoon discourse was "The Evolution of Man's Consciousness." Prof. Lockwood declares that in this world we only see the phenomena of organic activities; the real energies, changes and combinations promoting the existence of what we call mind, occur in a dimension of space beyond human vision.

The chemist in the laboratory of investigation is obliged to admit a formative principle as the real entity evolved by a combination of spiritual energies. The cause of progression, says that he was apparently passing through a dense forest in which was blazed a new route which would clear the way, making it easier for others to follow.

The theme discussed was "The Affinity of Consciousness Thought to Matter," which Prof. Lockwood demonstrated to be of molecular character. This fact was illustrated by the use of the magnet, and the use of the graphophone, evoking a new line of thought as to the real value and significance of this wonderful discovery. In these experiments, as in all others made by this learned gentleman during his course of lectures, he absolutely demonstrated the principles and hypotheses under discussion.

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followed his advice have proved his predictions true. He visits the ground alone, and determines the location of the buried treasure by his own peculiar method. Dr. Rothenmel says there is nothing in his method that does not conform to natural laws, or that is incomprehensible to those who observe the action of the forces of nature. Whether he possesses the power of slight through hundreds of feet of solid rock, or has a more powerful means of application of the cathode rays than Roentgen's Edison, or some other power unknown to ordinary mortal is beyond our ken. That he is not a blind guesser is in evidence in the fact of his being in the employ of practical business men who judge him from his success in the past."

### New York.

NEW YORK CITY.—Florence K. White writes: "I desire to speak of a séance held at my parlors, 214 West Forty-third street, Sunday evening, April 26, by Mr. Chauncey Palmer, late of Boston."

There were assembled some twenty five or more very intelligent and refined ladies and gentlemen, who composed the circle. A black curtain drawn across one corner of the room formed the cabinet. Almost as soon as the curtain was drawn the musical instruments were played upon, and hands materialized, messages written, etc., all of which were very recognized.

We are truly glad Mr. Palmer is with us, and foresee a good work ahead of him here in New York. As for myself, the good work goes on, and I am well as usual. I have been very busy with my mediumship. Spiritualism is spreading in New York. Another hall has been opened in East Fifty-ninth street, under very favorable auspices, and, as good mediums are present, a large audience is always in attendance, and thus the angel-world is working."

CORNWALL.—Fritz Andrea writes: "I read with interest the variety of spiritual phenomena as reported by various correspondents, mostly in Massachusetts, and I write to say that while the 'Northern State' is no doubt foremost in the spiritual movement, that movement is to perpetual growth in the 'Empire State' and what is more remarkable, the glad teachings find many followers without apostles."

During the last year in the small hamlet of Central Valley, N. Y., there were converted to Spiritualism, without any other personal influence, about ten people. Central Valley, N. Y., is my former home. It is beautifully situated, though it has but about a hundred inhabitants—many more in summer—I prefer it to the large city of New York, fifty miles south. West Point is twelve miles east, so you will know where it is located. There is one church, a Methodist Episcopal, there, and it has about seventy or eighty members."

I mention this, in order that you may, with me, rejoice in behalf of ten conversions in one year, voluntary ones, and be able to compare that number with the conditions of the small place. The way it all came about was this: The place has been visited by death, oh! so many times during the last years. Mothers, fathers, daughters, mostly in the best of their years, some in their youth, have been taken to the other shore. It was an inner voice which persistently made it self heard in the soul of some of the people left on the earth plane in that little village, and called out to investigate the claims of Spiritualism, and the voice was heeded."

We have a Spiritualist with us, Mrs. H. L. Leonard, who, however, well known to have been a Spiritualist, never approached this subject to her fellow citizens, except when requested. When that voice commanded some of the mourners to investigate they remembered Mrs. Leonard, and without giving her occasion to know what they were about to do, they invited her to the house of conversation. In the course of the name of a medium. Mrs. Leonard recommended a Mrs. Dearborn of Brooklyn, and it is with a heart of gratitude that I give testimony to the honesty and excellent mediumship of that lady. She has given all the truth on her part which converted them to Spiritualism."

So that we have Spiritualists of ours belong to the Methodist Episcopal church, and find Spiritualism in such harmony with the Christian religion, the Bible and their souls, that they will remain united with that church. Shall I say that these conversions took place simultaneously? At the time when one of the persons was led to Mrs. Dearborn for investigation by an "inner voice" another one's "hand" began to write, while still others saw visions."

### Illinois.

CHICAGO.—C. Catlin, Sec'y First Spiritualist Church, writes: "In the First Spiritualist Church the season now rapidly nearing its close has been one of the most active and consequently one of the most successful in the history of our body."

The large audiences that Sunday by Sunday assemble in Schiller Theatre demonstrate beyond a doubt the vitality of the movement we made two years ago in placing ourselves in the front of it, by the philosophy of our Philosophy to demand an equal hearing with all liberal thought."

As was to be expected, the eloquence of our speaker has attracted a large increase of intelligent and thoughtful people into the church, many of them that have never before been brought into the spiritual atmosphere, and have nothing of the Philosophy of Spiritualism. In every department there has been life and activity."

To-day, however, I write you of one of those happy social events which always arouse our people to the highest pitch of enthusiasm, viz.: the celebration on the birthday of our beloved 'Water Lily' (Mrs. Richmond)."

On Tuesday, April 21, one of the most brilliant receptions that has ever been given in Orpheus Hall, was attended by nearly two hundred people. All arrangements were so quietly carried out that when on Tuesday night they reached their culmination, it was so, and so detail was concerned, a complete surprise to the recipients."

The hall was prettily decorated with gold, white and blue. The ladies vied with each other in providing dainties."

The first half-hour of the evening was devoted to the reception proper, in which Mrs. Richmond was assisted by Mrs. J. DeWolf and Mrs. H. Bushnell. The suggestion had been made that each should bring at least one rose. This was eagerly caught up, and they brought not one but dozens, so that when the reception was over she stood amidst a bank of roses. These were utilized to decorate the already beautiful tables, making a brilliant as well as a sumptuous display. The guests were then seated, and the merry crowd to order, and after a selection of songs by Mrs. Osborn, toasts were given and responded to by the following: Mrs. S. C. Gieselman, Dr. Bushnell, Your Humble Servant, Mrs. Ashton, Mr. E. A. Rice, Dr. J. DeWolf, during which in a very witty but neat speech he presented as a birthday gift a choice collection of books, and a dramatic reading was afterwards acknowledged by the guides—for Mrs. Richmond. The speech of the evening was of course by the guides; in response to the last, 'The Angels of the Church,' Oulna gave a birthday poem."

Interpersed with these were selections of music upon piano and violin by Madame Broguis and Miss Olive White, and a dramatic reading magnificently rendered by Miss Alvina Throp, also a very pretty poem to 'Water Lily' (original), by Mrs. D. S. Wheeler. The singing of 'Auld Lang Syne' brought this delightful evening to a close."

### Massachusetts.

NEW BEDFORD.—A correspondent writes: "Bro. T. F. Price of Philadelphia, Pa., occupied the rostrum at Pythian Hall last Sabbath and the week before. His lectures were very able and listened to with great interest. His tests were remarkable and clear."

I hope the friends in Boston and elsewhere in the old Bay State will give him and his amiable wife a welcome that shall convince them that the Spiritualists of Massachusetts are awake and alive in the Cause of this glorious truth."

The Cause is prospering here, and there are many who but a few months ago were very strong skeptics, who are now very earnest investigators."

HAVERHILL.—A series of Resolutions of Respect were passed on the transition of Carrie M. Frost, one of the Group Leaders of the Haverhill Progressive Spiritualist Lyceum. The following are the Committee of Resolutions: Hattie C. Webber, Hattie E. Jones, Wm. H. A. Simmons. Our space will not permit the publication of the Resolutions in full."

WORCESTER.—H. W. Hildreth writes: "It was my privilege when Mrs. C. M. Sawyer was in Worcester to attend several of her sances for form materialization, and I am happy to say I was more than pleased. I have felt the response in answer to the query, in my own inner consciousness, whether it were the loved ones that were there taking the forms for the time being."

I have never been privileged to attend many such sances. I do know Mrs. Sawyer is not the form, as I have seen her securely (and it seemed almost cruelly) tied in the chair, and as soon as the light was out a form appeared. I also know the different voices are independent, as she requested me to place a plaster over her mouth, and she sat thus while the voices of little Maud and Mr. Elan continued, the former a sweet little girl—as you see her stand just outside the cabinet she seems to be ten years old or so, but her words of cheer and wisdom make one feel she must be older. 'Verily a little child shall lead them.'"

Mrs. Sawyer kindly gave to the Woman's Auxiliary a benefit sance, which netted us the sum of ten dollars and a half, for which we feel very grateful to her. Let us be willing to be one of the least of these who can help on this glorious work of redeeming mankind from the thralldom of error, and bringing peace and joy to hearts that mourn."

### Rhode Island.

PROVIDENCE.—A correspondent writes: "Mrs. Duffy (112 Westminster street) was called to Fall River on the 8th of March to give tests in the Grand Army Hall for the Spiritualistic Society. She stopped

at Mr. Bradshaw's, 44 Ipinoy street. After she got through at the hall she formed a circle at Mr. B's. The guide at this circle predicted that a fire was to take place at her (Mrs. Duffy's) home in Providence. The fire did take place the 10th of March, destroying considerable property. There are over twenty persons who are willing to attest to this prophecy as originally made—while its fulfillment is a matter of local history."

W. C. Dawson writes: "A reception was held at the residence of Mr. and Mrs. James Wilson, 128 Mowsey street, Providence, to bid adieu to Mrs. S. J. Robinson, who is returning to her home, Newton Heath, Lancashire, Eng., after a short visit to this country."

The following persons were present: Mr. and Mrs. Parmelee, Mr. and Mrs. J. C. Mr. and Mrs. North, Mr. and Mrs. Joseph Cooper, Misses Rose and Edith Cooper, Mrs. Fugate, Harry Fisher, Mrs. Stephenson, W. C. Dawson.

Mr. Parmelee, Mr. North and Mrs. Figgott, under control, participated interestingly in the exercises, and wished our guest a pleasant voyage home; Miss Rose Cooper, Mrs. Cooper and others also took part. An enjoyable evening was spent by all."

### Pennsylvania.

MYERSTOWN.—J. H. Bassler writes: "Rev. Moses Hull recently gave a series of four lectures in Lebanon, Pa., speaking on the Spiritualism of the Bible, the impossibility of being a good Christian without being a Spiritualist, and Jesus the medium."

He had good, cultured and attentive audiences composed largely of church members, and each successive meeting was larger than the preceding. Lebanon is known as a stronghold of the churches, and the people are impregnated with the spirit and teachings of the Pennsylvania Chautauqua, whose seat is among the Cornwall hills, nine miles distant; they are not narrow-minded, and each successive meeting was larger than the preceding."

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# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

### A NIGHT LESSON.

BY EDITH EDDY LYONS.

I lay within my darkened room,  
And felt the silence like a stream  
Flow o'er me through the welcome gloom,  
Till, slumber-b-bond, I dreamed a dream.

I saw a child I knew of yore;  
With dancing feet and happy cries,  
She ran from 't the open door  
Where love looked forth from mother eyes,  
And stretching eager, dimpled hand,  
Among the garden flowers she sped,  
On flower-scaped each lovely hand,  
While thoughts of plunder filled her head.

In stately ranks the lilies stood,  
The sun-line bathed their white and gold;  
But childhood will enow present go,  
She clutched them in triumphant hold.  
Then roses, rich as Love's heart beat,  
And airy sweet peas poised for flight,  
Allured the little wandering feet,  
And held the joyful, childish sight.

Ah! rapture keen, she held them all!  
And down she sat among the grass,  
With smiling lips a hush to call.  
While summer-steps the moments pass.  
The little soul was full of bliss,  
She clasped her treasures to her breast,  
She lavished on them kisses,  
When through her joy a dark thought pressed.

The lovely flowers were dying—dead,  
She stroked them soft with falling tears,  
Then to her mother's arms she fled  
And sobbed forth all her grief and fears.  
The mother soothed the weary child,  
And loosed the blossoms from her grasp.  
"I'll care for them," she softly said,  
The trusting child slept in her lap.

When morning brought the new day's light,  
And fresh the child awoke, and strong,  
Lol by her bed a gladness bright,  
That made her heart break forth in song.  
The flowers that drooped last night in pain,  
Now stood in vessels fine and rare;  
The water clean had washed each stain;  
Their sweetness filled the dewy air.

Ah! heaven sent dream to hungry heart!  
When morning breaks shall I not find  
My blossoms kept for me apart?  
Shall I not wonder why I pined  
When I beheld them sweet and fair?  
A mother's comfort God doth give—  
He sets our dearest flowers there,  
And while we sleep, He makes them live.  
Ann Arbor, Mich.

### The Work of Two Little Spirit-Girls.

BY LULU BUCKLER.

Mamie and Ada were two little girls whose mamma gave them everything they wanted, and yet they were very naughty at times.

Mamie had dark curls, brown eyes and rosy cheeks, and was eight years old, and Ada was her younger sister. Now Ada was just the opposite; she had golden hair, blue eyes, and was not quite six years old.

One day their mamma had gone down-stairs, and left them to play in their bright room, which was called the nursery.

Now these two little girls had all the beautiful dolls, toys, books and everything to play with; but on this particular day these little girls were very naughty.

They began to play with their dolls, but Mamie wanted to be mamma and make Ada do as she said, and Ada wanted to be mamma.

So they began to quarrel, and would you believe it, Mamie slapped her dear little sister?

But when Ada began to cry, Mamie was sorry, and thought of what her mamma had said about the little spirit children, and she wondered what they would think.

While all this was going on, two little spirit-girls, Edna and Ethel, came in and saw it all.

Ethel said: "Edna, what is the matter with that little girl? Why is she crying? Just look what pretty toys they have. I would not cry and make myself look ugly, would you?"

But Edna said: "Let's go real close to the naughty one who slapped her little sister, and make her sorry, so she will make up."

So Edna went up close to Mamie and put her hands on her, and then Mamie thought of the spirit-children, and wondered if they were sorry she was naughty.

She said: "Ada, don't cry; I won't slap you any more; we will begin all over again."

Now Ethel had been looking at Ada, and thought she would try what she could do to make her laugh; so she went up just as close as could be and put her arms around her, and presently little Ada smiled.

Then Ada said: "Oh, yes, Mamie, we will begin and play, and I'll be one mother and you can be another, and we will take our dollies out and buy some toys."

They began to play again, and this time they laughed, talked, and had a merry time.

Ethel said: "Edna, I am glad I am a little spirit-girl, because we can't be naughty with so many beautiful spirits to help us."

And Edna replied: "Yes; but we must be quick and learn all we can, so we can help them be good. Some of them don't know how to be good, and you and I must learn all we can and visit them all the times we can."

These two little spirit-girls went back to their home, but often came to see Mamie and Ada, and watched over them, helping them whenever they could. They also visit many other little girls, and help them, too.

Now, my little readers, you must all be good children, so when the spirit-children come to visit you they will not see you quarreling, but will see your little faces bright and happy.  
Baltimore, Md.

### Cure for Croup.

This is the method:

Have ready and at hand a piece of old linen or knitted cotton goods—woolen cannot be wrung "dry"—about six inches wide, and sufficiently long to wind twice around the neck; also a soft old "nubia" or piece of knitted woolen shawl, soft and clinging, and "all wool." Then a piece of flannel to prevent the underclothing from absorbing dampness.

When you hear the enemy, dip the strip of linen in cold water, the colder the better; wring it out thoroughly, and wind it closely around the bare neck of the patient. Over this wrap the old, soft knitted shawl several times around—then, if necessary, place the flannel to protect the clothing. See that the child is well folded in blankets or crib covers. In ten or fifteen minutes its breathing will probably procure relief. In half an hour, unless there is no wheezing, renew the cold water cloth. In most instances two applications are sufficient. Strange as it may seem, the little one, however delicate, scarcely ever shrinks from the chilly remedy; never a second time, if at first; and it has never harmed the frailest infant.

A warm tea of gum arabic and liquorice may be given, if the patient coughs and is wakeful; or, instead of this, onion syrup.

This treatment is also effective in bronchitis.

We remember one fragile creature whose grandmother and two aunts were paralyzed before the sudden onslaught of croup. The mother was away. Would she return to find her baby dead or dying? We were sent for, and the shrill, strident breathing set us to shivering. Trembling hands adjusted the cold water cloths and the soft wraps about the gasping child. It had been so sudden grandpa had not yet had time to dress and run for a doctor. In a few minutes relief came, then the child looked out of her white cloud half smiling:

"Auntie, me want more told froat water on my neck!"

In an hour the household was again serenely sleeping, and for many a day so thankful for a great deliverance!

### Boston Spiritual Lyceum.

Sunday afternoon, April 26, this Lyceum held a session in Berkeley Hall that sent a thrill of pleasure to the heart of every officer and member; for if there is anything in this world that will awaken the slumbering sense of joy, it is the satisfaction of having one's earnest efforts crowned with success, and when twenty-one individual answers were given to the question "What is True Prayer?" many of them being brief, original essays, showing evidence of deep thought and careful preparation, the success of this distinguishing feature of the Boston Spiritual Lyceum was no longer in doubt; it became an assured fact.

A few excerpts will exemplify: Eddie Hatch said, "He thought Spiritualists should teach their children to address their prayers to the spirit world, and not to some single, individual spirit or God." George S. Lang thought that it is a sincerely expressed desire was good, an intelligent effort from a practical point of view was better, and therefore a truer prayer. Miss Gertrude C. Laidlaw, we were sorry to learn, was detained at home on account of sickness; her excellent answer, however, was sent in, and read by Miss Maud Beckwith: "True prayer," she wrote, "is the thought of a sincere and sympathetic soul; what we most desire we put into words, and it goes forth as a messenger between earth and heaven."

Mrs. Alice Pool, in her carefully prepared answer, substantially agreed with Mr. Lang, "that true prayer was an intelligently directed effort to accomplish some good and worthy object," also showing "how vain it was to ask a being whom we endow with infinite wisdom to change his mighty purpose to meet the requirements of our finite desires."

The Clerk, in adding his mite, said that "True prayer was intelligent labor, because the earnest efforts of human hands and brains to make this world better were the only prayer the changeless God, Nature, ever answered."

"Temptation" was the subject for the younger groups, and answers were given by Winnie Ireland, Carl Leo Root, Ralph Ransom and Ansl Haynes.

The Instructor, Dr. Root, after ably treating the subject for the older ones, interested the children and illustrated their lesson by telling them a pleasing story.

A piano solo by Mr. Fred H. Watson opened the musical and literary exercises; Master Earl Keeler gave a recitation; Winnie Ireland captivated the audience with her sweet voice in song; Mrs. S. A. Frost rendered a piano solo; and Mr. Alouzo Danforth read a selection.

An always welcome visitor, Mrs. J. S. Soper, was called upon, and she responded by complimenting the Lyceum not only upon the success attained from an educational point of view, but the good order that prevailed throughout the session, and the attentive interest each one seemed to take in the numerous answers given. But Mrs. Soper's "tender spot" is the welfare of the little ones, and to their delight she told a simple story such as children love.

President Lang was called upon, and with a few well chosen remarks he pointed out the adverse circumstances that surrounded this Lyceum at its inception, and how, with a slow but steady growth, it had gone forward until it was no longer an experimental venture, but an assured success.

The Clerk read a letter from Mr. F. B. Woodbury, Secretary National Spiritualists' Association, thanking the Lyceum for a donation forwarded and the loyalty to the National Spiritualists' Association they had shown.

Subject for May 10, "Practical Spiritualism," and in connection with this the Clerk will give an object lesson with the magnets that no Spiritualist should miss.

A. CLARENCE ARMSTRONG, Clerk.

### Almost Human.

We take the following from the *Massachusetts Ploughman*:

Farmer William H. Ellis of Bloomingburg, N. Y., owns a little white mare called Whitefoot. Every school-day morning Whitefoot hauls Mr. Ellis's two little girls in a wagon to the schoolhouse, a mile from home, and after leaving the children there the little mare turns round and trots back to her master's house without any driver. When the school-closing hour approaches, Mr. Ellis hitches Whitefoot up, and starts her off alone for the school-house, and in due time she comes back with the little girls. She is so careful and expert in passing vehicles on the road that she never has a collision, or damages her harness.

One Sunday night recently Mr. Ellis's hired man drove Whitefoot over to Middleton on his way to New York. Before embarking on the cars here, he tacked a piece of paper on the wagon seat containing this notice: "Don't stop this mare. She belongs to William H. Ellis, Bloomingburg, and will go home all right," and then turning the mare's head homeward, he let her go. Sure enough, she covered the distance, a long nine miles, in safety, and at a pace that brought her home in about an hour.

### Two Aphorisms Worth Remembering.

Idle gossip is like a pinch of lamp-black: there is apparently no limit to the blackening it may do.

It is sometimes discouraging to tell the truth only to discover that you are not believed. But time always reveals truth as well as falsehood.—*Ladies' Home Journal*, April.

### A PROBLEM.

"I wonder," said Teddy, one sunny day, as he gazed at the meadow, with thoughtful frown,

"Why the grass is so pretty and green and bright,  
When it comes from the earth, so dirty and brown!"

With a look of surprise in her great blue eyes,  
"Why, don't you know?" cried small Katrina.

"The sun is yellow, the sky is blue,  
And that is the reason the grass is green."  
—*Eather W. Buxton, in May St. Nicholas*.

A man who is not upright in heart cannot be upright in action.

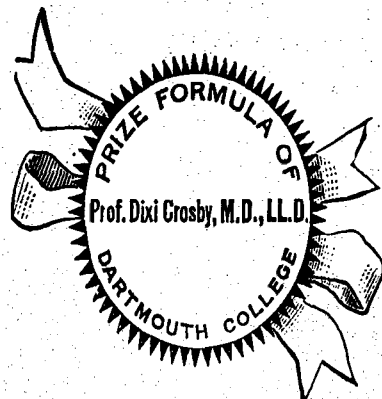
ANSWER to charade in last BANNER: DISCONTENT.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

Dentist—Will you have gas? "Oh St. Tuttle—'Wal, we do n't know much about gas 't hum. I guess you'd better give me ker'sene."

It cures from head to foot.

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It makes weak and weary men and women strong and healthy.

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### Tribute to H. B. Storer.

To the Editor of the Banner of Light:

I FEEL it more than a duty to add just a word to the many tributes to the noble life-work of our translated brother, Dr. Storer, who on so many occasions faithfully served as a singularly efficient president over those immense gatherings at Onset Bay, where in years gone by it has been my high privilege to stand before the eager thousands who crowded the vast auditorium at that charming summer resort, where the philosophy of Spiritualism has year by year been presented by advocates of its sublime verities to audiences the most colossal which have perhaps ever assembled under the banner of liberal and progressive thought.

I write from the depths of earnest feeling and long-time experience when I declare that nowhere in the course of my double-hemisphere travels as a public speaker have I ever met a more gracious, genial, earnest, kindly presiding officer than in the person of our venerable and venerated Dr. H. B. Storer.

The pens of many who have known and loved him for many years will certainly chronicle his worthy deeds and bear ample testimony to his many public and private virtues; it therefore becomes me only to add my morsel of testimony to the universal tribute by urging upon all the Spiritualists of the land, especially those whose homes and interests are in and around Massachusetts, to do honor to the memory of a conscientious, indefatigable leader in their ranks by resisting with adamant determination every tendency which exists to weaken the power of Onset Bay Grove as a radiant centre from which the truths of Spiritualism, both in philosophy and phenomena, are presented to the inquiring world.

One by one, in rapid procession, are the valiant heroes of the early days of the spiritual movement passing from the terrestrial to the super-terrestrial state, and as they pass to the spheres unseen by mortal eye, they do but constitute an ever-enlarging company of earnest, tireless workers resolved to embrace every willingly proffered opportunity furnished them on earth, through which to propagate the actual knowledge of immortality, of which they are now in indubitable possession.

I have already received what are to me strikingly

satisfactory communications from Dr. Storer since his transition, and I know that he is interested as ever in that great centre of usefulness where he worked so long and faithfully, though his interest in the welfare of humanity is positively boundless. There are many faithful workers at Onset, not the least active and useful among them being my highly-esteemed and generous friend Mr. Howard of Foxboro, from whom I received the kindest invitation to re-visit Onset this summer.

I cannot doubt that the good work carried on so bravely by Dr. Storer through so many trying and eventful years, will still go forward with increasing power and usefulness, till even the brightest predictions of our spirit-friends, as well as the most sanguine hopes of the many constant workers on the earthly side who have pledged themselves to leave no stone unturned for making Onset Bay a beacon-light to illumine the mental pathway of all who shall tread its pleasant shores are fulfilled.

We can only rejoice in spirit as one by one the faithful pioneers of the great new spiritual reformation complete their earthly circuit of onerous duty, and pass on to the next higher sphere of active service, which assuredly awaits them, and though on the earthly side we all sorely miss their noble words and deeds, and keenly feel that their vacant places are hard to fill, it surely becomes every one upon whom their mantle of prophecy may in any measure fall, not only to refrain from sorrow at the outward loss, but resolve to do with heart and mind all that duty points out, and beyond the mere performance of what is clearly obligation, work from sheer love of truth to do with pure missionary zeal an added service to bring the truths we prize to the hearts and homes of all necessitous humanity.

W. J. COLVILLE.

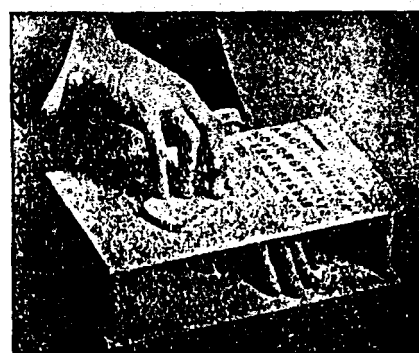
STATE OF OHIO, CITY OF TOLEDO, ss.  
LUCA COUNTY.  
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.  
Sworn to before me, and subscribed in my presence, this 8th day of December, A. D. 1895.

A. W. GLEASON,  
Notary Public.

HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.  
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## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTION.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bowditch Street (corner of Province Street, Boston, Mass.), keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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

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

In quoting from **THE BANNER** care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

## Banner of Light.

BOSTON, SATURDAY, MAY 9, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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Isaac B. Rich, President.  
Fred. G. Tuttle, Treasurer.  
John W. Day, Editor.

Matter for publication must be addressed to the Editor. All business should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

## Two Dollars Per Year.

The management of the **BANNER OF LIGHT** have decided, on due deliberation, to reduce the subscription price of the paper to **Two Dollars per year** (former price \$2.50)—beginning with the issue for **March 7**, which is **No. 1 of Vol. 79**.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by **THE BANNER** in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for **THE BANNER** make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of **THE BANNER**, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

BANNER OF LIGHT PUBLISHING COMPANY.

## A Slyer Way of Doing the Same Thing.

In the joint resolution introduced into the National House of Representatives by Congressman Willis, on the subject of a distinct and positive recognition of God in the Constitution of the United States, the attempt is simply made to do surreptitiously, or at least by way of compromise, what has hitherto been striven for openly and with declared intent. The preamble to this new resolution proceeds to recite that, whereas the proposed amendment, if adopted by constitutional majorities by Congress and the State legislatures, "would change our organic law from a purely secular to a theocratic government, which was not intended by the framers of the Constitution or any of the States ratifying," and whereas "no Unitarian, Jew or Deist, who nevertheless might be a patriotic and useful citizen, could conscientiously swear to support the Constitution containing the said amendment," therefore it is resolved as follows: namely, that "we the people of the United States, in order to compass and perform certain things, 'trusting in Almighty God,' do ordain this Constitution," etc. In this seemingly quiet manner is God, after all, lugged, like ballast, into the instrument that is the charter of our civil liberty. Now, it is pertinent to ask if God is any more in the Constitution than he was before; or if he could be any less in it. Do these amendment people think that God gets into the Constitution or into our lives by our simply declaring it to be so? How came we to have a Constitution at all, if not by the ever-present help of God? Is not God in all things, active and passive, in what we do and in what we are? And can we have any more of him by our feeble declarations as of ownership and of possession? Does Nature find it necessary to perform the universal purpose in any other way than simply working out its various functions in submissive silence, which is the profoundest adoration? We are babblers and noisy meddlers and intruders when we bustle about with these intrusive and officious ostentations, as if we could help the Supreme and Universal Life in any other way than by faithfully discharging our duties, and thus removing all obstructions to its working in us and through us.

In order that our readers may be apprised

of the exact tenor of this Joint Resolution (H. Res. 137) we hereby print it entire:

## JOINT RESOLUTION

To amend the preamble to the Constitution of the United States.

Whereas, The Constitution of the United States contains no recognition of God or His Providence; and

Whereas, There is now pending in Congress a joint resolution proposing the following amendment: "We, the people of the United States, devoutly acknowledging Almighty God as the source of all authority in civil government, the Lord Jesus Christ as the ruler of nations, and the revealed will of God as of supreme authority in civil affairs, in order to form a more perfect Union," and so forth; and

Whereas, The proposed amendment, if adopted by constitutional majorities by Congress and the State Legislatures, would change our organic law from a purely secular to a theocratic government, which was not intended by the framers of the Constitution or any of the States ratifying the same; and

Whereas, No Unitarian, Jew, or Deist, who nevertheless might be a patriotic and useful citizen, could conscientiously swear to support the Constitution containing the said amendment; Therefore,

Resolved, By the Senate and House of Representatives of the United States in Congress assembled (two-thirds of each House concurring therein), That the following amended form of the preamble to the Constitution shall be submitted in due form to all the State Legislatures for ratification:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, trusting in Almighty God, do ordain and establish this Constitution for the United States of America."

## The Barber's Helmet.

Old Don Quixote furnishes a type, never to be worn out, of those who are willing to admit a transformation in theological and other ideas, but at the same time insist that it is of no importance, and go right on as if nothing had taken place. Tell them there has been a wonderful change in modern thought in regard to the origin and authority of religion, and they will not hesitate to assent; but, like Quixote in the case of the barber's basin and helmet, they will add that the change is of no importance. As the *Christian Register* says, the old dogmas are apparently badly damaged, and the facts seem to be all against them; but, then, they can be patched up so that they will be as good as new, and perhaps better. The Knight of la Mancha admitted that the apparent helmet on the head of the man on the gray ass might perhaps be what Sancho Panza said it was, a barber's basin; but "to me," as recorded in the renowned book, "who know what it really is, its transformation is of no importance, for I will have it repaired in the first town where there is a smith, so that it shall not be surpassed or even equalled. In the meantime I will wear it as I can; for something is better than nothing, and it will be sufficient to defend me from stones." It is a pleasant satire on the present theological situation. Ecclesiastical pretensions have been knocked all to pieces by the progress of knowledge, and many a doctrine has been shown to be only an illusion, but the deluded and perverse ones continue to hold them while admitting the truth about them, and fondly believe they will yet be better than ever.

## Eternal Vigilance.

Elizabeth Burrill Curtis, the daughter of George William Curtis, writes a letter to the *Boston Post* on the question of woman suffrage, to the point urged by not a few opponents of that cause that we have already too large a number of voters, and that limited suffrage would show much better results. It is a strong letter, and a good argument. She declares the right of a man or woman to self government to be so vital and sacred that tampering with it cannot be visited with too heavy penalties. We are not willing to pay the price of liberty, which is eternal vigilance, and hence the condition of affairs in our cities is what it is today. The fault is not with the ignorant masses but with the intelligent voters, the men who should be leaders, but who have willfully disowned themselves, and who then cry out for a limited suffrage; in other words, for the benefits of a democratic government without its necessary duties. The principle of universal suffrage, says Miss Curtis, will not run alone. It carries duties with it which are imperative. To shirk them is flopping benefits without rendering an equivalent. When we hear men say that their private interests will suffer if they perform their public duties, or hear women plead against the bestowal of the suffrage lest they lose certain legal privileges which place them on a par with children in their teens, we can realize how far the ideal still is from us, and we may look for the handwriting on the wall.

## Jury Trial versus Plutocracy.

In the course of his recent lecture at Hanover, N. H., Senator Dawes touched the subject of trial by jury, and referred to the Debs case, which was but the enforcement of law by injunction. He said it had always seemed to him that in such proceedings the courts are paying too little attention to the constitutional provision for the right of trial by jury. He declared it to be unsafe to depart from this vital safeguard of the Constitution. Such precedents are the more dangerous because made by upright judges, though the victims might deserve all the punishment they received. Power, wherever lodged, is liable to be abused, and that case proved no exception. Said Mr. Dawes, with much point and force, "The framers of the Constitution would count as idle gibberish all talk about attempting, under its provisions, to put a stop to 'dealings in futures' and regulating sleeping-car accommodations. There are instances altogether too frequent in our history of the abuse of power, and its perversion from its original purpose to uses entirely foreign to that for which it was created." The administration of justice in the case of Debs was directed by the spirit of plutocracy, which we are glad to see rebuked in this manner by one competent to do it.

## Dr. C. E. Watkins.

We gladly call attention to the new advertisement of Dr. C. E. Watkins on page seven. He has been before the public twenty years as a medium for independent slate-writing, and in all that time no spiritual paper was ever called upon to defend his mediumship. As a physician he is wonderfully successful. He is an educated physician, and is regularly registered to practice medicine.

Padewski, the pianist, is the first foreign artist to come over and get loaded up with our favors, and make proper acknowledgments in a practical way, in the form of a return. Padewski gives a ten thousand dollar prize fund to encourage composition by Americans. We note the occurrence with all the more pleasure because it expresses some sort of appreciation of our bounty.

The poem by William Brunton (second page), on "Consolation," is full of spiritual thought and solemn melody.

## The Way to Make Religion Pay.

A shrewd Armenian merchant in Boston is industriously pointing out to the other merchants how very valuable missionaries are as drummers for trade. He writes an open letter to the local press on the subject. The missionaries of the different nations, he says, have done a great deal to open up markets for goods manufactured in their respective countries. Then he speaks of the treaty rights of the missionaries. He thinks our government ought to take a decided stand to protect our missionaries, and he enlarges and emphasizes and makes much of this part of his subject. The innocent charm of this shrewd Armenian merchant's utterances is when he appeals to our business houses and manufactories to follow the missionaries with their agents everywhere. We would, he says, be able to increase our trade gradually and steadily to a large extent. Boston being the centre of New England manufacturing interests, he says—let our capitalists, agents of mills, wool and cotton merchants, take an active interest in this matter. Why, he asks, should we buy our Turkish, Persian and Russian wool through English merchants? Then, to conclude, he adds that "large profits are made by foreign manufacturers." Comment is not called for. Proselyting should be made to pay as well as other things. Business is business all the time.

## Lockjaw—Hydrophobia?

A boy in Lynn, fourteen years old, was taken to the hospital suffering with what the local physician called hydrophobia. He was bitten by a dog in two places, on the leg and on the foot. The wounds healed up, apparently all right. Some four weeks afterward he stepped on a nail that penetrated his foot deeply, causing a painful wound. That healed, too. Some two weeks later he began to suffer pains in his back, gradually growing more intense. The doctor pronounced the case one of hydrophobia, but the hospital physicians decided that he was suffering from tetanus, caused by the wound in his foot, and that his symptoms were not those of hydrophobia. At last the little fellow died in the hospital, and a thorough investigation showed that he had been all the time suffering from lockjaw. Here, now, is embodied wisdom such as the doctors' plot people deny the possession of to clairvoyant physicians. A "regular" is evidently unable at times to so much as specify the disease that is fast carrying his suffering patient to the grave. This is an illustration of the peculiar qualifications required for the regular practice of certificate and diploma medicine.

## To Dr. H. B. Storor,

AND OTHER VETERAN WORKERS NOW "GONE HOME."

Mrs. Dr. Wyant, Pastor and Secretary of the First Society of Spiritualists of Toledo, O., writes, on renewing subscription:

DEAR BANNER OF LIGHT: I have not had you upon my desk for some time. I felt as if I could not endure the roll of life longer without you. When a sample copy fell under my notice it was like an old friend returning to me, and I devoured the pages of the paper with eager and anxious eyes, finding so many familiar names of our tried and true workers in the "beyond of truth."

How many veterans—as recorded in your pages—have gone to their spirit homes; their earthly presence will be missed so much; yet we feel our loss is their gain, and that they will be with us still, helping in the good cause they espoused—the upbuilding of humanity.

Dear friends of long ago, you are not gone; no; we see and feel you—your love and the awakening life; gone to your home not made with hands; heaven is yours, for the good deeds of earth-life have made you the home, and there is no strife to clear the pathway of truth; there was no strife. To the children of earth the battle was fought with trial, but wisdom and love are now revealed by spiritual law.

## Portraits to Come.

We shall print next week, in our **BANNER** collection of Spiritualist Workers, a picture and sketch of the celebrated platform test medium, **Edgar W. Emerson**.

In the issue for the week after we shall give our readers a sketch and portrait of **Prof. W. F. Peck**, who so recently lectured successfully in Mr. Ayer's Spiritual Temple on Back Bay, Boston. The picture will have a melancholy interest to our readers, from the fact that the photograph from which the half-tone is made was one of the last pictures taken by Henry J. Newton—a day or two before his tragic death—Prof. Peck being then lecturing for the First Society of New York, and a guest at Mr. Newton's house.

Mrs. P. Madeline Ellis, of 943 Herkimer street, Brooklyn, N. Y., writes, under date of April 28:

"I have been treated by allopathic doctors for many years, but I recently purchased a copy of Dr. Bland's book, 'How to GET WELL and How to KEEP WELL,' from the BANNER OF LIGHT office, and I am delighted with it. I have been under treatment for rheumatism with the remedies recommended in that book only two weeks, and I already feel like a new person. I feel it my duty to recommend this book to all my friends, and shall do so."

Be sure to read the contents of "THE BANNER Correspondence" department—second page—this week. Interesting accounts of sciences, psychometric experiments, the achievements of the workers (with lecture abstracts), etc., will be found, as recorded by writers in many parts of the country.

"STRAWS IN THE WIND," our New York letter by J. W. Fletcher, arrived, we are sorry to say, too late for this issue, but will appear in the next. The statement is made that Mrs. Conannon is still very ill (as noted in the latest **BANNER**), but strong hopes are entertained of her recovery.

Señor de Ovies, psychologist and magnetic healer, concerning whose successful work in Cleveland, O., our correspondent, Thomas Lees, has written frequently of late, is temporarily in Boston, and made **THE BANNER** a pleasant call May 2.

Onset Camp-Meeting.—The twentieth annual meeting at this popular resort will be held from July 5th to August 30th. A fine program is announced for 1896. Further particulars will be given hereafter.

J. S. Binkley, Tampa, Fla., writes in renewing subscription: "I have entered my twentieth year in this country, and **THE BANNER** has never failed in its weekly visits; I have ever found it truthful and just."

C. S. Crabtree—pioneer news stand, 241 Nicollet Avenue, Minneapolis, Minn.—will in future have **THE BANNER** for sale, and take subscriptions.

Read the interesting abstract of remarks by Prof. W. M. Lockwood, furnished by Mrs. J. A. Chapman in "Banner Correspondence," second page.

Read the announcement made by C. P. Pratt, on our fifth page.

## TIMELY TOPICS.

**A National Flower.**—The suggestion of Prof. Alexander Wilder, in last week's **BANNER**, for the adoption of the White Pond Lily as the symbolic flower of the nation, strikes a responsive chord in the heart. It is a flower endeared to us by the dearest and holiest associations. The much-lauded Golden Rod has no similar expression or suggestiveness. It is as bad a weed in comparison. The white pond lily of our inland ponds and streams is a flower whose relationships are to the last degree hallowed and sweet and beautiful. It is of kin to the sacred Lotus of India, and to the sacred flowers of Egypt and other countries. It has a special meaning to Spiritualists, as it is frequently used by the guides of speakers as a potent symbol from Nature of the coming forth of a radiant good, by evolution, from the dark slime of untoward earthly conditions. By adopting it we should, as Prof. Wilder truly says, offer a recognition of fraternal relations with our older brethren of the Orient, while declaring for the distinct individuality of our own people. It is the rose of the water in its flow and its sleep. No flower known so truly symbolizes what is holiest in thought and reverence. It is the emblem of purity in delicacy and strength. The Lotus has been happily termed the Madonna of Egypt. It is the flower of Isis. The Pond Lily of America is the divinity of rural scenes. Its classic name is *Nymphaea*, suggesting the sanctuary of the rosebud. Its blossom is a rich creamy white, and its fragrance is ideal. It is the flower of love and peace. There is no need to look any further for the national emblem. The White Pond Lily is the right one.

**The Good of Capital Punishment?**—According to a bill recently passed by the National House of Representatives, sixteen offences are to be struck from the list of those punishable by death! So extensive a list of capital crimes as exists in the United States is not to be found outside the limits of Russia or China. In China the death penalty is inflicted for only eleven offences. In Russia never except for treason. Under the military code of the United States twenty-five offences are capital. Among them are striking or disobeying a superior officer, mutiny, sleeping on post, causing a false alarm in camp, cowardice in presence of the enemy, disclosing a watchword, relieving a foe with money or food, desertion, or persuading another to desert, and doing violence to any person bringing provisions into camp while in foreign parts. Under the naval code twenty-two crimes are punishable by death, similar in purport to the foregoing. Ordinarily the death penalty for these offences is not inflicted except in war. Under the civil laws of the United States there are seventeen capital offences. In comparison with other countries, the United States has beyond question the bloodiest code in the world. Sixteen capital offences have just been struck from the list by one branch of Congress. We have more murders in proportion to population than other countries, and the administration of justice for such crimes is most uncertain.

**Is This True?**—If so, does it not demand a looking after not only by the United States Government, but by all good men and true on the American continent, that the wronged Indian may have some just treatment in his extremity? At present, ordinary people cannot discern the true state of the case regarding the red men, since the condemnatory arguments of both [white] sides come so dangerously near each other:

"The Senate yesterday afternoon passed the Indian appropriation bill, after a long discussion. The debate on the Dawes commission amendment was protracted."

"Mr. Jones spoke vehemently against the rule of crime and outrage in the Indian country, and appealed to the Senate to put an end to it by this reformatory amendment."

"Mr. Bates, on the other hand, spoke of the 'bummers, land-grabbers and thieves, seeking to rob the Indians, and who would be given further powers by this amendment.'"

"Mr. Platt, author of the amendment, declared that nowhere in Russia, Armenia, or Cuba, do more brutal and savage conditions exist than in this Indian country. Five hundred white men, masquerading as Indians, had seized the property and the government of the Indians, making the experiment of Indian self-government a failure. The money appropriated for these Indians was used in hiring lobbyists to send here and prevent legislation. Mr. Platt declared that he had never, during his senatorial service, known of the use of so much money on lobbies to defeat legislation. It was time Congress put an end to this foul blot and disgrace on our national honor."

After further debate, the presiding officer ruled the aye amendment out on the point of order made by Mr. Wallcut, that it contemplated 'general legislation.'—*The Evening Star, Washington, D. C., April 24.*

**James Logan Gordon**, on Sunday afternoon, June 3, spoke in a very favorable strain of Spiritualism; his auditors consisted of "The Parliament of Man" at the historic ground of Music Hall, Boston, where Theodore Parker, W. R. Alger, and that long-continued series of excellent meetings—the Music Hall course, conducted by Lewis B. Wilson and his Committee—have permeated the very walls with liberal thought. That **BANNER** readers may perceive how the fact struck the conservative Boston dailies, we subjoin the following abstract of his remarks, which (*practically*) appeared in both *The Herald* and *The Globe* of Monday:

"Spiritualism is nothing new. It is one of the signs of the times, and calls for reflection and consideration. There are thousands of intelligent people who are willing to be classed as Spiritualists, and they are not the kind of people to be hoodwinked. Spiritualism is not something to be joked about. Of all subjects, it should be approached with reverence and in a spirit of sincerity and spiritual sympathy. Spiritualism is nothing to be afraid of. The air is full of spirit, as an air-packed bottle is full of compressed air. One New England hill collector is worse than a billion of spiritual visitors."

The subject of Spiritualism is not to be carelessly thrown aside because there are quack mediums and false Spiritualists and nonsensical performances which go under the name of 'Spiritualism.' There are Christians who do not fairly represent Christ or Christianity. There are women who are no honor to their sex, and men who are a dishonor to the male sex, but we all believe, in spite of all, in religion, women and men."

**Reception to Mr. Savage.**—In the Church of the Unity parlors, on the evening of Monday, May 4, a well attended and successful reception was tendered to Rev. and Mrs. Minor Savage. The place of assembly was decorated with palms and laurels. Music was furnished by the Bohemian Club of Harvard.

Mr. and Mrs. Savage were assisted in receiving by their daughter, Mrs. Minor Osgood Simons; during nearly two hours the large company exchanged greetings with the much-loved pastor and his family.

**Twenty-one Years from Now.**—We find it announced in the daily press of April 28, 1896, that the Theosophical Society in this country has passed its first great cycle—having reached its twenty-first year. When it is forty-two years old a great school for the revival of ancient mysteries will have been established, for which \$5,250 have already been subscribed. Dr. Buck and President Hargrove are reported to have said that it was the expectation that at least half a million dollars would ultimately be obtained for the building and endowment.

**Theosophic Wedding.**—In New York City, May 3, Claude Falls Wright and Mary Katherine Leoline Leonard, both active workers in the cause, were united in marriage at the rooms of the Theosophical Society. The services were conducted under the authority of the head officers of the Society; but, in order to legalize the union, Alderman Robinson performed a civil marriage. The Theosophical portion was carried out according to a ritual prepared from the ancient Egyptian rites in the great mysteries.

**Tribute to the People's Poet.**—The grave of the earthly tenement of the gallant and liberal-hearted JOHN BOYLE O'KEELY will be decorated on Memorial Day, May 30, by the Sarsfield Guards. "God keep his memory green."

## Verifications of Spirit Messages.

To the Editor of the Banner of Light:

I recognize the communication from CHAS. A. WING, given in **THE BANNER** of April 4. His parents occupied the same house with me nearly five years, and it was while on a visit to them he passed away. His father, CHAS. H. WING, passed on a short time before him, and his mother soon followed; now they are together again in spirit-life. How beautiful the thought that families are so soon reunited just "over the river." He was well known among theatrical people, as he was engaged in that business, and made many friends. The persons alluded to are his wife and sister, they being the only remaining ones in the family. His illness was very severe, but not lengthy, and he passed away like one going to rest.

D. L. PALMER.

Malden, Mass., April 7, 1896.

To the Editor of the Banner of Light:

The message in No. 4 of current volume of **BANNER** from CHAS. I. PARISH (not Parish) of Palmetto, Fla., is correct. I hope his folks at Palmetto will verify it. J. W. BINKLEY.

Tampa, Fla., April 5, 1896.

To the Editor of the Banner of Light:

We have just received **THE BANNER** of April 11, with a message in it from our children, NERTIE and ELLIE. We are very much pleased with the communication, as it is the first we have ever received through the columns of the paper; it is true in every respect, except the age of our oldest girl in spirit-land—hers being nearly eighteen instead of seventeen. We however consider that a trifling error.

May God bless **THE BANNER** and its medium in their good work.

MR. AND MRS. EDWIN KIMBALL.

Belchertown, Mass., April 24, 1896.

## MAY FESTIVAL.

On Saturday afternoon and evening, May 9, the EIGHTH of the ANNUAL FESTIVALS which have become such a feature at Boston Music Hall, will be held under the auspices of Mrs. Wm. S. Butler and Mrs. Lilla Viles Wyman.

The successes of the past will be reenacted on the present occasion. Two hundred and fifty talented children will participate in the pleasing exercises.

A grand variety of group dances, beautifully arranged and correctly costumed, will be presented, among which may be enumerated the following: The French Clown, Swiss, Madley of Solo Dances, Charity Girls, Harvest, Lilliputian Policemen and Nurse-Maids, etc.; also the "Niela Ballet"—an original ballet, first time ever attempted by children—introducing twenty little girls.

Solo dances by well known and popular favorites. Musical selections by Miss Louise Horner, Boston's favorite soprano. A superb orchestra will be present; and beautiful calcium effects will combine with a host of novelties.

Tickets, 50 and 75 cents, can be obtained at 178 Tremont street, room 25, at John R. Heard's, 32 West street, and at the **BANNER OF LIGHT** office.

## NEWSY NOTES AND PITHY POINTS.

When you've got a thing to say, Say it! Don't take half a day. When your yarn's 'goin' little in. Crowd the whole thing in a minute. Life is short—no flapping vapor. Do n't you fill an eight page paper With a tale which, at a pinch Could be cornered in an inch! Bolt her down until she simmers, Polish her until she glimmers. When you've got a thing to say, Say it! Don't take half a day.

—Free Methodist.

Auntie—"What's Nellie's nose for?" Nellie (doubtfully)—"To smell with." Auntie—"And what's Nellie's mouth for?" Nellie (cautiously)—"To eat with." Auntie—"And what's Nellie's ears for?" Nellie (confidently)—"To ear-rings."

In this vernal season of the year when the air is calm and pleasant it were an injury and silliness against Nature not to go out and see her riches, and partake of her rejoicing with heaven and earth.—*Milton.*

Tourist (in the mountains)—"Shall I be safer here on foot or on your mule?" "On my mule, of course, for I shall be careful that nothing happens to it."—*Fliegende Blätter.*

Little Willy was a freshman, Green as grass and greener, too; Not a thing in all creation Ever had so green a hue. One day, while out exercising, Through a field he chanced to pass, And a blinded cow devoured him, Thinking he was just grass. Little Willy is in heaven, Vacant are two places now, In his class there is no Willy, In the field there is no cow.

—Bowditch (Me.) Orient.

"Do you believe in hypnotism?" "Well, I can't say positively; but if there is nothing in it, I can't explain why a large number of marriages occur."—*Truth.*

England is now building twenty-nine warships and forty-one torpedo boats, and will soon begin the construction of eighteen more warships and twenty-eight torpedo vessels.

An exchange records that an electric railway which gives practically a sea voyage, without the discomforts of sea-sickness, is being built from Rotterdam to Brighton, two watering-places in the south of England. At high tide the depth of water over the rails will be fifteen feet, and the cars will be about twenty-four feet above the rails, having a main deck like a vessel.

At least one thing has been effected by Herr Ahlwardt's visit to this country, says the *New York Times*. It has revealed the existence here of an "Amerikanische Antisemitische Gedankenverknüpfung." It is well to know that our country is provided with this thing, like this as distributed along the seaboard it may act as an efficient coast defense.

The X-rays, so says the *Boston Traveler*, have destroyed one valuable theological argument employed in the illustration of the quality of "faith." "Have you a brain?" asks the theologist. "Yes." "How do you know?" asks the other. "That used to be a poser, but now the interrogated one can refer the whole matter to cathode investigations."

There never was a man engaged in business who did not feel like doing more business and increasing his trade. There is one sure way of accomplishing that result. Judicious advertising will bring trade just as surely as day succeeds night. Successful business men can testify to this truth the world over.

We sing the song of progress, of the future that will come When beneath a million cycling men the whirling wheels will hum. When the roads are all asphaltum and the horse you'll only see, Exhibited in "Barum's" as a curiosity.

And now it's an ex-legislator of Oklahoma who is about to be hoist by his own petard. He is the author of the capital punishment law of that territory, and now he has been sentenced to be hanged.—*The Boston Herald.*

Tommy—"I think mamma is an awful gossip." Ethel—"Oh Tommy, how can you say such a thing?" Tommy—"Well, she is; everything I do she immediately goes and tells papa. I hate gossips."

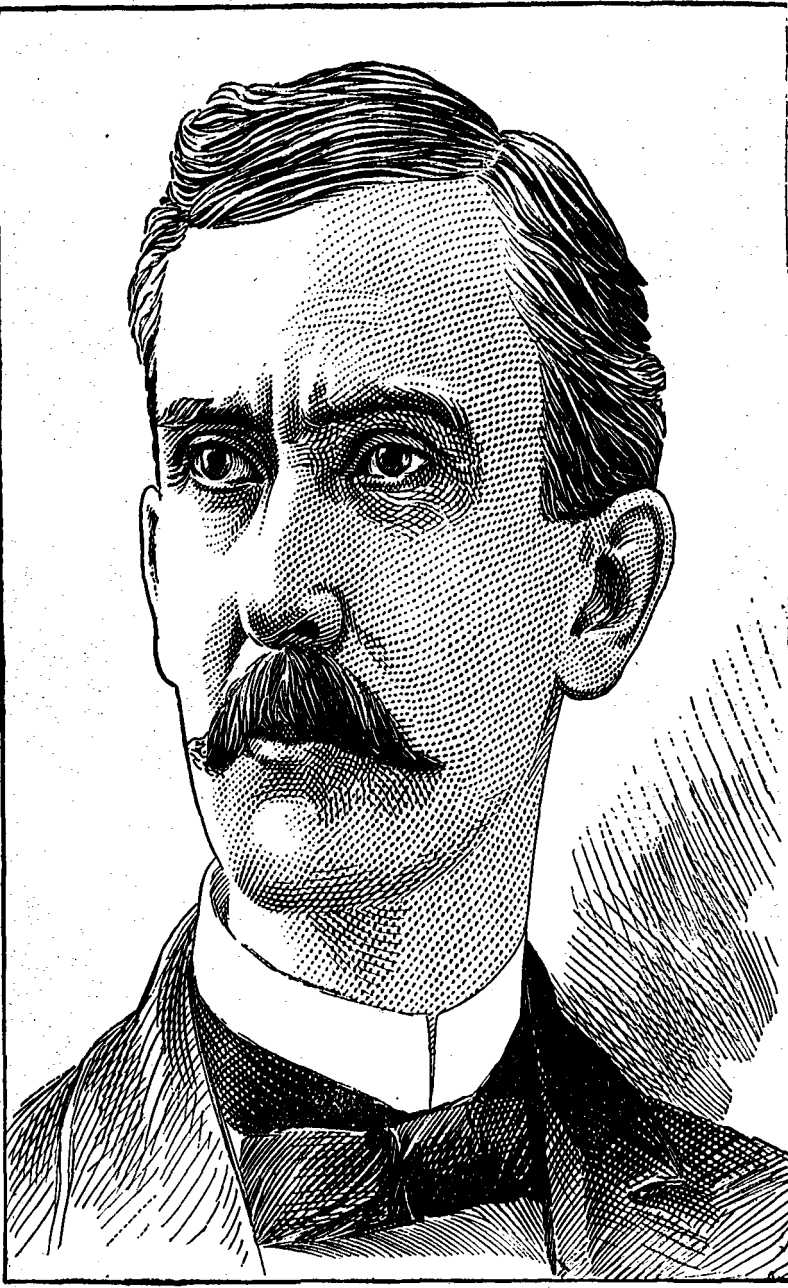
We take pleasure in directing the attention of our readers to the advertisement of the **BANNER OF LIGHT**, to be found on another page. It is the oldest paper in the world devoted to the Spiritual Philosophy, and stands without an equal. We could not by any possible means get along without **THE BANNER**—*The Dawning Light, San Antonio, Tex.*

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, and scalp sores.



# MAJOR W. W. ROBBINS.

Framer of the Indiana Military Bill Made Well by Paine's Celery Compound.



Major Robbins of the 2nd Indiana State guards, aide on Gen. McKee's staff and president of camp Gray, has been for two years one of the most influential members of the Indiana legislature and the author of the famous Indiana Military Law of 1889.

Major Robbins was a very sick man up to the time of taking Paine's celery compound. In proof of what that remarkable remedy can do to make a sick person strong and well, Major Robbins' letter from Indianapolis best tells its own straightforward story.

"I was troubled with a torpid liver, constipation and the accompanying sallow complexion, while my entire nervous system was entirely deranged, and I was greatly reduced in flesh. While in this condition I was taken down with a very severe attack of the grip, and was, for a long time, confined to the house and my bed.

"I resorted to various medicines and tonics, and under their temporary influence made several attempts to resume my business of traveling about in the interests of A. Steffen, cigar manufacturer of this city; but relapse succeeded relapse, and I not only was obliged to abandon my business, but growing gradually worse, became apprehensive of the ultimate result.

"At this juncture my mother-in-law, who had used your remedy with gratifying results, prevailed upon me to commence taking Paine's

celery compound, and it gives me great pleasure to state that I at once began to feel its beneficial effects.

"My appetite, which had failed me, returned, my constipation ceased, and very soon my liver became normal in its action. Following this my sleeplessness and headaches ceased, and I began to gain flesh. The insidious hold on me that the grip had hitherto had was relaxed, and I felt invigorated and strengthened, so I could resume my vocation, and feel free from the languid, enervated feeling that had so long possessed me.

"My friends were pleasantly surprised with the change in my condition, and I was only too happy to recommend Paine's celery compound to such of my acquaintances as were suffering from any of the complaints which so complicated my case. Therefore, I again say I feel impelled by a deep sense of gratitude to express how much I have been helped, for I now feel and look like a new man."

"Physicians who rely on Paine's celery compound—as thousands of the most wide awake members of the profession are doing, especially now that nearly every one feels the need of a genuine spring remedy—physicians know very well what that languid and that tired feeling means. They know that debility to often results in nervous prostration to-morrow, unless the tired system is quickly invigorated.

"That is why all over the country to-day Paine's celery compound is being taken by the advice of skilled physicians. It is the one remedy that physicians can conscientiously call a genuine spring remedy. Try it.

## MEETINGS IN MASSACHUSETTS.

**Lynn.**—T. H. B. James writes: The Spiritualists held services as usual Sunday, at 33 Summer street, with fine audiences at each session.

At 2:30 o'clock Melissa K. H. Hamill rendered appropriate selections. Dr. S. M. Furbush spoke on "The Effect of Spiritual Power on Humanity." Dr. Furbush, W. H. Rounselle, Dr. W. H. Amesbury, Edward F. Murray, Mr. A. E. Warren, David Sheppard and others gave tests and spirit-messages, and relieved and cured many by magnetic treatments.

At 7:30 P. M. the services opened with appropriate selections by Misses Lena and Elsie Burns; Mrs. Dr. M. K. Dowland, an invocation and able remarks on "Matter and Soul"; Mrs. Annie J. Brennan, many excellent tests and spirit-messages; then spirits by raps answered a large number of questions through the mediumship of Mrs. Annie M. Lefavour and Edward F. Murray, in every case recognized.

Next Sunday, at 2:30, developing, healing and test circle; at 7:30, short addresses and spirit-messages by Mrs. Lizzie D. Butler and others. At Mrs. Dr. Dowland's meeting Tuesday there was a good audience. Mrs. Dr. Dowland gave an invocation and spoke on "The Desire for Spiritual Knowledge"; Mrs. D. E. Matson on "The Duty of Spiritualists and the Love they should have One for Another," also a number of messages; Mrs. C. B. Hare, excellent readings and spirit-messages; Mrs. S. A. Currier and Mr. W. H. Rounselle, interesting remarks; Mr. Warren, a number of magnetic treatments under control; Mrs. Lizzie D. Butler, many spirit communications.

Friday afternoon she had an interesting meeting. Friday evening the services opened by Mrs. Annie M. Lefavour, with well chosen remarks, excellent spirit raps, names and other interesting features. Mrs. C. B. Hare, remarks on "Higher Power," many spirit names, messages and tests; Mrs. Lizzie D. Butler gave quite a number of readings, spirit names and communications. The audience was large—mostly young and intellectual seekers after spiritual knowledge.

**Cadet Hall.**—Lynn Spiritualists' Association.—Mrs. A. A. Averill, Sec'y, writes: Sunday, May 3, we had with us Nettie Holt-Harding of Somerville. In the afternoon Mrs. Harding delivered a short, but very interesting lecture on "Spiritualism in Its Application to Natural Law," followed by a test séance, in which many remarkably accurate tests and messages were given.

The evening service, after the reading of a poem by Mrs. Harding, and the singing of a solo by Miss Florence Oliver, the guides gave us another able discourse. The séance which followed was filled with proofs of spirit presence.

We consider Mrs. Harding one of the best test mediums we have.

Next Sunday the platform will be occupied by Mrs. Effie I. Webster of Lynn, and Mrs. M. C. Chase of Swampscott.

**Worcester.**—Mrs. Celia C. Prentiss, Cor. Sec'y, writes: Miss Abby A. Judson lectured before the Worcester Association of Spiritualists April 26. Both lectures were excellent. The evening subject was "Our Duty to the Dying and the Dead." It contained many important suggestions which should be heeded. May 3 Mr. DeLoss Wood of Danielson, Ct., occupied our platform for the first time, making a most favorable impression.

The Woman's Auxiliary meets Thursday, May 7, with Mrs. Harriet Hastings, 242 Chandler street, corner of Park Avenue. Business meeting at 3:30. Evening, a social and séance.

**Reading.**—E. S. Wells, Chairman, writes: G. A. R. Hall, Sunday evening, May 3, Mrs. Julia E. Davis lectured and gave tests to a large audience. She will be here again on May 17.

**Salem.**—"N. B. P." writes: Mrs. Hannah A. Baker of Marblehead, Mass., spoke before the First Spiritualists' Society of what Spiritualism has done for humanity. In the evening she gave her experience as a medium for forty years, which was very interesting, and what she had to endure and what obstacles were thrown in her way. She stood firm and never yielded one point; but after twenty years had passed away she returned to those places where she

## Movements of Platform Lecturers.

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

Dr. Geo. A. Fuller has, unexpectedly, May 17 unengaged. Also due in June. Would like to hear from societies or individuals wishing to make engagements. Address 42 Alvarado Avenue, Worcester, Mass.

Marguerite S. Omar solicits engagements for camp-meetings the coming season as lecturer, psychometrist and platform test medium. Address 738 Richmond street, Cincinnati, O.

Dr. Theodore F. Price during May and June will answer calls for his services as lecturer and test medium in New England. He is also at liberty for camp-meeting engagements in July. Address 16 Dwight street, Boston, Mass.

Geo. W. Walrond's address will be in future 1227 North Garrison Avenue, St. Louis, Mo. He will also attend funerals.

Mrs. Alice Wilkins, writes a correspondent, has returned to Boston and can be found at 1061 Washington street. Will be at Lake Pleasant during the camping season.

Mrs. Julia E. Davis spoke and gave tests in Fall River, April 26; will be in Reading, May 3; Waltham, 10; West Duxbury, 31; Lowell, June 7 and 14. Address 49 Dickinson street, Somerville, for open dates.

Mrs. A. A. Cate, 13 Fourth Avenue, Haverhill, Mass., will answer calls to lecture.

The *Newburyport* (Mass.) *Daily News* for May 1 announces that Dr. C. W. Haddy has returned from his Southern lecture trip, which was very flattering success from every point of view, financially and otherwise.

Mrs. Abbie N. Burnham speaks, May 17, in Salem, Mass.; May 20 before the Grand Army Post (Memorial Service) at Fall River. Address for engagements 360 Salem street, Malden, Mass.

Mrs. S. E. Hall, inspirational speaker and platform test medium, spoke in Manchester, N. H., May 3. Would like to make engagements for the Sundays of May and June, also for camp-meeting work.

G. W. Kates and wife, as lecturers and mediums, aided by Prof. J. W. Singer and son as musicians, have arranged their route for the summer. They start last of May, and will visit many of the camp-meetings, and some of the cities in Nebraska, Iowa, Missouri, Illinois, Michigan, Indiana, Ohio and New York. They will be glad to have calls for next fall and winter. Address G. W. Kates, 2229 Stout street, Denver, Col.

Mrs. Jennie B. Hagan-Jackson visited THE BANNER office, April 23, and looked over our columns. As we were pleased to see, she reported that from misunderstanding she has the first and last Sunday of June open, and will correspond for engagements; she will attend the camp-meetings at Onset and Harwich, in the East, and Cissadaga Lake and (probably) Lake Brady in the West. The 10th and 12th of May—instead of the last three Sundays, as heretofore announced—she is to be in Stamford, Ct.; May 24 she will be in Worcester; Haverhill, May 31; in place of May 10, as before stated. June will find her at home in Grand Rapids, Mich.

## A State Speaker for Massachusetts, Rhode Island and Connecticut.

To the Editor of the Banner of Light:

The State Speaker By-Laws of Connecticut will admit the receiving of pledges from any society or societies, person or persons, of either one of the three States—Connecticut, Massachusetts, Rhode Island.

The plan in brief is this:

All pledges are five dollars each per month for a period of eight months. The so pledgers furnish place of meeting and entertainment of speaker, besides the five-dollar pledge. The State furnishes the speaker and travel expenses. One pledge entitles to one meeting a month, two pledges to two meetings a month, and so on; but all pledges must be given for a term of eight months.

This enables local societies to secure the best talent in the field at the small cost of five dollars a meeting. I ask the Spiritualists of Connecticut, Rhode Island and Massachusetts to take hold of this work and send in their pledges now to Mrs. Chapman, so that all arrangements can be made to go to work the coming fall.

Write direct to Mrs. J. A. Chapman, Norwich, Ct., and ask for any information you may desire on the subject.

This plan will enable any community that has a dozen Spiritualists to maintain a Spiritualists society, and hold meetings once a month which is better, a thousand times, than no meeting at all!

Where you are paying fifteen or twenty dollars a meeting now, by this plan the very best talent can be had for five dollars.

Are you interested in Spiritualism? If you are, ask you to thoroughly investigate this plan, and send to Mrs. Chapman as many pledges as you possibly can and as soon as you can.

Do you know where there is a neighborhood where a society could be organized under such a plan? If you do, go to that place and canvass it, and see that a society is started. This plan will enable you to put in a new society in every village and hamlet in New England.

Remember the office for the State speaker plan is located in Norwich, Ct., and the office in charge is Mrs. J. A. Chapman, to whom you should direct all correspondence. DELOSS WOOD.

## Lawrence, Mass.

To the Editor of the Banner of Light:

The First Society of Spiritualists, which holds its meetings in Wendham Hall, had for speaker and test medium Sunday, May 3, Mr. F. H. Roscoe of Providence, R. I.

At 2 P. M. the meeting opened with an invocation; by request Mr. Roscoe read "Outward Bound," from the "Poems of Progress," which was listened to with close attention.

The subject of his lecture was "The Thoughts of the Hour." Mr. Roscoe held the audience for nearly one hour with his eloquence, and brought forth many new ideas in his remarks. The readings given at the close of the lecture were pronounced marvelous in their correctness.

At 7 P. M. the hall was again filled. One of the pleasing features of these meetings is the fine congregational singing which was so prevalent at his services. Mr. Roscoe opened the evening meeting with an invocation and reading of the poem "Death Doomed," from Will Carleton's works. The subject of the lecture was "The Good that Mediums and Mediumship have Done and are Still Doing for the Uplifting of Humanity." At the conclusion of the lecture Mr. Roscoe again made nearly one hour of readings and tests—pronounced correct in every detail.

At the afternoon service there was a large delegation from Haverhill, and at both services there were a large number from Lowell. Mr. Roscoe is liked very much in Lawrence, and has many friends here.

Mr. and Mrs. Roscoe while in Lawrence were the guests of Mr. and Mrs. Austin Stowell of 193 Broadway.

On Sunday, May 9, we are to have Mrs. Ida E. Dowland of Boston.

Our meetings are becoming a grand success. COR.

Glenwood Ranges have received three gold medals from the Mass. Charitable Mechanics' Association, and they deserve them. If housekeepers want to save money, let them use Glenwood Ranges. They will at once possess themselves of one, and henceforth use no other.

## Lake Sunapee, N. H.

To the Editor of the Banner of Light:

Those who have visited Lake Sunapee must have been impressed with its beauty, and with the grandeur of its surroundings.

The mountains, and hills dotted with thrifty, fertile farms, make a grand setting for the lake. It is to this beautiful spot in the old Granite State—one so well calculated to awaken and develop our spiritual natures—that we invite the public the coming season.

The officers have spared no pains to make the camp-meeting of 1896 rich with spiritual blessings, and no one can doubt its success as they read the following names of the engaged speakers and mediums: Edgar W. Emerson, Mrs. S. B. Cranlock, Mrs. R. S. Little, Mrs. E. I. Webster, Mrs. Carrie E. S. Tving, Mr. F. A. Wiggin, Mrs. S. G. Cunningham, Mrs. Ida P. A. Whitlock, Mrs. Marcia Strong, Dr. W. A. Hale.

The camp will open Aug. 2 and close Sept. 6. A fine quartet has been engaged. The Columbia Orchestra of Boston will dispense their sweet music through the entire meeting. Dances will be held in the Pavilion on Wednesday and Saturday evenings of each week.

The steamers *Edmund Burke*, *Armenia* and *White and Lady Woodman*, will make daily trips to and from the station. Various points of interest are touched, and the grand views one is enabled to obtain makes the ride one of great enjoyment to all lovers of the beautiful.

For further information, address either of the following committee:

THOMAS BURPEE, Sutton, N. H.  
ED. GOYE, Riverdale, N. H.  
DAVID THAYER, Manchester, N. H.

Secretaries of Cremation Societies will confer a favor by sending Constitution and By-Laws, and any cremation literature they please, to

West Mansfield, O. JNO. F. LUKENS.

As the strength of a building depends upon the solidity of its foundation, so health depends upon the condition of the blood. To expel impurities and cause the vital fluid to become vigorous and life-giving, Ayer's Sarsaparilla is the most powerful and effective medicine in use.

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

## COLORADO.

Denver.—"Field" writes: G. W. Kates and wife have served us here for a year and a half, and their meetings have been highly successful.

The attendance has been large, and by the more advanced thinkers. The Children's Lyceum, organized and developed by Mr. Kates, has been a marvelous success. The large and enthusiastic attendance has been an augury of a permanent success in this work which will be a lasting benefit to our cause. The children are very talented. Excitement has been given, and original thought has been generally offered.

Last Sunday Mr. Kates turned the Lyceum over to the newly-elected officers, and with flags flying, they marched through several streets to their new home. The procession attracted much public attention.

Resolutions of thanks, and a parting poem, were tendered to Mr. Kates. The Lyceum is a great monument to the excellent work done here by Mr. Kates. The Mediums' Conference, conducted by him, has been an attractive feature here, and the results have been mentally useful and financially helpful.

The last Sunday night in April closed the public labors here of Mr. and Mrs. Kates. A large audience assembled. Music was furnished by Prof. J. W. Singer and son, Prof. G. W. Singer, Prof. Buckingham and Mrs. Dunn. Vocal solos by Misses Hovey, Allen and Dunn, and Mrs. Kates. Recitations by Miss Gove and Mr. Kates. Tests were given by Mrs. Kates. A parting poem was read by Mrs. Gandy.

We shall greatly miss these workers, but know their sphere of usefulness will be enlarged. We hope, however, for the future the work done here by Mr. Kates, a new society being formed here, and a church building has been leased. The lecture work and social life of the Spiritualists will there find better facilities, and the Lyceum will have a home. May the good work now going forward have sustaining forces to make it perpetually useful to the cause of truth and humanity.

**CONNECTICUT.**

Moriden.—Mrs. H. W. Hale, Sec'y, writes: The last two Sundays of April our Society had the great pleasure of listening to Joseph D. Stiles in his wonderful delineations and improvisations.

During the month of May we are to have Mr. F. A. Wiggin, who is a general favorite with us. Sunday, May 3, he commenced his month's work, and our hall was filled; next four Sundays (weather permitting) we expect it will be over-crowded. This month will close our meetings for the season—to be resumed in October.

That that favorite pastime, fishing, is becoming more popular with the arrival of each season, is clearly demonstrated by the increased number of sportsmen who annually visit the great fishing regions of Northern and Eastern New England.

It was a rare occurrence ten or a dozen years ago to learn of a party of city men making a pilgrimage to the banks of the Hudson or New Hampshire for the sole purpose of spending a week at fishing, but to-day there is hardly a town or city of any size in New England but what has its fishing or hunting club, and in many cases, well provided camps or preserves at some one or another of the famous resorts. Perhaps one of the principal reasons for this pastime gaining so widespread a popularity is that the transportation companies have placed within the reach of every enthusiast an opportunity for visiting our greatest fishing grounds by the benefit of reduced rate round-trip tickets, which, with frequent train service to all points, is, without doubt, a great stimulant to this sport. Everywhere, whether at Rangeley, Moosehead, Winnepesaukee, Sunapee, or any of the other well-known resorts, will be found the most delicious and comfortable camps or hotels, where good food and a good bed are provided at a reasonable cost.

The Boston and Maine Railroad will issue within a few days an illustrated booklet on "Fishing and Hunting," which, together with time-tables and other information, will be sent to any address upon receipt of a two-cent stamp by the Passenger Department of the Boston and Maine Railroad, Boston, Mass.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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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 \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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I HAVE made \$1,830 in clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a Dish Washer. I don't canvass at all, people come or send for the washers, and every washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry dishes in two minutes. I am going to devote my whole time to this business now, and I assure I can clear \$5,000 this year. My sister and brother have started in the business, and are doing splendid. To any one sending me stamps to pay postage, I will mail complete directions for making and using the World's Fair Dish Washer, and you can certainly make money anywhere. MRS. WM. BAIRD, Box 185, East Liberty, Pa. May 9.

Clear Complexions. PERSONS with Rough Skins, Pimples, Boils, and Eruptions on the Face and Body, may be restored to Health and Beauty by using DR. A. J. DAY'S AFTER-TIVE COMPOUND. Price \$1.00 per bottle; six bottles for \$5.00. Prepared only by S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass. For sale by HUNTON'S BLENDED, Providence, R. I.; H. P. S. GOULD, 57 Congress street, Portland, Me., and FULLER & FULLER CO., Chicago, Ill. May 9.

Madam Snow, France, Test and Business Medium, NO. 142 West Concord street, Boston, Mass. Developing N Circle Thursdays, at 2 P. M. Will go out to hold circles if desired. Family sittings a specialty. 2w May 9.

Mrs. Edith L. Carvill, PSYCHOMETRIST. Gives Tests, Delineations of Spirit-Friends, Prophecies. Questions considered. Advice given on all practical matters. Terms, \$1 and 3-cent sittings. Address Upper Main street, Lewiston, Maine. May 8.

READINGS by Letter. C. P. PRATT, 120 Dartmouth street, Boston. 1w May 9.

PHILOSOPHY OF CREATION. Unfolding the Laws of the Progressive Development of Nature and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of H. G. WOOD medium. Paper, 35 cents. Cloth, 60 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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Materializing Seances. MRS. C. M. SAWYER will hold Séances at the room of Mr. and Mrs. Chas. T. Wood, 178A Tremont street, Room 10 every Friday evening at 8 o'clock.

Private parties can be accommodated on Sunday afternoon and evening by appointment. 1w May 9.

EXTRAORDINARY REDUCTION IN TEACHINGS BY "WHITE ROSE."

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# READ THIS.

We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fail, make the following liberal offer for a limited time:

To any person not now a subscriber to the BANNER, who will send us 50 cents, we will not only send the paper for three months, but also one copy of

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TO OUR ASCENDED WORKERS, LUTHER COLBY, MRS. CLARA H. BANKS, DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will It Be to Be There?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

We will furnish free one copy of the Musical Tribute to any one that is already a subscriber to THE BANNER, who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

A BIOGRAPHIC MEMORIAL OF

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This volume is replete with personal information, poetic tribute and friendly memory.

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The chapters are titled respectively:

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED.

MR. COLBY'S MEDIUMSHIP.

"GONE HOME."

TRIBUTES—Prose and Poetic.

In its Dedication the author gives the keynote of the volume:

TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years.

TO THE PIONEERS OF MODERN SPIRITUALISM, a hardy race, now passing rapidly to their well-merited "guard of the skies," AND TO THE YOUTH



## SPiRiT Message Department.

### SPECIAL NOTICE.

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 Consulting-Room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

JOHN W. DAY, Chairman.

### SPiRiT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 27, 1896.

#### Spirit Invocation.

Once more, oh! thou Great Spirit of Love, do we commit ourselves to thee this morning; oh! bring us closer to thy side—closer to the side of knowledge, closer to thy divine power that quickens the spirit both in the body and out; that we may feel thy presence, and that we are the children of humanity. As we come this morning and feel the sweet bond of sympathy and good-will, may we be drawn together many times by the friendly sentiments of mortal life; may we be stimulated to give our expression of experience with the voice of power.

We are with thee this morning, not only in memory of this morning but in memory of the past—memory that is sweet to think of; we draw near the date of realization—the celebrating of the anniversary of the new-born Light of Truth among men, and the comfort that it brings to the wandering soul. We recognize the fact of a demonstrated angel communion, not as a child of a few years, but as a light that has brought to the world in all the past satisfaction, that has brought to the world a power with which men can look beyond external things, and see the manifestation of spirit in all things and in all life; we recognize it as the proof of the expression of spirit through matter.

Then oh! thou Great Divine Power, bless us this morning in this memorial season. We oftentimes recognize those days that we feel are sweet to us; they are like the memories we pass day after day and year after year; but we come this morning to commemorate the recognized advent of glad tidings of immortality to earth—that so-called death is not an end, but a door—that the mortal and immortal can blend and communicate together, and that we are able to send forth an influence with all that we do and with all that we see and with all that we think that may bear good works and glorify the Father which is in Heaven. Hear us this morning, bless us each one as thou seest we need, for truly it is our Easter morning—truly the Son has risen! the Son of progress, the son of Truth, is now illuminating by his presence the mortal world. Amen.

### INDIVIDUAL MESSAGES.

#### Thomas Dowling.

Good-morning, Mr. Chairman. It is a pleasure for me to be permitted to voice a few sentiments through this instrument, by the kind permission of the officers of the circle. I feel a stranger, as far as the mortal might express, and yet I feel acquainted, because in the earthly life I was not entirely ignorant of spirit communication. I had loved ones that passed on before I did that had demonstrated themselves in a wonderful manner to myself, and though in years gone by I had great faith in the Orthodox religion, when the hour came, and death had taken those that I loved from my arms, and the creed could not carry them any further than the grave, I was not contented—hence I sought for the dear loved ones to come, and they did, God bless them.

To-day there are many who will be gathered in our glorious State, and elsewhere in the coming week, to celebrate the Anniversary of Modern Spiritualism: for I myself always liked and used to enjoy these Anniversary meetings in many of your public places; and this morning I feel as if I would like to send forth my greetings and my blessing, and say: "It is well—it is well with my soul."

I feel that there is a strong congregation on the spirit-side that will also celebrate the Anniversary to day and to-morrow, and the days that may follow, and when each one is called to his allotted place, and asked to give forth his sentiments, oh! may all be clothed in truth, may they be clothed in sincerity, may they be clothed in such power that they will take root, and bring forth a great harvest of light, justice and good will.

I want to send greetings to the various organizations, especially the Ladies Aid of Boston—those women that work so hard for humanity—and would like, if it were possible, to stand in the body a few minutes, and speak my thought. The opportunity has been given here, and I want to send my thoughts broadcast, for truly, though I have died, as the world says, the angels have been good to me! I have found so many on the spirit-side, both of my own, and also co-workers.

May the angels bless you in your work, and the Cause at large, is the prayer and sincere desire of Thomas Dowling, of Malden, Mass.

#### Nancy L. Weymouth.

I would like to send greetings to the dear ones in earth-life. I have been gone not so very, very long—not over two or three years; I am given the privilege, which I appreciate very much, as I have wanted to speak here for a long time, because there are so many more we can reach when it comes through your valuable paper than when we merely speak to one person and through one organ.

I see those connected with me that I loved very dearly while in earth-life; perhaps sometimes we may not thoroughly understand each other—we sometimes love more than we let others know; there is one I want to reach, because he is not well—one I love, and I want to give him a good influence to sustain and uphold him through all changes and through all conditions. I would say, also, I have many

friends in various places, although I shall be recognized best, I think, in Charlestown, Mass.; I am also known in Boston and in Maine; I would like to say: Friends, I have been well satisfied with the change since I left the mortal tenement that I occupied a great many years—that tenement I suffered so much in; I was afflicted with a cancer that caused me a great deal of suffering, but it was through that trial that I learned to love the dear ones, both on earth and those that had gone before, more than when I was in health. It is when we are suffering, and are discouraged and cannot work, that the voice of some kind soul, either clothed with mortal or immortal, gives us courage. I would like to say to all that I feel happy, but would be more so if I could assist others more, as I learn that both in the mortal and in the spirit we only gain our own happiness by administering unto others.

I feel that what people get from your paper is appreciated a great deal; it is because you seem to work so much for others, and not for self.

If those I have sought for in earth-life or through my influence around them will only give me an opportunity, I will assist them both in their business and in their home conditions, for I see much need of reconstruction. I do not wish to call names, for the one I seek does not believe in public communication; I have impressed upon the friends that I should manifest myself here to give them more courage, and it will be understood if they are looking for it.

Say that Nancy L. Weymouth of Charlestown, Mass., is here; my husband is with me. I will be remembered in Waterford, Me. I was around a great deal while in earth life. Say William is with me, and I have so many here that I could devote the space of a whole paperful to ourselves, but will be satisfied if only a crumb can be thrown out so we can do some good.

#### Nellie M. Miller.

Good-morning, Mr. Chairman. I am nothing but a little girl, but they tell me I can come in and talk, if I tell you what I came to send, just as well as if I was a great big girl. My papa and mamma are in Lincoln, R. I., and I want to give them to understand their little girl is all right, and has so many nice things, and knows so many nice people that I am getting along very good. I want mamma to be happy; she is sometimes, for people tell her that they see me standing by her, and she sometimes feels that I am, and then at other times she don't hardly know if I am. There are so many times she wants to feel good, and so I want to send this letter so as to make her feel better; she has wondered if I could come through somebody that she did not know, for she would feel better.

Grandma is helping me here to-day, and I have got so many to help me, and the little Indian girl said if I would do what I could she would help me. I want to send glad tidings of immortality to those in earth life; they can lay the bodies of their little boys and girls away, but that cannot take the love out of their hearts.

I was only a little girl—a little over five years old—when I was taken to the spirit-life; I was awfully, awfully sick, and I was not sick very long either; but mamma felt so bad. As you send this letter, say that my name is Nellie M. Miller, and my papa's name is Frederick, and my mamma's name is Ella.

#### Eldridge Cheney.

It is pleasant to see earth-life again, and while we use the word earth-life as we come in close connection with mortal things, it is sometimes hard for one to draw a line between the mortal and immortal—especially when we feel interested in both sides of life. I am wafted here by the influence of those that I left behind me, and I still have an interest in the welfare of earthly things—also a feeling that I did not get all completed that I should like to have done on earth, for the physical was not as strong as the ambition; I am glad to be here this morning, and to voice a few sentiments to the dear ones that may be watching and waiting for some comfort.

Although the most of my friends are in spirit, I have still those by the tie of nature or relationship that I want to come in contact with, and especially the companion that I left behind me in earth life who is not in the best conditions; she sometimes feels as though she needed an arm to lean upon, and I want to help her all I can.

I, too, thank God, was not entirely ignorant of Spiritualism, for I thought that if my friends left the earth-sphere I should meet them again. I am only waiting and watching for others to come over to spirit life, so that they may know that the meeting over here is much more acceptable and a great deal more pleasant than the parting was. I want to say, also, that I am right at home in your city and in your neighborhood, and cannot express myself a great deal as I sense the material conditions which affect me sometimes while I am controlling this instrument, and it is hard for me to hold the control. I send greetings, and God bless you all, and I not only hope the angel-world will assist, but I know they will assist you and all those who will come under their influences. You can put me down as Eldridge Cheney, of Boston, Mass.

#### George Whitney.

I feel like coming in this morning through this instrument for a purpose, perhaps a purpose that I cannot give voice to. I would like to say, Mr. Chairman, that while I have been out of the body several years, there have been many changes come in that time. I am a long distance away from home, as far as miles are concerned. I do not come to convince my friends of Spiritualism, because I think, in fact I know, they are perfectly convinced regarding that theory, but there are conditions connected with the earth-life that I am more anxious about than others, and some relate to mother. I feel she is in a condition that needs our support and aid. While in earth-life we are not very apt to appreciate such things, but we find it different on the spirit-side.

Mother has not been well, neither has father, and, as both are getting along in years, they need consolation more now than ever. I can see, as I hover in their surroundings and their conditions, that there is a good deal not understood. There are a good many things that cause tears and aches. I want mother to know that George is still with her, and more especially this winter, as it has been a trying winter for her. She has had many things to bother her, and not only herself, but the whole family. I do not desire to go into personal matters, but would like to say to father, be cautious, as I see that there are some conditions financially be-

fore you that you must be sharp and not too easy about, or it will be the worse for you. I also send greetings to both sisters and brothers. I have other friends also, but they sometimes think that because the body has been laid away I am unconscious of their doings, but I am not. I would like to come in close communion, or if father will hold himself passive, I will try and write through his hand.

Merely say that George Whitney is here, and my home is in St. Augustine, Fla. I would like all to know that I am well.

#### Annie Thompson.

Good morning, Mr. President. I want to try and send out a few lines this morning to see if I can come in contact with my friends on earth. I cannot say, as have those who have preceded me, that they were conscious that after they went out of the body they could return—and that is what has caused the trouble at home: The friends are not conscious of the communication of spirit, and I want to say to them that they worry too much—especially the one I want to reach; I hope some one will come in contact with this message that will inform them.

I want William to realize that I have not forgotten my earth-career, nor have I forgotten those that were connected with me; I am more anxious for the little girl. I have been out of the body quite a number of years—I should almost think about ten or twelve years, but it seems to me eternity; I have followed them around in earth-life, and they have held me so much to the earth-plane that I hardly know what time has elapsed. Mother has joined me since I have come over, and now I want to reach father, also my husband. I am anxious that they shall feel we are not lost. Oh, it is so hard to die out of the church when one is all enveloped in it; both father and mother were Christians, but I did not belong to any particular church. When I passed away very suddenly they felt terribly, because I went out not holding to a church communion. I want father to understand it is well! I have met my companion, and I got my reward, and it was so beautiful when mother came over.

Nellie is also with us, and I have got baby; I would like William and father to know that we have met each other, and we are all well, and want them to feel reconciled to the changes that come. You can put me down as from Meriden, Ct., and my husband's name is William Thompson, but my father is in Prince Edward's Island, and his name is Thomas Watson. I want this message to reach both; because since mother passed away I have got a sister Lizzie that oftentimes goes to what she calls "mediums," and she has told them some things, and I hope to reach them in this way so as to open their eyes to the truth. My name was Annie Thompson.

#### William Carroll.

I wish we could handle another's organism as well as we can our own; I think sometimes we could demonstrate more to our friends. We really do aid—when we stop to consider how inconvenient it is for us to get control of the material organism. I have been standing here this morning, and have listened to the various letters sent forth with the same idea in mind, and that is to reach some one the senders know. I oftentimes see how beautifully some can manifest, and with such ease, and then I see another come, and do the same thing unacknowledged. I am wafted back to physical life, and I am much affected, as I hear some mortals say, "that sounds like him," while it sounds differently to one than to another. I want to say here that I wish all could take in just for a moment the situation or condition that spirits contend with to send a little gleam of sunshine through so many dark corners—for truly the mortal brain seems like a house, and the mortal claims so much.

I would like to say here this morning for the benefit of all investigators, all believers and humanity at large, that if you will give the spirit an opportunity it will demonstrate itself. We cannot always tell all we want at once, neither would it be best. I have two in earth-life that I have not only been very strongly attached to, but also feel that I have still an interest in, although they are not Spiritualists; they are not what you would call Spiritualists, neither was I, yet I was what you might call an investigator; for I reflected many times when I heard communications given, especially when I read them in various papers.

I return this morning to demonstrate a man's ideas through the instrument, the same as he would do if he was talking for himself; and I mean by that that many times injustice is done, and credit not given, either to the spirit, the controlling power, or to the medium, as you term it.

I want to say to Emeline, that if it does not sound like me I wish her to investigate, and weigh her own impressions, and I will demonstrate the rest—because it is our hasty conclusions that sometimes make us critical. I merely say to her that all is well in spirit, and I want to see all well on earth-life. I will not go into any personal matters this morning, but will say that William Carroll is here. I am known, and also my home was in Watertown, N. Y. I would like to say one thing before I close—possibly it will afford more satisfaction—and that is I have not given up my political ideas, nor my temperance ideas, as I love to advocate temperance.

[Received Jan. 17.]

#### Dr. Freeman Hatch.

Good-morning, Mr. Day. I have been requested by others—and also have a great desire on my own behalf—to utilize the channel this morning, as I realize that this instrument is bringing long lost ones to human love and remembrance; and while I remained on earth I always was willing to do what I could for humanity—to extend my assistance when opportunities were given me. I feel that I am not forgotten, neither in your city nor in the towns surrounding Boston.

I want to say that I am glad that the ship of Progress is still on the sea of life, and that the flag that is the highest is embroidered BANNER OF LIGHT; that flag is known over all seas, and in many countries. It is known more than many are conscious of. I want to say to those yet in the mortal form that I have still an interest in humanity, that I feel that there are many bodies to be healed, both in spirit and in body. I want to say that I am Dr. Freeman Hatch, and I was many years connected with magnetic healing in this city. My office was in the Quincy House, where Mr. Colby and I had many conversations. My home was in Hyde Park, where I shall be remembered by many. My work was not directed solely to Spiritualists, for I had those that I helped, that were not conscious of the truth and the light—but the work was done just the same. I thank

God and the angel world that it is not necessary for any one to really have faith to-day to be healed.

I want this morning to send greetings of love and cheer and good will to all humanity—for I am still a laborer in the field.

#### Henry F. Thompson.

Good-morning, Mr. Chairman. I was glad to hear the one that preceded me say one need not believe to get healed. I suppose one need not believe in philosophy and phenomena to get in here. They inform me that all are made welcome, and I feel very thankful this morning, for I spent a great many years on this earth plane, and I try, as far as I know how, to make life industrious, honest and peaceful. I had a great interest in the welfare of humanity. Religion to me was, as it is to many others, if a man did the best he knew how, I felt that God would not punish him for anything he did not know about.

I come this morning wanting to reach friends more than relationship, because the most of my relatives are on the spirit side with me—my companion and many others. I had an interest in the Odd Fellows organization, and others that strive to help humanity in brotherly fashion. I will be well remembered in Lawrence, Mass., also in Maine—but that was a long time ago that I lived down there; so I will be best known in Lawrence.

I want them to know that I am Henry F. Thompson, of Lawrence, Mass. I was a long time connected with the Pembroke Mill as a machinist and repairer. I feel that it will help others to seek for light and progress. Tell them I am doing well, and also have a special interest still in the city affairs. The citizens of Lawrence placed confidence enough in me at one time to make me Alderman, so I think I will be recognized as Ex Alderman Thompson.

#### Messages to be Published.

April 3.—Albert G. Towers; Louise L. Walker; Eddie White; Mary Morgan; Robert McKenny; the Guide, for Joseph Beale.  
April 10.—Mark Farley; Elizabeth Donald; William S. Waite; Thomas Johnston; Martha Nickelson; Daniel D. Webster.  
April 17.—Joseph Brown; Harriet Burbank; George A. Finelock; Mary Preen's; Alexander DeWitt; Mary Ann Prescott; William H. Belows.  
April 24.—Richard E. Spofford; Emeline Moore; John A. Goodrich; Ella Johnson Richardson; Judge John V. Eustace; Mary Thomas.  
May 1.—Mary Morgan; Charles Chase; Carrie Thompson; Mary Williamson; Jacob Morrill; Charles Wing.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Albert Terrence Fisher, Los Angeles, California.] 1. If two persons, man and woman, caring very much for each other, do not agree, is it because they are of different cycles, and will a time come when they will agree? Does it make any difference if both are born in the same month, one near the first, the other the last?

2. Is it necessary that two persons should be equally unloved before marrying?

3. Is it possible, through practice, for two harmonious persons to communicate by thought, and, if so, how long a time will it require before this result will be obtained?

4. If two inharmonious persons are obliged to live together, what would be the best mode to follow—one to ignore the other, or try to see only the good in the other?

5. What would you suggest as a "remedy" for a faulty memory?

ANS. 1.—We have always insisted that as true marriage is based on spiritual more than on material causes for two becoming one in their life relations, when the spiritual agreement is thought more of than any temperamental adaptability, marriages will be far happier than they now are, and the causes which lead up to separation and divorce will grow less and less, till ultimately they entirely disappear.

If two persons really care for each other, there is assuredly a spiritual relationship between them, but not necessarily a conjugal one.

We consider marriage a far more sacred relation than many people in the present day regard it, therefore do we urge upon all who are contemplating matrimony to be quite sure that they are well adapted before they permit the knot to be tied which makes them husband and wife.

If two persons care very much for each other, but do not agree upon all points intellectually, this is no proof that they are not mutually adapted on a more interior plane than that of intellect.

There are three distinct planes on which agreements are clearly traceable, viz., the spiritual, the intellectual, and the temperamental. Spiritual agreement always expresses itself in profound mutual respect and lasting friendship, regardless of outward differences.

Intellectual adaptation draws people together on scientific and literary subjects, and lies at the root of many delightful as well as profitable mental associations.

Temperamental agreement shows itself in magnetic sympathy, which causes the personal presence of the one to be pleasant to the other.

When union is felt on these three planes at once, the union is ideally perfect; but when it is discerned only on one or both of the higher or interior planes, it is far more reliable as a basis of permanent union than though it existed ever so perfectly on the temperamental or magnetic plane only.

It certainly makes no difference when people were born, so long as they harmonize, but it is frequently discovered that those who are born at exactly opposite seasons of the year make the best contrasts, and as polar opposites which blend perfectly must be as unlike each other as possible, the more widely apart are the contracting parties in disposition and qualification, if they are both noble of their kind, the better combination will they make than though

they were very similar in tastes and attainments.

A. 2.—It is not absolutely necessary that two persons should be equally unfolded in any given line to live happily after marriage, but we cannot recommend any marriage where one looks upon the other as an inferior.

Reason and experience alike declare that if two are to live together as one, there must be a bond of perfect mutual fellowship between them which is hardly possible if one appears common and vulgar in the eyes of the other.

Though it is true that Mr. and Mrs. Brown and many other literary couples have lived happily together, it is not at all necessary that their unfoldment should be equal in the same direction.

A distinguished musician could live very happily with one who did not understand the theory of music, but we could not advise a union in such a case with one who had no love or appreciation for harmony as expressed in tone.

We contend that husband and wife must look upon each other as equals, for, if they do not, tyranny on the one hand and slavery on the other seems imminent.

A. 3.—It is quite possible for two harmonious persons to communicate by thought, as such a phenomenon is by no means rare between those who are mutually sensitive. There is no stated time that must elapse before such results can be obtained, as everything depends upon the stage of receptivity to psychic impressions that the parties in question have reached when they commence experimenting with mental telegraphy or telepathy.

The best results usually follow where two are deeply but quietly interested in some intellectual pursuit, and where they instinctively arrive at similar conclusions. Concentration facilitates, but excitement or anxiety always dissipates psychic force. Determined, persevering natures are always most successful.

A. 4.—There can be no question as to which of the two methods proposed would be productive of the best results.

The first course suggested, that of ignoring each other, would intensify discord and result at length in perfect mutual contempt, while the latter harmonizes exactly with the very course pursued by all the greatest and wisest teachers of mankind everywhere.

But though we most earnestly advocate seeing the good in each other, instead of looking for defects, we do not wish any reader to suppose that we intend to teach that that is all we are ever capable of doing in cases where inharmonious reigns at present.

Very often it happens that people are far too certain of invincible discord, whereas if they would but determine to look for actual points of contact in addition to positive virtues of a universal nature, they would find themselves capable of coming much nearer together in place of continually growing farther apart.

It is in most instances largely the result of morbid hypersensitiveness coupled with a certain measure of obstinacy, when two persons insist that they are hopelessly inharmonious. All human beings are capable of growth, and with our constant progress we can outgrow many disagreeable features of disposition and grow into much that is amiable.

When we cease to think of people on their ugliest side we may be surprised to find out that they are already in possession of much beauty that others have discerned all along, but to which we have been unfortunately blind.

We totally discourage the thought that two persons who are "obliged" to live together can ever be irreconcilably discordant.

A. 5.—There is no such thing as a faulty memory in the whole field of nature. Memory itself is always perfect. This is proved physically by geology, and mentally by psychometry.

Nothing experienced ever fails to produce a faithful record of itself. It is the recollective faculty, not memory, which needs to be disciplined and brought well under control.

Recollection is good when we are thoroughly self-possessed, and poor to the extent that we are not so.

The best remedy for apparently defective memory is to accustom one's self to doing only one thing at a time. A good line of poetry to remember and repeat as a keynote to the needful mental state to be encouraged is:

"One by one thy duties wait thee;  
Let thy whole strength go to each."

Trying to attend to or recall two or more things at once is usually fatal to a good control over the contents of memory's chambers. Never try to take anything in, but quietly allow it to soak into you.

Get interested in something, and it will penetrate far more deeply if you make no strenuous effort to compel it to enter your intellect, and mental composure and interest are all that are necessary.

#### 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 Nervous Complaints. Having tested this 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, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Invalids the world over are given their bread in the form of toast. The lay world is generally quite ignorant of why this is done, and the average physician is also ignorant. It is because toasting bread until it becomes brown largely converts the starch into dextrine; and hence, so far as the brown portion is concerned, one of the processes of digestion is gone through before the bread is taken into the stomach.

Ladies and Gentlemen: The earth is that body in the solar system which most of my hearers now reside upon, and which some of you, I regret to say, most desirably desire to own and control, forseeing that "the earth is the Lord's and the fullness thereof." Some men do not care who has the world as long as they get the fullness.—Bill Nye.

## Keep on Coughing

if you want to. If you want to cure that cough get Ayer's Cherry Pectoral. It cures coughs and colds.







