

BANNER OF LIGHT.



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NO. 7.

Written for the Banner of Light.

WHEREFORE?

BY GRACE LELAND.

Why these dim, entangled pathways,
Leading through the maze of grief?
Why the storm-cloud, darkly brooding,
Following sunshine glad but brief?
Why the stumbling, from the blinding
Of the weary, burning tears?
Why the spirit's dumb despairing,
Overcome by doubts and fears?

Why the homeless little children,
Knowing not a father's care,
Knowing not a mother's blessing,
Breathing ne'er sweet childhood's prayer?
Why the sacrifice, ne'er ending
Till the good has been attained?
Why that every path of progress
Must with martyr's blood be stained?

Hush thy murmuring, Soul, be patient!
He whose searching eye can scan
All the vast, eternal arches,
Sees divinely—not as man!
In the great and holy purpose
Of the Infinite, the Good,
Lie a mercy and a wisdom
Here but dimly understood.

Thorny pathways, dim, unlighted,
Lead to yonder fields of bliss,
And the grave is but the gateway
To a better world than this.
Storms are passing, but the sunshine
Waits in Heaven divinely fair;
From earth's tears are bright flowers springing,
That will bloom in beauty there!

And the rest—though ye discover
Only pain and anguish sore,
Well ye know that God the Father
Loves His children evermore.
What ye blindly term the evil
Is but good that hidden lies,
Working out its winding progress
Upward toward the smiling skies!

The Lecture Room.

The Living Temple.

Mrs. Corn Daniels lectured to a good audience on the above subject, at Music Hall, Boston, on the afternoon of Sunday, April 12th. We give below a synoptical report of her remarks:

"The perfect world by Adam trod
Was the first temple built by God;
His fiat laid the corner-stone,
And heaven's pillars rose by one."

A distinguished French Abbé in his report on his explorations among the ruins of Central America, had made known many remarkable facts concerning the early religious customs and beliefs of that people; he had found a key to the hieroglyphics which covered the crumbling relics of their ancient splendor, and among many other sentences had translated the following, which was written in one of their chief temples: "And then the Most High created man; he was the child of whiteness, the son of light, and he became the temple of the living spirit."

From the earliest ages man had possessed a desire for a place of worship, some location set apart from all things else, and devoted to the use and symbolization of the gods he worshipped. This might be thought to be unnecessary, but by reference to the history of the ancients, we should find they had gods in form, and must have a place where to deposit them, or they would be worn out in process of time, and contaminated by the constant contact of every-day life. The first temples were found among the Egyptians, and to so great an extent was this idea carried among them, that all public edifices were dedicated to some God.

We had every reason to believe that this idea of worshipping in temples belonged to, and was handed down from the barbarous ages of the world, and owed its origin to that portion of the earth's history when outward life was the symbol that represented to mankind the Divine Mind. This we could see clearly marked in the sacred seals of the Egyptian, sliding from the veiled Isis—mother of time—down to the beast and bird; in the Roman's faith in Jupiter, the controller, Mars and Minerva, Venus and Apollo, with their various attributes of valor, wisdom or pleasure. We also, by reason of our knowledge concerning the more remote religions of the earth—those of the Chinese and Japanese—had every reason to believe that they had temples to represent to them the idea of a potent deity.

For three thousand years from the ordinarily reckoned birth of time, (according to Hebrew belief) God had no fitting temple among his chosen people. He was represented among them by certain itinerant altars and tabernacles, and by the ark they carried on its staves from place to place, but these represented to them but poorly the God they worshipped. The Egyptians had their temples, wherein the initiated entered to perform their devotions, while the uninitiated remained outside, and brought daily to the doors of the sanctuary they might not enter, presents for the gods they adored. But not so the Hebrew; reference to his life of wandering, of bondage, of flight and final freedom, showed that differing characteristics and differing circumstances had developed in him another form of worship, whose outward manifestation did not fully appear till Moses borrowed his insignia from the Egyptians. They had not a temple for three thousand years. If God needed a temple, and condescended thereto to dwell; if the Most High demanded precious stones and woven brass, like that which adorned the temples of Egypt, then there was no worship in the world for three thousand years, save the casual

altars of Abraham and Moses, reared anywhere at time of need.

All this time were we to suppose that God had no interest, or presence, in the world? that there were no spoken utterances save those given from Sinai's trembling crown? It was a fit subject for discussion among those who believed in the necessity of temples wherein to worship, as to whether God was compelled to absent himself from the hearts of his children because no place was set apart where he could commune with them.

When the Christian era dawned, not one of all these mighty temples in the world—save those at Jerusalem and Samaria—were recognized as sacred by the new-comers. Indeed, it was never said, except to Moses, that there should be a temple set apart for the Most High. Moses was skilled in all the veiled mysteries of Egypt; the name "Jehovah's shrine," which he gave to his altar, was borrowed from them, and so determined was Moses that no one should ever discover the source of his information, that he commanded that none of his followers should ever say *Jehovah*; and to this day no true follower of the Israelitish church would pronounce the name.

Taking this idea to be the true one, all temples and shrines, and all the ornaments which adorned the Jewish or Christian churches, were borrowed directly from the Pagan; even to the threefold God of the Trinity, representing that triad of deities of the past, the Jehovah of the Hebrew, the Jupiter of the Roman, and the Osiris of the Egyptian. How could we in the blessed light of this progressive age, when God the spirit speaks and acts daily in the world, bow down our heads and bury ourselves under these wrecked monuments of a darker age, hiding the glorious sun of truth from our gaze, without stifling our mental, moral and spiritual powers? Must we then consent to believe that God had no temple for three thousand years? that he was not able to enter human hearts and breathe therein divine inspirations till a man arose to blend the cedar of Lebanon with the gold of Ophir in a material habitation dedicated to his praise? Had no one any spiritual perceptions? Were all compelled to borrow from Paganism their ideas of religious communications? Must we cling to the old temple of Ephesus, of which it is said,

"The aspiring youth who fired the Ephesian dome
Outlives in fame the pious fool who reared it."

and ourselves strive to elevate shrines of pomp and wealth, which at best bore no physical comparison to the gorgeous piles of Greece and Rome? If God must have outward temples and shrines, why should we dwindle down into insignificance and erect buildings without ornaments, calling them places of worship? Let us do away with that idea and build in the true sense of the middle and remotest ages fitting temples for the Most High, which should be true representations of all that was glorious and beautiful in earth or sky. Let us borrow in our symbols the broad shield of the sun, and hang it over the lofty dome; let the sphynx stand guard at the entrance; let the charmed serpent, the sacred bull, the winged Isis be there, to image forth the mystic powers of the Divine; let us rob Minerva and Venus of their symbolic utterances and unite them all in a portraiture of our God! Or let us take for our model the temple of Solomon—the fruit of three thousand years; a temple not erected till the children of Israel had been enslaved, had wandered in the desert, had fallen away from their God to worship the golden calf, had been punished, and finally reached the land of their destination; a temple which was seven years in its construction, and then was not so fine as the one reared by Solomon for the expression of his own temporal kingdom. Or let us fix our gaze on that wondrous work of Michael Angelo's artist soul—the dome of St. Peter's in Rome. Let us revert back to the ages, and with all our golden store erect an edifice of which we can truly say, "Here is the sacred temple of God, and here is the only dwelling place of the Most High"; instead of rearing the thousands of domes that rise on every land (with as many varying significations) in his name to-day.

Even amid all the severity of the Protestant church, yet lingered the idea that God needed a house on earth in which to dwell. This temple, this place of worship, had been the bugbear of all religious systems in all ages. The Hebrew declared the necessity of mysterious, measured aisles, golden candlesticks and choice paraphernalia. Why? To enchain the sense of all, and attract them to the temple of the Most High; and this idea is the same to-day in the Catholic church, and really so, in a great measure, in the Puritan branch of Christianity, which at the same time is ready to almost condemn Michael Angelo for contributing his labors in the building of St. Peter's.

If it was necessary for God to have these temples—if he needed them at an earlier time—who should say that those of Egypt and of Rome were not his also, and if they were, what became of the Christian ostracism?

We must confess that the place where we worshipped to-day had some relation to the ancient temples of the sun—that our vast edifices of wood and stone, with their stained windows (but poorly representing the jewels of olden days), had either some connection with ancient ideas, or that we were but repeating a mockery. We either confessed by their erection that our God loved only one day in seven, or else we were driven in shame to allow that we had utterly failed to perceive the real significance of God's true temple on the earth—that we had altogether mistaken the Deity—that mortar and bricks were not essential to his habitation on earth.

Protestantism denied the heathen, Pagan and Roman Catholic shrines, but still it borrowed from them, and built miniature St. Peter's in every town and parish in this land; indeed, some were ready to copy even the ritualistic formulas of the Hellenic nations. The temples of to-day were a farce, a sham, to what they should be, if they really would represent what they are pro-

claimed to be the images of—the habitations of the Most High. If God needed them, he must be very angry at their poor quality; and if not, he must be pained at seeing the degradation of his children! Did any one think he would leave that glorious temple whose pillars were before the world; whose dome was in the upper sky; whose paintings more glorious than the summer sunset dyes; whose carpet more gorgeous than the green robe of spring studded with early flowers; whose number walls caught and reflected the radiance of the remotest star—to come and abide within a few feet of brick and wood—to reside for a brief season in a narrow box constructed by man, where no light of truth could enter, but where all sat as in the grave, with no hope in their hearts and no light in their eyes? It was true that to-day (Easter Sunday) flowers adorned the churches all over the land, as an outward symbol of triumph over death, but really they were like the flowers scattered in a sepulchre.

These were not the temples whereof the spirit spoke, when it said to our inner ears: "Behold, the Lord is in his holy temple—let all the earth keep silence before him!" Was it among those dim vaults, from whence the happy faces of childhood were excluded, and the lame and blind kept out for fear of contamination—there where masked in hideous faces, theology pictured God in the agonies and death-throes of supreme sacrifice—was it there God called on us to worship him?

They who believed in the necessity of church edifices were like a boy, having constructed a box, went forth to capture the sunshine, that he might carry it home for his special use; but when the cover descended, lo! it was all darkness in that box, while outside the glorious sun was shining, bathing all in its refulgent, life-giving rays. Just so man made a box, a church—wherein to imprison the light of God's presence, but within its closed door reigned darkness profound.

There was another class of people to-day, who said, "I'll have none of your churches; I'll go to the shrine of Nature, and there present my offerings, and catch my inspirations from the voices of the air; my organ shall be the throng of Orpheus among the swaying pines; I will lie down under the open sky and learn of God. Poor mistaken misanthrope—did he not know this was a sort of self-worship only, when he thought he communed with God? God spoke whether he was there or not; the winds blew over the flowers, the waters flowed the same when he saw them not—Nature did not swing her censor before one intruder into her sacred presence, and the song of birds rang out all day as clear as when his ear heard it. Mistaken man! Neither in the depths of the wilderness nor in the aisles of the Cathedral should he find God; not where mountain waves dashed on the resounding shore, nor amid the dim cloisters of the calm monastery.

Where then was the true temple, fashioned of God, attuned to all sacred harmonies, having shrine and priest, organ and choir all especially appointed; with lovely chambers and vaulted ceiling, graced with all the precious gems of light and beauty; having Love and Justice, Truth and Harmony for its corner-stones; the temple where no imperfect thing could enter in? Those walls were adorned with thoughts and prayers, like living panoramas painted by the hand of God; whose fountains of baptism were formed of the tears shed by mortals on the graves of their loved and lost. This living, true temple was MAN! the soul was its priest, its oracle, its choir! How many of those present knew aught of this temple? We built sacred edifices, carpeted the aisles thereof, adorned their walls, searched the globe for wonders to improve their appearance, and for musicians and organs to join in the worship of God; but of the living temple fashioned by him how little did we know. Did we listen to the choir of living melody poured out from the avenues of its senses? Did we know all its mystic recesses? Were there not chambers in it that till our day had always been closed? Did we recognize that this was not only the place where God occasionally visited, but where he dwelt forever? Did we comprehend that all its utterances, its prayers, its praises were given to him? This living temple was made that it might become the fit representation of God's glory on the earth; and yet we veiled its lovely windows with thick curtains of bigotry, we defiled its shrine with diseases, we allowed rank corruption and death to roam at large within; we permitted ingratitude and sin to enter and take up their abode like serpents, and fears and doubts to sit to and fro, like bats amid ancient ruins, scattering away the lovely messengers of peace. Chiefest of all we allowed dark Death to rule supreme, and with his wild attendant hold high carnival in the place made for the Most High. Speculation, love of gold, injustice to man, ambition, all unholy desires abounded, till this temple made for the worship of God became the sepulchre where lay entombed the hopes of years gone by.

Oh spirit, within the windows of that glorious temple! look forth and see the glory of the hour; see how the Osiris, truth, no longer stands veiled, but is free to the gaze of all. See how its beauties adorn the earth! Man is the temple—God is the living spirit. He bids us arouse from the darkness of error, the grave of doubt, and behold how he abides forever in the temple which he has reared for his occupancy. See angels waiting to awaken the soul, (as the sun awakens the flowers), and gulf it through those mysterious aisles; listen to their words: "Behold, the Lord is in his holy temple, let all the earth keep silence before him!" Cease your loud organ peals, your mocking hymns, your wailing sounds of despair and sorrow—cease defiling this temple with material money-changers, and hear the voice saying: "I am the temple—all must worship me!"

The lecture ended with a solemn invocation of aid from those holy angels whose celestial forms more fully represented the living temple, that we might be better fitted to shadow forth God the spirit on the earth.

Recent Writings of A. J. Davis.

"ARABULA" and "THE STELLAR KEY TO THE SUMMER-LAND," the latest inspirational productions of Andrew Jackson Davis, being fairly before the public, we propose to show the thousands of the Banner of Light readers what has been said, pro and con, by the journals of the day on their character and merits. They have each been greeted with a very wide reading, whether by those whose views they at present meet at all points or not. More striking works have not been presented to the public in this generation. Their popularity proves the awakened state of the public mind to subjects which but a few years ago would have failed to interest it, and shows that true spiritual doctrines and ideas are everywhere supplanting the old fictions of theology, with their conditions of a cramping obedience. The bonds of superstition are loosed. The heavens are opened. Angels are ascending and descending continually.

The Hartford (Conn.) Daily Times says of the "Stellar Key" as follows: "To all who are fond of the fanciful and speculative doctrines of such 'seers' as Andrew Jackson Davis, the idea of a zone teeming with spiritual existences from this and the other planets of our solar system—a zone located in the nebulous distance, the etheric way, and as real as the globe on which we live, is certainly full of fascination. Although in this chrysalis state, we can but feebly grasp it, the mere thought is exhilarating, clears the mental and spiritual horizon, and lifts one up on wings for a brief moment to walk among the stars."

Mr. Davis, to meet the wants of what he calls the "athletic logic of the times," elaborates his reasoning and arguments on the inductive method—takes the best known scientific authorities, and rules out the evidence of clairvoyance as being of no account to inductive reasoners and positivists.

The result or conclusion of the argument appears to be that spirit is matter or substance; is, in fact, the most substantial of all things—that body is merely spirit materialized, and spirit, body refined or spiritualized—that all elements are originally spiritual and eternal, and that all matter, in its last analysis, takes on its original or spiritual form.

Says the Anti-Slavery Standard of "Arabula": "We do not undertake to criticize the mystical portion of this book, the part which 'Spiritualists' probably, will prize, because we do not understand it. But since all sorts of prophecies are cast, by representatives of the principal religious sects, upon the character, the tendencies, and the preachers of Spiritualism, it seems only fair to testify to the high moral excellence, purity, nobleness, of the ideas of reform and the plans for reform incidentally touched upon in this book."

A curious feature of this book is the "New Collection of Gospels" it contains. The compiler's idea seems to be that every clear and high expression of truth, every striking statement of ideas suited to make men purer and better, belongs to that same category of "good news," or "glad tidings," in which the writings first called "Gospels" belong. So he gives us grand and spirit-stirring thoughts from old Indian, Persian and Chinese prophets, and also from St. Gabriel (Derzhavine), St. John (G. Whittier), St. Gerrit (Smith), St. Theodore (Parker), St. Emma (Hartridge), St. Octavius (St. Mary), and others moderns. Since writings like those here selected are truly adapted to reform mankind, and must permanently benefit the whole race in proportion as they are reduced to practice, we see not why they may not properly be called Gospels.

The Boston Congregationalist (Orthodox) comments on both of Mr. Davis's books together, in the following strain:

"They are stuffed full of the wildest vagaries, the grossest and most unscientific assumptions, and the most impudent infidelities. The latter volume devotes nearly sixty pages of fine type to a new collection of gospels, which the author says is 'now imperatively demanded in the cause and interest of truth.' After selections from the writings of several ancient heathen such as the Zend-Avesta, the Vedas, the Bhagavad-Gita, the Upanishads, and the gospels of St. John (Pierpont), St. Gerrit (Smith), St. Theodore (Parker), St. Octavius (Frothingham), St. Emma (Hartridge), St. Ralph (Waldo Emerson), St. Selden (Johnson Finney), and others. We suppose there must be plenty of fools to take down all this trash, or it would not be printed and bound; but the thought is not an inspiring one when one inquires concerning the upward progress of the race in common sense and other kinds."

The New York Home Journal gives over a column of review and extract from the "Stellar Key," of which this excerpt is a fair sample:

"A notable curiosity in current literature is 'A Key to the Summer-Land,' a book recently put forth by Andrew Jackson Davis. Unmistakably from the acknowledged leader of the Spiritualists—a body which has grown astonishingly in numbers during the last score of years—and representing one of the prominent movements by which the present age is striving to attain a complete self-consciousness, and to solve the problem of human life and destiny, the work has a value as a sign of the times, far beyond its merits as a contribution to science, reason, or revelation. Splendid as are its claims, both in method and material, viewed from a strictly scientific and logical standpoint, the student of the history of ideas and human development will find in it abundant suggestions for thought and reflection. The author sets out to show the location in space, the laws and characteristics of the realms inhabited by disembodied spirits. He aims to demonstrate by the light of the most advanced physical science the possibility and probability of the existence of spiritual abodes, or zones in the interstellar regions; and he announces clairvoyance, spirit-communications, and a sort of intuitive sense to prove the certainty of the existence of these spheres and their exact location. This task is not accomplished, the present volume, but it is only a part of the series in which the author designs to execute his purpose, it would be unfair

to pronounce upon his success before the appearance of the entire work."

The confined correspondent of the Orange (N. J.) Gazette confesses to this extent:

"Whether all this proves something or nothing is to be determined by those who read and make a study of that which teaches us 'there are more things in heaven and earth than are spoken of in our philosophy.' I must but admit that there is something about Spiritualism as yet unfathomed by me, and that I, although open to conviction, have never understood. Those who would learn, and profit by what they learn or read, should secure 'The Stellar Key' and be prepared either to recommend or condemn the teaching of Spiritualism."

The Lyceum Banner (Chicago) says of "Arabula":

"We can only say to our readers, be sure to read Arabula and then listen to the voice which will say to every sincere, earnest soul—I am Arabula; I am the light of the world; he that followeth me shall have light and life; he that loveth me keepeth my commandments."

The Cape Cod Gazette, of Sandwich (Mass.) remarks on both publications:

A glance at the name of the author and publisher of these works reveals their character. They are both devoted to the publication of Spiritual or Harmonical Philosophy. In the first, The Arabula, which seems to be a revelation made to Mr. Davis, is a collection of 'New Gospels' according to Saluts Confucius, Gabriel, Theodore (Parker), Ralph (Waldo Emerson), Emma (Hartridge), and several others. The other volume, A Stellar Key to the Summer-Land, is designed to furnish scientific and philosophical evidence of the existence of an inhabited sphere or zone among the suns and planets of space. These evidences are indisputable, being adapted to all who seek solid, rational, philosophical foundation on which to rest their hopes of a substantial existence after death. So says the author."

Says the Tri-Weekly Publisher of Haverhill (Mass.) on the "Stellar Key":

"Whether the reader subscribes to the ideas advanced or not, he can hardly fail to be interested in the subject and the able manner in which the author treats it. The fact is too prominent to be winked or sneered out of sight that a great change has taken place in the minds of the masses of the people, in relation to the important subject of man's future destiny, within a few years past, and the topic can never cease to be of the most intense interest, whatever conclusion may be arrived at from the investigation of new theories, based upon scientific and philosophical foundations."

The Springfield (Mass.) Republican remarks on this wise:

"Andrew Jackson Davis, the Spiritual seer, has written many volumes on 'the Summer-Land,' which his admirers find to be very pleasant reading. His latest work is one of remarkable brevity, and is called A Stellar Key to the Summer-Land. It is published by William White & Co., Boston. It has engravings of celestial scenery, supposed to have been drawn from recollection by Mr. Davis, who has a way of making the most remarkable journeys among the spheres. The Summer-Land is a wonderful zone, running through the milky way, and must be a very agreeable place of residence, as Mr. Davis describes it. We wonder he does not spend his winters there."

The Boston Cultivator says of "Arabula":

"Those of our readers interested in this kind of literature, will welcome this new volume of one of their most eminent writers."

The Liberator, of Chicago, says of "Arabula":

"This volume contains many good and suggestive ideas, mixed, we must candidly say, in our opinion, with much that is worthless. An attractive feature of the book is the modern 'gospel,' or parables of the gospels."

And of the "Stellar Key":

"This is a representative Spiritual work. In a very different sphere of thought from ours, and containing much that any but Spiritualists must consider matter for merriment rather than serious thought, it ought to be read by those desiring to know the ideas of phenomenal Spiritualism. The book contains a picture of the 'Summer-Land,' a sort of brilliant white zone, poised in the clouds—something like a rainbow."

The Universalist, published in Boston, gives extracts from "Arabula," and comments thus:

"Whoever reads the lecture, patience and taste to hunt up a mountain of chaff for a few kernels of wheat (which after all own no kinder with that chaff) may find an object for the exercise of his talents in a very remarkable book, just published by that remarkable man, Andrew Jackson Davis. Arabula, or the Divine Guest, is the title of it, and while we make out no especial purpose in its beyond exhibiting the capacity of Mr. Davis for writing baldheaded interminably, we trace what seems to be the 'experience' of the author through various mental conflicts until he finds Arabula. When at length he so far conquers his selfish intellect as to come fully under the influence of this 'Divine Guest,' he is favored with almost continual revelations and visions which are detailed with tedious and pompous particularity."

This is the language which the New York Herald holds in relation to these remarkable books, which is characteristic yet readable:

"Among other whimsical questions propounded by Charles Lamb to Coleridge, while the latter was studying in Germany, was the following: 'In a future state will the mind acquire knowledge by laborious investigation or by some awkward process of intuition?' This, at least, was the purport of the question. It is obvious from this, as well as the other works of the Poughkeepsie Seer, Andrew Jackson Davis, that he prefers, even in the present state of existence, some awkward process of intuition! Nevertheless, in the present volume he professes, in approaching the recesses of ideas and essences, to ask for such facts and illustrations as can be seen and admitted by philosophers and skeptics of the most materialistic habits of thought. We seek, he says, for data in the recognized basis of positive knowledge, for scientific facts and recent discoveries in matter, which shall serve as stepping-stones for the millions, whereby they can, intellectually and rationally, gain a clear vision of spheres celestial and heavenly. There are, therefore, interspersed throughout the most rhapsodical passages of the volume ample evidence of the fact that Mr. Davis is not so unfamiliar with the latest scientific works as his early disciples used to claim that he was. We have not forgotten their attempts to make it out that he was almost wholly illiterate, or that he could not read more marvelous 'revelations' with which he favored the world. Under the guidance of the erudite George Bush, we have been told that Mr. Davis accomplished a most extensive course of reading. Whether he ever profited or not in his youthful days by a rare little collection of books in the room, if we mistake not, of a tannery shop in Poughkeepsie, the fruits of his extensive reading, as well as his own peculiar

P. OLARK, M. D. will answer calls to lecture. Address, Augusta, Ga.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J.
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MR. EDNA HUNTER can be addressed, (possibly) care of
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A. L. E. NASH, lecturer, Rochester, N. Y.

J. M. S. NASH, Lecturer, Centree, Mich.

W. M. ODEB, Salem, N. H.

L. JUD DANKER, Philadelphia, Pa.

L. J. POWELL, of England, will lecture in Rochester, N. Y.
during April, 1914, at 357 Madison Avenue, New York City.

Mrs. J. P. FARR, France, will lecture in South Hanover, Mass.

LYDIA ANN PARABLE, Inspirational speaker, Blain, Mich.

WILSON.

Mrs. NETTIE M. PEAR, trance speaker, New Albany, Ind.

Mrs. MARY ANN, inspirational speaker, North West, N. Y.

Mrs. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

DR. W. K. RIPLEY, Lecturer, Mass.

DR. P. H. RICHARDS, Lecturer, New York.

DR. P. B. RANDOLPH, lecturer, care box 3542, Boston, Mass.

J. T. HUGH, normal speaker, box 29, Haverhill, Mass.

DR. J. H. RICE, normal speaker, 100 West 13th Street, Wash. D. C.

W. H. ROSE, M. D., inspirational speaker, Springfield, O.

MRS. E. B. ROWE will answer calls to lecture and attendances at the Haverhill, Mass., Convention.

C. H. RUSSELL, inspirational speaker, Boston, Mass.

J. H. HANDEL, inspirational speaker, Upper Lake, N. Y.

MRS. MARY ANN, inspirational speaker, New York.

MRS. FRANK LEE, inspirational speaker, Kalamazoo, Mich.

AUSTIN E. NICHOLS, Washington, D. C.

DR. FREDERICK S. NICHOLS, Boston, Mass.

MRS. L. A. F. SWAIN, inspirational speaker, Union Lake, N. Y.

RICE Co., Minn.

DR. FREDERICK S. NICHOLS will lecture in Wilmington, Del., and further notice. Address, 66 Lombard st., or Vineland, N. J.

DR. E. SNAGG, E. W. Loughran speaker, Schenectady, N. Y.

W. H. NEAVE, Inspirational speaker, Byron, N. Y., will at-
 tend the next meeting of the Society at the following place.
 MR. NELLIE SMITH, Impassional speaker, Sturgis, Mich.
 MRS. E. W. RIDLEY, trance speaker, Fitchburg, Mass.
 MRS. W. W. SAMPSON, trance speaker, Portland, Me.
 MRS. C. K. MOYER, San Jose, Cal.
 ARNOLD VAN SICKLE, Greenlawn, Mich.
 MRS. E. H. HAWLEY, trance speaker, New Bedford, Mass.
 ANNIE SMITH, Exq., Impassional speaker, Sturgis, Mich.
 MISS LULA LOUISA SMITH, trance speaker, Toledo, O.
 W. H. W. THOMAS, trance speaker, New Bedford, Mass.
 J. H. W. THOMAS, 44 Cambridge street, Boston.
 FRANK T. TADDER, trance speaker, New Bedford,
 Mass., P. O. box 367.
 FRANK TADDER, lecturer on Spiritualism, Kenilwauk, Me.
 H. THOMAS, 100 Broadway, New York.
 BERNARD TUPP, San Francisco, Cal.
 MISS SARAH M. THOMPSON, Impassional speaker, 28 Han-
 nibal, Mass.
 MRS. ETHEL N. TALMADGE, trance speaker, Westville, Ind.
 DR. H. A. THOMAS, lecturer, Westville, Ind.
 DR. J. H. THOMAS, 400 Broad, New York.
 N. FRANK WHITE will lecture in Williamette, Conn., during
 June. Applications for next evenings promptly responded to.
 W. V. WILSON is engaged by the Missouri State Organization
 of Spiritualists to lecture at the next meeting under the direction
 of the State Organization will attend the next meeting at
 Hannibal, Mo.; permanent address, Linbeck's Grove, 1
 mile from Hannibal.
 MRS. A. WILHELM, M. D., Inspirational speaker, can be
 addressed during, No. 3422 Lancaster avenue, West Philadelphia.
 E. A. WHEELER, Inspirational speaker, Cleveland, O.
 MISS M. MACOMBER Wood will speak in Cambridgeport,
 Mass., on the 21st and 22d, and 41 Hawley street, Worcester,
 Mass.
 L. H. WILLIAMS, M. D., 28 West Fourth street, New York.
 MRS. E. A. WILKINER, 1029, Broadway, New York.
 MRS. J. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass.
 F. E. WATSON's address, Room 11, Fullerton Block,
 New York.
 HENRY C. WHIGGIE, ex-Dea Maria, Boston, Mass.
 W. W. WILCOX, trance speaker, New Bedford, Mass.
 Inspiring speaker, summer months. Address, Hampton, N. H.
 MRS. MARY J. WILCOXMOORE will lecture in Chicago, Ill., the
 1st, 2d, 3d, 4th, 5th and 6th of July.

the vicinity the two weeks preceding. Till May 10th address
H. C. SPITTLER, 1000 N. Washington, Del.; after that, care of John
Spittler, Chicago, Ill.

Mrs. HATTIE E. WILSON (colored), trance speaker, will lec-
ture in Randolph, Mass., May 3. Address, 70 Tremont street, Boston.

LOIS WAHRBROOKER can be addressed at McMinville, Wis.
W. C. T. Temp., care of Mr. Spaulding, till further notice.

ELIZAB WORTH, inspirational speaker, Leslie, Mich.
J. J. WELLS, 1000 N. Washington, Del., inspirational speaker.
Dr. B. O. WELLS, Rochester, N. Y.

PROF. E. WHITPLE, lecturer upon Geology and the Spiritual
Philosophy, Clyde, O.

He will answer calls to lecture on Spiritualism or Temperance, and organize Children's Progressive Leagues. Address, Burlington, Iowa.

MISS ELEANOR WIERLOCK, normal speaker, Janesville, Wis. A. A. WIERLOCK, Toledo, O., box 68.
 MISS FLORENCE WIERLOCK, normal speaker, State Center, Ia.
 WARREN W. WIGGLES, trance speaker, Hastings, N. D.
 MISS R. A. WILSON, Lawrence, Miss., P. O. box 415.
 MISS M. WILTZ, duplication speaker, Los Elm street, Newark, N. J.
 C. A. WOODRUFF, Battle Creek, Mich.
 MISS M. WOODRUFF, normal speaker, Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 104.
 MISS M. WOODRUFF, inspirational speaker, Hook Grove City, Floyd Co., Iowa.
 MRS. JULIETTE YEAT will speak in Salem, Mass., May 21, 1906. Address, 100 North Main street, Boston, Mass. 21 and 23; in East Boston, July 9 and 12. Address, Northboro, Mass., 100 North Main street.
 MRS. W. M. W. J. YOUNG will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.
 MRS. FANNIE T. YOUNG, Boston, Mass., care Banner of Light

P. OLIVER, M. D. will answer calls to lecture. Address, Atlanta, Ga.

DEAN CLARK, Lyons, Mich., care Col. D. M. Fox.

MRS. ELIZA C. CRANE, Inspirational speaker, Sturtevant, Mich.

W. C. CRANE, Inspirational speaker, Sturtevant, Mich.

MRS. M. J. CULVERN will answer calls to lecturers. Address, Champlin, Hennepin Co., Minn.

W. C. CRADWICK, Inspirational speaker, Vineland, N. J., box 37.

MRS. LIZZIE THORNTON, Tavillon, 21 Tremont street, Boston.

HENRY J. DAVY, Inspirational speaker, Cardington, O.

G. GEORGE DITTO, M. D., Rutland, Vt.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J.

ANDREW JACKSON DAVIS, 100 North Main street, Lowell, Mass.

DR. E. C. DUBB, lecturer, Rockford, Ill.

MRS. AGNES M. DAVIS, 247 Main street, Cambridgeport, Ma.

ANDREW DAVIS, trance speaker, 65 and 50 Wabash avenue, Chicago, Ill.

MRS. CLARA R. DEWEY, trance speaker, Newport, Me.

ANDREW DUNN, Inspirational speaker, Coventry, Conn.

A. T. FOLS is engaged for the present by the Connecticut Spiritualist Association. Address, Hartford, Conn., care J. N.

R. J. FISKE, Prof., Vassar College, inspirational speaker, 67 Tur-
chess street, Boston, Mass.

Mrs. FANNIE H. FELTON, South Malden, Mass.

WILLIAM E. GARDNER, 108 North Main, Mich., during Sep-
tember, and the "Wayward Ho!" for the next six months.
Address, Hampton, N.J.

MISS GRACE GORDON, professional speaker, will receive calls
to lecture. Address, Elery street, Washington Village, South
Boston, Mass.

JOHN W. HARVEY will lecture in Pittsburgh, Mass., May
3 and 10; in Putnam, Conn. May 11, 24 and 31. Will answer
calls for the summer and winter. Address, Blue Anchor, N.J.

MISS C. FRANKIE PARSONS, professional speaker, will re-
ceive calls. Address, 19 Elm Street, Newport, Me.

MISS ALMIRA B. FOWLER, impractical and inspirational
speaker, Omaha, Neb.

A. B. PARKER, lecturer, Clyde, O.

ISAAC P. GREENLEAF, 67 Washington avenue, Chelsea, Mass.

M. S. GREENEPAF, Lowell, Mass.

H. D. QUINN, professional speaker, will answer calls to
lecture. Address, 49 North, Fort Wayne, Ind.

MRS. JOSEPH C. GILL, Belvidere, Ill.

MISS MARY A. GILBERT, will lecture in Nevada 1st

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uterals. Address, box 89, Arlington, Mass.
 W. A. D. HARK, lecturer, West Side St., Cleveland, O.
 J. H. HARRIS, lecturer, 1000 Broadway, Lacon, N. H.
 MISS NIEKE M. JOHNSON will speak in Lyons, Mich., during
 July, in Toledo, O., during September; in Cleveland during
 October. Address, 1000 Broadway, Lacon, N. H.
 Correspondence: permanent address, Milford, Mass.
 GEORGE K. KAY (formerly of Dayton, O.) will answer calls
 during the summer and autumn months of the spring
 summer. Address, Ashland, Ohio, U. S. A.
 WM. H. JOHNSON, Corry, Pa.
 J. J. JOHNSON, 1000 Broadway, Lacon, Mich.
 F. W. JAMIESON, inspirational speaker, Belvidere, Ill.
 ARTHUR JAMES, Pleasant Hill, Vermont Co., Pa., box 34.
 J. J. JOHNSON, 1000 Broadway, Lacon, Mich.
 O. P. KILLGORE, lecturer, East Truthbush, Ashland Co., O.
 One speaks in Kansas from the first, in Amos the second, and
 in the third, in the fourth, in the fifth, in the sixth, in the seventh,
 in the eighth, in the ninth, in the tenth, in the eleventh,
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Mrs. MARY ANN, 38 South Street, Cambridge, Mass., will sing, and
 Mrs. MARY ANN, 25 North Street, Lowell, Mass., will sing, during May.
 W. A. LOVELAND, 25 Bromfield Street, Boston, will answer
 calls to lecture. Subject: Integral Education, of the Era.
 H. M. LAWRENCE, M. D., and wife, independent mission-
 aries, will answer calls to speak, attend Conventions and
 Lectures, and give religious services, in connection with Chris-
 tianity and Spiritualism, ancient and modern. Address, care
 of Dr. McCall's Hygienic Home, Guilford, Conn.
 Mrs. MARY ANN, 25 Bromfield Street, Boston, will sing on temper-
 ance and kindred reform in Wisconsin and Minnesota during the
 spring and summer months. Address, care, Helena Park, Minn.
 Mrs. J. W. LITCH, trance speaker, 11 Kneeland St., Boston.
 MARY E. LITCHMAN, inspirational and speaker, to Montgomery
 College, Washington, D. C., during the summer.
 JOHN A. LOWE, lecturer, box 17, Sutton, Mass.
 Miss MARY M. LYONS, inspirational speaker, 26 East Jefferson
 Street, Boston.
 H. T. LICKARD, trance speaker, New Ipswich, N. H.
 Mrs. MARY A. MITCHELL, clairvoyant and inspirational speaker,
 will call on friends, and give religious services, during the week-
 end and week-day evenings, in New York State. Address alone

CHARLES N. MARANI, semi-trance speaker. Address, Wone
woc, Juniata Co., Pa.

W. M. COLEMAN, Centralia, Ill.

MR. & MRS. H. M. MILLERS, Elmira, N. Y., care W. B. Hatch
E. M. & MRS. H. M. MILLERS, Appleton, Wis.

MR. & MRS. J. W. MILLER, Elmira, N. Y., care W. B. Hatch

DR. LEO MILLER, Appleton, Wis.

MR. & MRS. J. W. MILLER, Elmira, N. Y., care W. B. Hatch

DR. G. W. MORRILL, Jr., trance and hypnotic speaker, will
lecture and attend funerals. Address, Boston, Mass.

MR. & MRS. J. W. MILLER, Elmira, N. Y., care W. B. Hatch

MR. ANNA M. MIDDLEBROOK, will endeavor, to lecture
Those who may wish to secure her services for the spring
term, will please send her address here as early as convenient
to Dr. J. B. Hildreth, care of this paper.

MR. NABAH IRLEN MATTHEWS, East Westmoreland, N. C.

DR. J. C. MARTIN, 123 E. 10th St., Detroit, Mich.

DR. JAMES M. MATTING, lecturer, Melville, N. Y.

A. L. E. NAHL, lecturer, Rochester, N. Y.

J. R. NEWBOLD, Ottawa, Ill., local-natural speaker.

MR. & MRS. J. W. MILLER, Elmira, N. Y., care W. B. Hatch

W. M. OREN, Salem, Ill.

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Dr. M. A. THOMAS, lecturer, Westville, Ill., will give, June 7, VOLLARD, Ann Arbor, Mich.

Dr. J. H. WELLS, lecturer, Illinois Military Com., during June. Applications for week-evenings promptly responded to. Address as above.

Those engaged by the Missouri State Organization of Spiritualists. Persons wishing lectures under the direction of the State Organization will address care S. O. Archer, Sec. Hannibal, Mo.; permanent address, Hubcock's Grove, 1, 1st Co., Ill.

Mrs. A. WILHELM, M. D., inspirational speaker, can be reached at home, No. 342 Lancaster avenue, West Philadelphia, Pa.

E. K. WHEELER, inspirational speaker, Cleveland, O.

Slim N. MACCOMBER Woods will speak in Cambridgeport, Mass., July 1 and 29. Address, 11 Newbury street, Worcester, Mass.

F. L. H. WILLIAMS, M. D., 28 West Fourth street, New York City.

WILLIAM E. FARRER, M. D., 629, 10th St., New York City.

P. G. J. WILLIS, Tremont Row, Room 15, Boston, Mass.

J. P. WADSWORTH's address, Room 11, Fullerston Block, Madison Street, Chicago.

HENRY C. WHIGGITT, care Helen Marsh, Boston, Mass.

ing spring and summer months. Address, Danby, Vt.
Mrs. Mary J. Wilcox will lecture in Chicago, Ill., May 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1892, and the velocity the two weeks preceding. Till May 10th address at Pelton House, Wilmington, Del.; after that, care of John Wilcox, 1000 Chestnut St., Philadelphia, Pa.
Miss Hannah F. Wilson (colored), trance speaker, will lecture in Mattituck, Mass., May 2. Address, 70 Tremont street, Boston, Mass.
Lois W. Winkrocker can be addressed at McMillville, W. Va. re: Con. Tenn. care of Mr. Winkrocker, till further notice.
Dr. J. C. Wilkey, lecturer on the Science of Health, will lecture at DILMAN H. WARDEN, Woodstock, Vt., inspirational speaker.
Dr. R. G. Wilder, Rochester, N. Y., trance speaker.
Dr. J. C. Wilkey, lecturer upon Geology and the Spiritist Philosophy, Clyde, O.
Dr. J. C. Wilkey will answer calls to lecture on Spiritism and the Science of Health, at the following places: Progressive Lectures, Auburn, Burlington, Iowa.
A. B. Whiting, Albion, Mich.
Dr. J. C. Wilkey, lecturer on the Science of Health, Jansenville, Wis.
A. A. Winkrocker, Toledo, O., box 63.
Rev. H. Winkrocker, inspirational speaker, State Center, N. Y.

Mrs. N. A. WILLIS, Lawrence, Mass., P. O. box 43.
 Mrs. MARY L. WRIGHT, inspirational speaker, 18 Elm street
 Newark, N. J.
 S. C. WOODBURY, Battle Creek, Mich.
 S. H. WOODMAN, Conductor of the Buffalo Lyceum, will
 accept calls to lecture in the trance state, also to organize Ch-
 dren's Lyceums. Address, Buffalo, N. Y., box 1484.
 J. L. WYATT, inspirational speaker, Brook Grove City
 Flood Co., Iowa.
 Miss J. ELIZABETH YEAW will speak in Salem, Mass., May
 and in Portland, May 10 and during June, in Lowell, May
 and in East Boston, July 9 and in Detroit, November.
 Mass.
 Mrs. M. & Mrs. WM. J. YOUNG will answer calls to lecture
 (the peculiarity of their home, Boise City, Idaho Territory).
 Mrs. FANNIE T. YOUNG, Boston, Mass., care Dummer of Light

