

VOL. LXVII.

BOSTON, SATURDAY, MAY 17, 1890.

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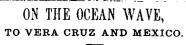
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BY HENRY LACROIX.

Neptune-my old godly friend-induced me again to visit his watery dominion, this time southwardly, to escape from all sorts of wintry torments, such as colds, la grippe, etc.

On the 5th of February last I found myself snugly ensconced on board the steamer Saratoya, of Ward's Line, with a great number of other passengers, speaking many tongues, principally Spanish. From the foot of Wall street, New York City, we steamed away, bidding au revoir to Uncle Sam, who stood on the wharf gazing here and there with his hands stuck in his pockets, as usual.

For two days the sky wore a scowling gray look, but the briny deep did not toss us beyond endurance. Notwithstanding that somewhat auspicious influence, many, ladies principally, kept away from the dining-room, and could be heard groaning, etc., in the state-rooms. Seasickness, as a rule, easily affects the beau sexe. Women are such sensitives, that they experie ence acutely all unusual changes and motions, that only glance over our coarser system.

The heat and the smiling sky, off the coast of Florida, brought "all hands on deck "-and such merry times then for every one! Under the protecting awnings, fanned by soft balmy breezes, each one felt well and-happy? Perhaps, atmospherically at least.

Habana, or Havana, greeted us after four days and a half of "marching on." The Queen City of Cuba I had before visited and described -so I shall go ahead. After anchoring in the fine bay or port for twelve hours (returning on board in good time) we started anew, but with deafness. Dirty, ragged and ugly are those many less passengers. We had, so far tray eled one thousand two hundred and forty miles. From Havana to Progreso, where we next went. the distance is four hundred and twenty-eight miles. Progress, eight thousand inhabitants, in the Mexican State of Yucatan, is an open roadstead, instead of a port. In fact, Mexico has no safe port on the gulf-on the Pacific only. Like Florida, Yucatan is a low, flat country on the coast, which produces only henequen, a fine sort of hemp, from a plant of the aloes or century plant species. This production has made the country rich; but alas! Yellow Jack prevails here at a great rate, among the foreign population principally-and such food as one has to put up with! and at such prices! apart from the stench due to the want of drainage. Merida, the capital, twenty-two miles south of Progress, reached by railway, has a population of sixty thousand inhabitants. It is the Chicago of Yucatan, placed under a broiling sun. The interior of this State contains many interesting relics or mounds-stately edifices in ruins-reared by the Indian Mayo population, who inhabited this country before the Spanish conquest. Many eminent travelers and writers have described those wonderful relics. The population of Yucatan is about two hundred and fifty thousand, two-thirds Indian. Exports \$12,000,000 annually. Tampico, the capital of the State of same name, was reached next day. Another twelve hours' stop here, as at Progreso, several miles away from the shore at anchor. This country, like its neighbor, Yucatan, is sandy, and on its soil eggs can easily be roasted or fried. The finest sorts of yellow-headed parrots are found here. The distance from Progreso to Tampico is four hundred and sixty-five miles, and two hundred and thirty miles from Tampico to Vera Cruz. After nine days of aboard fare we arrived at Vera Cruz, the principal seaport of Mexico. Our steamer anchored alongside the small island on which the old Spaniards built the fortress of San Juan de Ullua. This insignificant island is the only protection or sort of breakwater against the fury of the north winds which in winter time prevail here. I had the occasion, later, to witness here one of those disheveled storms. Swarms of small boats surrounded the steamer, to land the passengers on the Custom House wharf. Like sharks (plentiful here) their swarthy owners were voracious, and claimed all kinds of prices before accepting a reasonable one. The officials of the Customs showed a liberal spirit and left every one free. The Hôtel de Mexico, opposite, suited me, and I found it kept by a Frenchman. Here I slept one night, on a bed that had no mattress, but a stretched canvas instead, and only a sheet for covering. The inevitable mosquito-bar, of fine net, capped the whole, as a protection against annoying insects. All the hôtels here, about on a par, charge two dollars a day; but that are enclosed within high adobe walls. every article of food is prepared with lard-

does not produce butter. The heat in davtime was strong, but at night the sea-breeze made the atmosphere quite pleasant. Near by was a the vilains, or the select and the "million," of the ladies seen there wore bonnets, but a coquettish veil instead, black usually, called rebozo.

The only airy beings held sacred here and elsewhere in Mexico, are the scavenging buzzards, who flap about and rest everywhere. They are larger than crows and uglier-but very useful.

Vera Cruz, years ago, was very unhealthy but improvements in drainage and cleanliness throughout have materially changed its conditions. The streets are wide, well paved, with running water in many of them, and the buildlation is about twenty thousand. There is only one train a day, leading to the capital, Mexico -the road being owned by an English Company. It takes twelve hours to make the ascent of 7,500 feet. From Vera Cruz is seen the snow-peaked mountain of Orizaba, about sixty miles in the interior. It is a grand sight. In going to Mexico the train passes at the foot of that grand mountain, whose peak is nearly 18,000 feet above the level of the sea.

Next morning I took the train at 6:30 to perform the ascentional trip of two hundred and sixty-three miles in twelve hours' time-to Mexico. The trains have three classes-the third being for peons, or the poor class. After an hour's ride vegetation began to show its luxuriant tropical beauty, and when we got at Cordoba (pronounced Cordova) I fancied this place to be a perfect nest of the invisibles, which served them as a boudoir when returning to earth on a passing visit. It is a lovely spot, wildly beautiful, disheveled-like Venus rising from her couch. This section is called the Garden of Mexico, and it may well be so named. A moist perfumed heat prevails here, and what with capricious, half veiled bowers, formed with all sorts of trees, shrubbery, all loaded with flowers or fruits of all colors, the whole wearing exotic or tropical dimensions, forms and beauty -to behold all that fine exuberance of nature, one feels madly inclined to jump off the train to dwell here forever-But, behold! a grim contrast premore. sents itself. A regular bevy of Indian women, squaws, carrying all sorts of fruits, assail the passengers as they step out of the cars for relaxation, and in their broguish Spanish form a discordant concert - enough to bring on Aztec nymphs, which Ulysses should have me in his travels, as a surprise, a contrast worthy of a mention in his capricious memoirs. Hard eggs, roast chicken, tortillas and the national | tre of the town, at the Plaza Mayor-fare six drink, pulque, are besides cried out and offered for sale by these barefooted human animals, and with what awful dirty hands they offer and move these things about. During a quarter of an hour's stay I leisurely contemplated the strange scene, while eating oranges, which are delicious and quite cheap here. The train makes many stops on the way, and at every station numerous passengers get in and off. On both sides convolvulus and other flowers are to be seen thickly lining the picturesque scenery. Vast fields everywhere are checkered with a sort of century plant, called maguey, from which is extracted, at its eighth | be found by going from one side of the streets year, the national beverage, pulque. In giving its sap the plant dies, but its many shoots, at the foot, produce new plants. The cultivation of the maguey is said to be a very profitable business. That drink does not keep more than two days; its color is white and its first taste within the limits. The ancient Indian buildis not agreeable, but strangers very soon get used to it, and like to experience its highly tonic qualities. It is the beer of the country, but intoxicating, and the Indians prize it on that account. All parts of Mexico do not produce that plant, and in some localities it is hundred and fifty thousand. As a rule the better than in others. This valuable plant houses, of stone, are low, of one or two stories, produces also molasses and alcohol, and when dried its immense amount of fibres makes fine paper. The sap flows from the cone or heart streets are wide, well paved, and run at right But Mrs. Blinker was not easily discouraged, of the maguey, at the rate of four to six quarts a day during three months. Fermentation is obtained in large vats, lined with skins, with the hair on them, for the space of ten to fourteen days. As a rule, the houses of natives (outside of towns) are the poorest that I have seen anywhere. They resemble the worst huts of the Africans-the roofs, of straw or leaf, being about their only protection. Banana trees, around each dwelling, furnish sufficient food for the lazy inmates. At Orizaba, a fine large town, surrounded by immense towering mountains, we stopped twenty minutes. A good buffet, in the station, affords eatables and drinks of every kind. This place is eighty-two miles from Vera Cruz. At about one o'clock we were served a good dinner at the Esperanza station-the price being seventy-five cents, in Mexican coin, which is but little more than fifty cents, as the American dollar gains here from twenty-five to thirty cents. The general aspect of the country, even before nearing Orizaba, is certainly of a nature to interest the lively attention of every tourist. None can indifferently sit down without continually looking on both sides of the track, to see the variegated scenery, of a new kind, that presents itself to the vision. Here and there are seen large haciendas, or farmhouses, They look like ancient Moorish castles. At which is quite distasteful to me. The terra every station I noticed several mounted police-

callente of these regions, or the low warm land, | men, or sort of vigilanteo, with broad sombreros and ornamented leather trousers. Their bearing and style reminded one of Texan rangers, or vice versa. The adobes are largecharming little nook of a plaza or garden, op- sized bricks which are only sun-dried. Indian posite the Cathedral, where a military band | corn, tobacco and the sugar cane are the main plays every night, while the beau-monde and staples of this section of the country, apart from fruits of many kinds. Silver mines are parade about or sit on elegant benches. None now and then seen worked on the sides of mountains, and crushing mills, alongside of the track, operate in plain view. There are many silver mines in Mexico, but few are paying in-

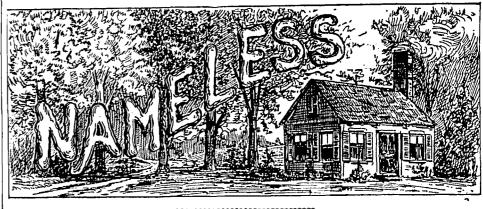
vestments. English companies, principally, work them. The Boleo mines, in Sonora, belong to a French company. It is said that nine-tenths of the current silver in the world comes from Mexico.

Beyond Orizaba, until we got on the high plateau, two engines moved the train. For hours we ran upward at a steep rate, through tunnels and bridges of various lengths, and often on the very edge of immense precipices, ings wear generally a good aspect. The popu- extending away down to dark, yawning chasms and to the valleys beneath, which charmingly lay down smilling at the sun, that caresses them with its mighty rays. The beautiful, low pan-orama, dotted here and there with villages and the spires of churches, seemed to lose itself in the gauzy mists, and it appeared as a thing of the imagination, so vaporous was it. The bold, grand, stupendous views here of nature's beauties, so artistically blended, now and then, with soft and delicate details, fringing the whole, and every frame witnessed with exquisite lace-like vapors and magnetic embellishments, made the enchantment to the mind and senses a perpetual revolving tableau, too fleeting and subtle to be seized and retained separately. It seemed like a dream, that so much splendor should be the appertaining lot of a population so inferior, so incapable of vying with other nations in ordinary works and capacities, and still less susceptible of realizing the high, poetic, objective examples and lessons that environed them. To solve that problem, which is often seen over our earth on a large scale, and which is also repeated on small, individual ones, one requires to question our highest spheres of philosophy. Breathlessly we emerged from the psychic-like ascension. From the enchanting poem we landed on the level—the common, vulgar one—on which the capital, Mexico, rests. The only feature worthy of mention, which breaks the monotony of the now inverted picture, consists in the distant view of the snow-covered peaks of the mour tains of Popocatapetl and Extaceihuatl.

In ending the voyage I found that I had traveled 2,626 miles in nine and a half days. Ticket, eighty dollars.

MEXICO.

got off, is the principal station or stone, large and of good style, on the outskirts of the city. A tramway leads from here to the cencents in the daytime, and twelve, or a real, at night. These street-cars, American built, are of two classes. There are many lines running through Mexico, and a good number travel outside of it, in every direction, beyond the gates, where Octroi officers are stationed to collect city taxes on provisions, and many articles of consumption. That old European vexation, which impedes trade and development, still flourishes here, as a blot on Republican institutions



Deyartment.

Written Especially for the Banner of Light, MRS. M. T. LONGLEY. BΥ

CHAPTER XIX.

Titerary

"The Lady who Talks with Her Eyes." 'Spring-Valley" was a dirty, squalid quarter of a large and aristocratic city. Here rows upon rows of high-storied tenement houses crowded upon each other so thickly that the streets between them were but little better than narrow lanes. The very poorest of the poor of that great city lived—if such a meagre and almost supless existence could be called living-in Spring-Valley; and here sights and sounds of poverty and wretchedness were no strangers to such eyes and ears as were present to take them in. How the place came by its high-sounding name no ene could tell; but as no special sign of the beauty and bloom and freshness of springtime ever found its way to its streets and lanes, it is to be presumed that its title was given to it in irony by some humorous soul that had chanced to come in contact with it.

In other parts of Menton there were fine, substantial buildings, and marks of prosperity and affluence were abundant; but down in this section one might never know that wealth and ease and culture and refined leisure had any part in the great whirlpool of life, for those who toiled for their daily bread were obliged to give all time and thought and attention to their tasks, while those who did not work lived by preying upon others, or as burdens to those who patiently pursued their laborious way.

As is always the case in such quarters, The Vera Cruz Railway Station, where we Spring-Valley was not made up altogether of the dissolute, lawless class; for while there were too many of such, there were others here who, if poor and unfortunate, yet strove hard to keep their respectability, and to earn their own living in a decent if not very remunerative way. There were some poor, hard-working foundry-men, with patient, plodding wives and large families, who could not earn enough to more than maintain in the simplest manner those dependent upon them. There were poor working-girls, half-clad and often hungryeyed, toiling for a mere subsistence, who could not afford to live in a more sightly spot. There were widows with little children, who went out to work by the day, and there were others whose lot had cast them in this unsavory place, but whose fidelity to duty and unremitting industry must have made them more admirable in the sight of angels than some of the favored children of fortune, who, if more refined and better educated, were less courage ous and patient and faithful than these untutored ones of whom we write. As in every unfashionable and even povertystricken portion of a great city, Spring-Valley could boast of a few inhabitants who were somewhat more cultivated and better informed than their neighbors. Among them was an elderly lady, who in her early life had been a teacher. Through a series of misfortunes she had seen her dear ones snatched away and their interiors are somewhat Moorish in from her, and herself in her declining years left stranded, without a dollar to call her own. and so she tried first one way and then another to meet her expenses, until at last she had taken one of the largest and perhaps dirtiest houses in the neighborhood, and after much scrubbing and cleaning, with a little judicious painting and papering, the putting up of white muslin curtains, and the hanging of cheap but prettily-colored chintz draperies at corners and odd places, where the lack of closets was felt, the good lady had succeeded in transforming her narrow rooms into something like respectability and cleanliness. Making terms with a dealer whom she had known in her happier days, Mrs. Blinker succeeded in procuring such pieces of furniture as she absolutely must have, at a low price, the same to be paid in installments, as her reuts came due. And so she had fitted the house as a place of lodging, letting out her rooms at a very moder ate rate to respectable working-women, grantinvaded by water, or peons offer their shoulders ing them the privilege of making their tea or for a consideration. That sort of calamity has doing their simple cooking in their apart-

So well scrubbed and cleanly-looking was this house kept, that it seemed to shame some of its neighbors into doing something of the same sort, and in time others around it began to show signs of handiwork in the appearance of approaching cleanliness which they assumed. Rooms were seldom long vacant in the Blinker house, for there were plenty of eager applicants for lodgings there; but as its mistress was very particular who she admitted into her dwelling, it occasionally happened that an apartment would be unengaged for a day or two, when such had been vacated by its former tenant.

The very topmost floor of this high-storied nouse contained four rooms, one of which was used as a store-room by the landlady; the other three were rented in the usual way. At this time one of these rooms was occupied by an old French woman-a laundress, who worked by the day at a clear-starching laundry half a mile away, trudging cheerily to and from her labor morning and night without complaint; another by a widow with a little girl of five years, whose mother was often obliged to leave the little thing alone, while she carried her cheap shop-work to and from the big clothinghouse to which it belonged; and the third was now vacant, its occupant, a hearty girl of twenty years, having recently married and taken herself away.

It had been raining fiercely all day; such a storm as sometimes breaks upon a spell of fine summer weather had descended without mercy, keeping within doors all who were not obliged to be out. Mrs. Blinker had received but two calls to show her vacant room, and those who made them were soon dismissed by the landlady, who did not like their appearance. It was nearing night now, and the rain had decreased somewhat, though the drops still continued to come down sufficiently to show that there was no hope of a "clearing-off" shower at present; just as the good woman had said to herself: "There'll be none out to night who 're not driven out," there came a gentle rap at the outer door, repeated by one more firm and vigorous. Mrs. Blinker stared in astonishment at the graceful figure standing upon the threshold as she opened the door in answer to that persistent rap. The lady was enveloped in a large black cloak, the hood of which was drawn over her head, and her clear-cut, marble-like features gleamed like ivory from their dusky setting; a few tiny, struggling ringlets of sunny hair fell upon the pale brow, and a pair of large, serious blue eyes, with yet the sweetest light in them the landlady had ever beheld, gazed upon her in the serenity of innocent candor.

A peculiarity which every one will notice in this old Aztec city is that heat and cold are to to the other! It is a marvelous contrast.

Mexico lies on a watery foundation-a lake filled up (thinly so, as water oozes out when digging fifteen inches from the surface)-whereby there are no basements or cellars anywhere ers had chosen this site-which was then a lake with small islands - as a protection against their enemies. That much as an excuse for their bad choice. Mexico covers a large area of ground for its population, which is three style, as in Havana and South America. The angles, and in the centre of the city they are now neatly adorned with peculiar shaped wooden blocks. The cleaning and watering of the streets are not performed by the city, as elsewhere, but by the tenants, who have to do it twice and and Qleanliness reigns throughout, which condition becomes imperative, on account of the general insalubrity, as drainage is bad. The surrounding small lakes, or mires, in the outskirts, where small floating islands, covered with verdure, flowers and vegetables, are to be seen, receive the dirt, and retain it! In consequence of that state of things fevers are prevalent, principally the typhoid, which causes many yearly victims, even among the natives. During the winter, or rainy season, from May to September, Mexico is, now and then and here and there, submerged; so much so at times as to impede foot traveling. Vehicles have then to be used in crossing many streets

urged the City and Federal Governments to seek a remedy, and many minor ones have been resorted to, but with little avail. A grand project, long in existence, is now being pushed forward with some energy and at great expense: of digging, westwardly, an open and underground canal, or sewer, to serve as a general drainage for the city and surroundings. A new English Company is now on that great work, and the present field of operations extends as far as sixty miles from the city. Many [Continued on third page.]

ments. Mrs. Blinker's house was always crowded and her lodgers gave her but little trouble. They were a quiet set, most of them shopgirls, who were away from morning till night fall at their places of employment. Very much of temptation and very little of real happiness must have come in their way; and yet Mrs. Blinker had heard nothing derogatory to the character of any of her girls, much to that old lady's pleasure, for it was her aim to keep her house above reproach.

"Madam." said the stranger, in a low voice. I understand you have an apartment to rent. I am in search of one for my own use, and would like to look at this of yours. I am very quiet, and will not disturb your household if I occupy the room. Will you kindly show me the way to it?'

"Surely, Miss; but I do not think the room will suit you; it is not large, and it is at the top of the house."

'Nevertheless, I will look at it"-noticing that the landlady hesitated in an embarrassed manner. "If it is cleanly, and if we can make terms, I think your apartment will serve my use. I have to study my expenses, and I am not fastidious"; and she smiled in such a pleasant way that Mrs. Blinker felt her heart going out to the lonely stranger, whose beauty of form and feature could just be traced in the falling twilight.

"Some poor lady who has lost her money," she thought, with a pitying sigh, as she motioned her caller to follow her up the narrow stairs. The vacant room was not a large one, but it was scrupulously clean, and the visitor very soon made terms with the lodging-house keeper, paying that worthy woman one month's rent in advance.

"I will have my boxes sent here now," she said, drawing her moistened cloak around her, and then I can take possession at once. I had better get settled as soon as possible."

'Yes, Miss; I will see that you have a key directly; you can do your cooking, if you like, on my stove in the kitchen; the girl who was here before used a little oil stove to warm the room and to cook with."

"I thank you for your kindness; I slight want but little, and will not trouble you more than I can help. I will see about my boxes now, and will return directly."

"Yes, Miss; but what did you say your name was? Miss what?"

BANNER LIGHT. \mathbf{OF}

"Ahl yes," with a little sigh; "It is called Helper.

2

Vory well, Miss Helper, you can bring what you like," and the good woman descended the stairs, muttering, "I did n't ask her for references; somehow I could n't ; it would seem like ance which marked her from 'the rest of the insulting her. She has a beautiful face, and no one could think of doubting her."

Half an hour later the boxes were brought and opened in the front hall. One of the shopgirls coming in offered to assist the strange lady in taking the garments and fabrics they contained up to her room, and the offer was accented. Before she retired that night "Helper" had greatly transformed the ugly little room; the bed she had stripped of its coverings, and draped with masses of snowy bureau she had covered and festooned in the flickering lamplight. The floor had been bare, for Mrs. Blinker could not afford even the own rude habits or ignorant ways. The strancheapest carpeting in these upper rooms; but one or two soft rugs from her store, laid upon it. served to brighten and to redeem the look beautified into a peaceful retreat for a saintly soul.

During the forenoon of the following day, "Helper" did not descend the stairs; she was now in a state of waiting for what was to come, or rather for what she was to do. She believed she was acting entirely under spiritual instruction, and the cry of her heart was to be led in the right way, where the greatest good was to be done.

Before leaving her former haunts a vision had opened before her inner sight, in which she beheld scenes of surpassing loveliness and heard sounds of celestial melody. While her spirit was uplifted by these seraphic experiences she caught sight of Hebron's noble face bending toward her, and heard his penetrating voice repeating these words: "Even such scenes as these shall be granted the faithful when their mission of trust is fulfilled." And then she had asked that her soul be strengthened in its work, and the message had come for her to go out into the world among its low. ly and poor, and to partake of and minister to their sufferings.

She had signified her willingness to go, and then had asked that she might be able to understand the misery and pain and sorrowful condition of the lowly and sad. Said she: "I do not hunger, I do not thirst; I seldom feel heat or cold; let me feel these, and know what it is to be without money and food, that I may labor even more for the spirit of love." And they had taken her at her word, and had thrown her into an entranced state - these wise spirits who loved and attended her-and while she did not realize what she did, she was made to secrete the money and securities the old sexton had given her in a place that she knew nothing of; and thus when she regained consciousness there was only at her command a few paltry dollars, which could not last for long.

When "Helper" bade farewell to Ayer she knew that she was going into the great world without money or friends; but she went, humbly and trustingly, secure in the love and guidance of the angels, that could never fail. As the scent of tobacco did not rise so high, though yet she had not suffered; a few crackers and a there were many boys and men in the alleys glass of milk had sufficed for her morning meal, and these were as *sweet as ambrosia to her taste. During that first day, as she attended to the repair of some of her simple garments -she had laid her white robes aside now, and had adopted a long, flowing gray gown, simply made in one piece, and without trimming of grown roads, and the old hut, with its quiet, any kind-she heard the patter of little feet in refreshing solitude, would be inviting on this the entry, and presently the handle of the door heated Sabbath day; but she put the thought diction pressing upon her heart. Her visitor "Some one in there? has you cum back. Miss Nell?

neighborhood; for, simply clad and unobtru-sive as she was, there was that in her appearworld, and which set her far above the inhabitants of Spring-Valley-although there was no sign of pride or disdain in the bearing of this strange creature.

For the children whom she met-and some of them were dirty and noisy enough, few were like little Effle-she had only smiles and sweet glances, and the little things soon came to hush their boisterous play, and to stare at her with curious but interested eyes when she appeared. Indeed, after a while, they began to watch for linen. The table and chairs and the small her coming, and to smile back at her own winning expression and pleasant words. For the same way, and around the little mirror and older people, there was something in the one or two pictures on the wall she had plaited | strange lady's manner that told them, although some light, silvery stuff that shone in the she was of another plane than theirs, that yet she did not despise or censure them for their ger did not address them, unless she might be said to speak with her eyes, as Effie affirmedfor in those clear blue orbs, ever filled with a of bare plainness; and under that harmonizing peculiar light, as if illuminated by some celestouch the entire spot became illuminated and | tial sun, there shone a world of compassion, of sympathy, and even of helpful interest for the infortunates whom she met, and who gazed upon her with wondering awe.

"Who is she?" they asked, "and how did she come here? Is she some high-born lady who has lost her means?" But no one could answer these questions, and even those who occupied 100ms in the same house with herself were mystified and puzzled. "She goes about

like a spirit," said Mrs. Blinker to herself one day, as she met her new lodger in the hall, "and she seems very much like one, with that marble-like face and her shining eyes;" and very soon all the vicinity of Spring-Valley caught the same sontiment, and in their own choice language the people about called her: The sperit at Blinker's.

It was the first Sunday after "Helper's" disappearance from her old home in Peesley's woods; and while the Rev. Mr. Brown preached his sermon on the life and works of saints, and said it was possible for holy and unselfish people to live in the world now, and to become veritable saints in the flesh-all the while thinking of the beautiful example that had gone out from his vicinity-and while many in his temple at Ayer, who listened to his eloquent words (among them Tom Preston and his sister, and Doctor and Mrs. Parsons), knew from whence their pastor had drawn his illustration, and wondered, oh! so sadly, what had become of their friend, the object of their thought sat in her own little room, far away in Spring-Valley, and held communion and divine service with the spiritual helpers that to the world were unseen, but whose presence to her was a living reality.

The day was a warm one, and in many of the rooms of that neighborhood the atmosphere was stiffing. Even "Helper," who had not been much affected by either heat or cold, or other physical conditions, felt the heat un-

pleasantly, and was glad to throw open her window and admit what air she could. Her apartment was so high from the ground that she escaped the vile odors that arose from beershops and from kitchens in the neighborhood below who were using the cheapest form of that weed; and even the sounds that came upward were somewhat dulled when they reached her ear. But she was indifferent to these; once or twice it came across her that the Peesley woods, with their leafy retreats and grasswas turned, and a little voice without cried: away, and said to herself, with a little smile: possible I am getting to long for things in the

ways drawn well over her head, and those per- do n't over holler, an' Miss Fleece talks real sous who saw her as she passed to and fro won-dered at the presence of such a woman in their orying when you do n'teat supper 'cause there's orying when you do n't eat supper 'cause there's only a little bit for me; but he don't feel no more bad 'an you, an' course he don't want to be real bright happy in heaven if you feel bad." By this time the mother was almost smiling. Something in the little comforter's words brought a feeling to her that the young husband whom she mourned was not altogether indifferent or unaware of her fate, and that perhaps he did know, and sympathize with her. She was not much more than a girl herselfonly about twenty-two or twenty-three-but hard work and anxiety had worn upon her brow lines of care that made her look much older than she really was. The week had been very trying, her work exhausting and illy paid, and on this early summer day the full burdens of her lot had been pressing too heavily upon her, until she had given vent to her feelings in tears.

All this "Helper" had seen and heard by her quickened perceptions; she also saw man, young, and with an honest, thoughtful face, standing beside the mother and her child. He was not in the flesh, but evidently there was much in the fate of these two dear ones to hold and interest him, and intuitively the seer knew that this was the husband and father whom the widow mourned as dead, but whom the little girl believed with childish faith to be alive and near.

"Helper" waited a little while, until the band of light and the vision vanished, bringing back her own narrow walls to view; waited until she was assured that all traces of weeping had disappeared from her neighbor's face, and then she opened her door and stepped to that of Mrs. Corwin, rapping upon it with gentle hand. It was opened by the widow herself, who gazed in astonishment up into the sweet, but oh! such a pale, face before her.

"It is like crystallized snow," she thought white and shining, but not a bit cold. Where did she get that pallor, I wonder!" But she said nothing; she was a little woman herself, scarcely five feet high, but as brave a creature and good, despite her humble surroundings, as any empress that ever breathed.

'I beg your pardon," said "Helper," in a voice whose music seemed refreshing to the little widow : "I am she whom your baby calls 'Miss Fleece'; it has been a hot, close day; 1 have kept my room and have seen none of my neighbors. I have grown a little lonely, and have come to invite myself into your apartment, or to ask you into mine. I trust I do not intrude. Your child and I have become great friends, and I hope the mother will like me for her sake."

Quite won over by the gentle voice and tender smile of her visitor, Mrs. Corwin replied: "You are heartily welcome. It is lonely in this place, and gloomy enough for those used to better things. I quite feel the loss of companionship myself; true, I have my child, and I think I would die without her; but, after all, she is a mere baby, and she can't think and talk with me as one older could do, though she's wise beyond her years. Will you not take a chair, Miss? My little girl is glad to have you come, and so am I. I must thank you for your notice of her, and beg you not to let her annoy you by her calls."

"I love children, and your child is no annoyance to me; I enjoy her visits, and should miss her if she did not come. How fragrant your geranium smells, and how thrifty it looks; it is a sweet-scented one, is it not? What fresh life it brings to your room. That, and the lovely presence of your bright little girl, make up a very poem of beauty and strength for you in the midst of toil and heat, I am sure.

She remained an hour, during which time the widow felt the very spirit of peace and benedid not speak of her own affairs, nor did she "I can never go back; I must press on; is it ask inquisitive questions of her hostess: her talk was of the great world and its movements of humanity and its experiences; of books, of children, and just a little of heaven. Mrs. Corwin was charmed; she felt that here was a life that in some way had been sanctified: it could never have been impure, but it had passed through sorrow, and been touched by pain and denial, only to rise more sweet and glorious.

Written for the Hanner of Light. WORDS OF TRUTH.

BY S. LIZZIE SWER.

Up from the "Valley of Bhadows," Bo peopled with spectral forms, Far up to the clearer sunlight Of the heights above the storms,

We have been led through the guidance Of those who have found us there. The "light of smiles" hath illumined

Their coming overywhere. We've left behind us the prisons,

Guarded by phantoms of fear; The doors swung wide on their hinges When the Angels of Light drew near.

And over the grand old oceans, The hills eternal that rise, Across great plains of the desert,

The word of deliverance files! There's naught can hinder, oh! mortal,

The power of thy mighty thought! From error emancipated, Lol great is the good outwrought

Truth is swift in her triumphs: Once swaying the land and sea Her heralds go forth unfettered, Fearless forever to be!

Portsmouth, N. H.

Banner Correspondence.

Massachusetts.

BOSTON.-A correspondent writes: "Н. Н Warner, inspirational speaker from the West, has located at 441 Shawmut Avenue, this city, and will be glad of engagements to lecture and

and will be glad of engagements to lecture and exercise his spiritual gifts in public, wherever his presence is desired. Mr. Warner is the son of Mrs. Warner-Bishop, one of the oldest and best lecturers on Spiritu-alism in the West; for some thirty-five years this lady has been widely known and highly appreciated there as a platform advocate of the Cause who was ever ready through her medial Cause, who was ever ready through her medial powers to demonstrate the truth of her utter ances. Her son already exhibits qualities as a speaker and platform test medium which will, doubtless, in coming days, give him a promi-nent place in the popular estimation, as his merits become known. May 2d Mr. Warner spoke at the rooms of the

Ladies' Aid Society, Boston, to excellent ac ceptance. He has the advantage of having had a special training for public work, having been educated at a Congregational college, the views inculcated whereat he was forced to abandon, and to accept the truth of the Spiritual Philoso-phy, by reason of direct evidence given him through his own mediumship."

LOWELL .-- Ed. S. Varney writes: "I have been greatly interested in the articles in THE BANNER regarding Judge Dailey's legislative bill to suppress fraudulent spirit materiali-zations. While no one more thoroughly de-tests fraud than myself, I cannot but feel that the passage of such a bill would prove perni-cious, and detrimental to all honest material-izing mediums. From my own observations and what I have read and heard, I am con-vinced that as a rule the opponents of Spirit-ualism-especially of its phenomena-are not open to conviction, but are governed by a spirit of unreasoning devotion to their preju-dices. In the case of Wells rs. Bundy, when, in response to questions by Attorney Benn, the members of the jury individually stated that they would not accept as evidence unim-peachable testimony affirming the verity of spirit materialization, it clearly demonstrated BANNER regarding Judge Dailey's legislative spirit materialization, it clearly demonstrated to my mind the utter futility of Spiritualists «s Spiritualists expecting fair play at the hands of an average jury. Consider the case of Dr. Henry Slade in England. Not one parof Dr. Henry Slade in England. Not one par-ticle of substantial evidence was produced against him, yet he escaped only through a legal flaw in the indictment. Slade's counsel presented, at the trial, evidence proving his mediumship, to which the Judge gave this out-rageously unfair reply: 'Your testimony is already overwhelming, provided I pay any at-tention to it.' It is a deplorable fact that many mediums have prostituted their diving effects of base purposes: but is it not better to seek re-

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would be impossible for him to tell anything not in the mind or known by a person present. To prove his statement true, he proceeded in this wise: On the morning of the day of the service he took his watch and set it back two hours. At the close of the tests at the evening service Mr. Emerson, under control, told the exact time of day by placing his (Mr. Emer-son's) watch on his forchead. The skeptic arcse in the audience and stated that he had not looked at his own watch during the day, and that as no one could positively know what time of day its hands indicated, it would be impossithat as no one could positively know what time of day its hands indicated, it would be impossi-ble for the medium to tell. The control of Mr. Emerson immediately said it was so many min-utes past one of the forenoon hours. The skep-tic replied, with great confidence, that the an-swer was wrong, he supposing that the watch would indicate time only two hours slow. As he was about to open his watch he was re-quested by Mr. Emerson to allow a disinter-ested person to open the watch and tell the audience how the hands stood. The gentleman consented, and it was found that Mr. Emerson had told correctly to the second. Investigahad told correctly to the second. Investiga-tion showed that the skeptic's watch had stopped only a few minutes after he had set it back two hours in the morning, a fact wholly un-known to him and all others in the audience."

May Magazines.

THE CENTURY .- Anticipatory of Decoration Day, which occurs at the close of the month, the contents largely relate to our national life and history. They include "A Decoration Day Revery." by Brander Mat-thews; "The Bivouac of the Dead," a poem by Theodore O'Hara, of whom a life sketch is given by R. B. Wilson; "Twilight Song," by Walt Whitman; a Me-morial Day Ode, "The Fallen," by J. V. Cheney. The opening pages contain "Archibald Robertson and His Portraits of Washington," by Mrs. E. R. Cleveland; two articles upon "New Washington Relics," and one on "Original Portraits of Washington." All these are profusely illustrated, and possess much interest in heir dissimilarity to portraits long familiar to the pubic. Geo. Kennan, whose influence in behalf of Siberian victims has a value that is beyond all estimate, gives an account of the methods of the Russian censors, illustrated with a fac simile of two pages of one of his Century articles on Siberia as erased by the Government censors. Of the remaining contents, all of which are excellent, are "Two Views of Marie Bashkirtseff"; "The Women of the French Salons" new chapters of the Jefferson Autobiography; "Chickens for Use and Beauty," and a characteristic story of Georgian life, "Travis and Major Jonathan Wilby" all fully illustrated. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street

NEW ENGLAND MAGAZINE.-An early Spring scene in the North Shore Woods is the subject of a charming frontispiece, one of the many illustrations of 'Along the North Shore in March in a Runabout,' an equally attractive article by Elizabeth B. Walling. The opening paper of this number sketches "Mr. Howells's Latest Novels," and is accompanied by a portrait. The second of Nina Tiffany's "Stories of Fugitive Slaves " has "Shadrach," whose real name was Wilkins, for its subject. Grace W. Soper contributes an interesting narrative of an interview with The Friendly Indians at Mashpee" (Cape Cod). "The Story of the Cotton Gln" is related by Ed C. Bates, illustrated with a portrait of its inventor, Eli Whitney. Horatio King closes a paper "On Dreams," with the recital of accounts never before printed of the suspended animation of two persons, both of whom fully believed that their entrance to the world of spirits following the event of death, would be a repetition of their experience during the entrancement, the particulars of which are here given. A full-page portrait of George Kennan is given, in connection with a poem by Allen E. Cross in memory of the Russian patriot Madame Sigida, scourged to death in the Kara political prison last summer. Ed E. Hale con-tinues his pleasing chapters of "Tarry at Home Travel," and "Some Old Dorchester Houses" will greatly interest readers hereabouts. Boston: 36 Bromfield street.

THE ATLANTIC MONTHLY opens a fine array of contents with a sketch of Henrik Ibsen, poet and playwright of Norway, by E. P. Evans; "The Tragic Muse," by Henry James, finds conclusion the present month; Sir Peter Osborne, an unflinching English royallst of the old Commonwealth days, is interestingly written about by E. A. Parry; "Rudolph," by Viola Roseboro', is a pathetic sketch; Malcom Bell mediums have prostructor that to enact a new one that will be almost sure to be con-strued against all materializing mediums – good, bad and indifferent? Spiritualism has plenty of unscrupulous enemies who would gladly adopt any means to crush it out of existence — as they would, in fact, all free thought." mentioned, together with the usual departments, are to be found in the current number. Houghton, Mifflin & Co., publishers, Boston, Mass. MAGAZINE OF AMERICAN HISTORY.-The frontisplece is a fac simile of an engraved copy of Sir David Wilkie's celebrated painting, "Columbus Explaining his Theory of a New World to the Prior of the Franciscan Convent Maria de Rabida," an account of which and the occurrence it represents being given in the text. Chas. H. Shinn contributes an interesting paper on "Spanish Pioneer Homes of California," illustrat-Clement Ferguson records the origin and history ed. of "The Massachusetts Bay Psalm Book," issued from the "Printery" in Cambridge in 1640, "for the use, edification and comfort of the Saintes in New England." Five or six perfect copies only of this book are in the United States, for one of which Cornelius Vanderbilt paid twelve hundred dollars. Glimpses of the early social life of Green Bay, Wis., are displayed by John Carter. A large number of interesting topics are treated upon and reprints of old documents given on the remaining pages. New York: 743 Broadway. THE PHRENOLOGICAL JOURNAL. - Mr. Millard continues his "Studies from Lavater," C. F. Wells concludes his sketch of Dr. Spurzheim, giving the ode written by John Pierpont, and sung at the funeral of Spurzheim in this city in 1832. Henry Clark contributes a paper on "Second Sight," written somewhat in the style of those of the "P. R. S.," in which facts are stated and the conclusions to which they legitimately lead ignored. New York: Fowler & Wells Co. VICK'S ILLUSTRATED MONTHLY .- Timely instructions on "Open Air Flower Gardening" lead the contents, and "Six Good Carnations" are the subject of a brilliant frontispiece. Illustrated articles on "Garden Asters," " The Marigold," " Pampas Grass " and 'Lobelias as Basket Plants," etc., follow, together with "Pleasant Gossip" and "Our Young People." Rochester, N. Y., James Vick. THE NEW IDEAL .- "The Man Jesus" (a posthumous discourse), by Prof. W. D. Gunning; "Darwin, the John the Baptist of a New Gospel," by Hon. Geo. F. Talbot; "The Basic Reason for Social Reform" and "Insincerity in Religion," with other papers, liberal and progressive, supply the reader with substantial means of mental growth. Boston: 196 Summer street. James H. West, editor.

"Helper" opened the door, to see a little girl. in a plainly-made frock of cheap gingham, but neat and clean, standing before her. The little head was running over with tiny brown curls, and the grave-looking gray eyes looked noise, what must these conditions be to those up into the shining blue ones with a questioning glance. "I tho't you was Miss Nell cum back," said

the child with confidence. "She used to live away from the dirty neighborhood, where she here, an' I used to come an' see her. You is n't her, is you?"

No, dear, I am not Miss Nell, but I love lit tle girls; won't you come in and see me a little while?'

"I guess so. My! how pretty; it's all white, aint it? did you make this place look so? Why! in aint it? My mamma says they wears that kind. My pappa's an angel, but my mamma | drink, but only of such fluids as milk or water. works real hard, an' she cries, too. Why do n't he cum an' help her?'

"I think he does sometimes, darling, because he must feel sorry to see your mamma so sad. I am sure your good papa tries to help her by keeping his little girl good and sweet. You are a good little girl, are n't you?"

The child nodded and said: "I tries to be, so mamma will feel better. You is n't Miss Nell. Who is you?'

"You can call me anything you like; what do you think you would like me to be?"

"Oh, I know, Miss Fleece / Madam, she lives next room to my mamma; she says anything nice and happy is Fleece; you's all so white an' nice an' quiet here, you must be Miss Fleece."

"Very well, dear; Felice is a beautiful name, and it means so much I am happy to have you give it to me. Now what is your name, my child?'

"Effie, Effie Corwin-that's my name; an' I like you; an' I think you tell pretty stories right out of your eyes, 'cause they shine so."

Effle stayed about an hour, and then said she must go, 'cause she heard her mamma coming back from the shop with her work; and when she was safely in her mother's room she had much to say about the pretty lady who talked with her eyes, and had everything all white around her, like the angels, and who said papa was looking at his little girl and helping her to be good, and whose name was "Miss Fleece."

CHAPTER XX.

Effe's New Friend.

It was Tuesday evening when the unknown Sunday had come. No one in the house had tion with "Helper" but little Effle Corwin, who | feel so bad." had paid daily visits to her new friend, and who persisted in calling her "the pretty lady Miss Fleece." Only twice had she left the house, Nun's-cloth, made with a hood which was al- | but he knows it's nice, up here, an' Madam

flesh, and thinking of personal comfort before other things? And yet only by doing this can I realize the misery and discomfort of others. If I am restless and disturbed by the heat and who feel them so much more than I can do?"

On the evening before she had left the house and strayed to a shop at some distance, and purchased a very small basket of strawberries, a few light rolls and a pail of milk, into which a lump of ice had been dropped. On this morning she had made her meal of part of

this purchase, and this was all the food she should need during the day. She never ate meat, but now and then an egg sufficed to add see; it's like what the angels have to dress up variety to her very simple food; she did not partake of tea or coffee, or any stimulating when absolutely necessitated to do so.

All day she had remained in her room, but the hours had not seemed long. She was passing through strange experiences, and at times 'Helper" could not tell if she was in the body or out; but toward dusk there came to her something new and quite unexpected, and that which seemed to answer the absorbing question of her mind: "What shall I do in this new

life I ' It seemed to her that the walls had been removed, and there was no barrier between herself and the inmates of a room across the entry. A broad band of light appeared to stretch from where she sat by the window into the room beyond, and to envelope the two who were there. As plainly as though she stood beside them "Helper" saw the tired mother holding her little girl in her lap; an open Testament lay upon the rude table by their side, and the seer beheld the words: "I will not leave you comfortless," plainly printed upon the page. The widow had been reading, but now her head was bending over the brown curls of the child, and heavy tears were falling from her eyes upon those ringlets of chestnut hue

"Don't cry, mamma," said Effle, as she raised her baby hand to stroke the tears from her mother's cheek. "Pappa is n't far away. Miss Fleece says he can see us, an' that he loves you an' me, an' wants to help us. P'haps he's here now, an' 't would hurt him to see you cry.'

The widow wiped her eyes and drew the lit tle one closer, as she said with a sigh:

"You are mamma's own blessed baby, and I lady engaged her room at Mrs. Blinker's, and do n't know what I should do without you. Life is so hard, and I hope papa don't see how entered her apartment or engaged in conversa- it fares with us, because it would make him

"Oh! yes, he does, mamma! He's looking right at us, I guess; and you must want him to, 'cause it would make him feel better than and then only to make such purchases of simple to be shut way off where he could n't see us. articles of food as she required. When on these | Course he's sorry 'cause it's hot an' dirty in errands she was enveloped in a black wrap of this street, an' 'cause the people talk so loud;

Effie was delighted to sit in her low chair and watch the lady as she spoke; to the child "Miss Fleece" was the embodiment of all that was lovely, and in her innocent childish way she worshiped her, as a devotee of older years adores some patron saint.

The widow felt more than uplifted by that hour of companionable association. She knew that in education and refinement, and indeed in all that goes to make up a superior spirit. her caller was beyond herself, and yet the lady made no show of her attainments, but only made the sorely tried little woman feel that she was a helper and a friend. After that the two exchanged visits for an hour or so of an evening or on a Sunday, and the companionship thus formed became very pleasing to both.

Before another week had passed "Helper' became acquainted also with the remaining occupant of that floor, and it happened because, in passing the old French woman on the

stairs one night, our heroine beheld in a network of light the form of a little boy, with a head of tumbled hair and a pair of saucy, dark eyes upturned to hers. He was holding a gray and white dove in his hands, and he seemed to say: 'Tell my mother," so that she could not resist, but straightway paused, and accosting the weary old laundress, described to her what she then saw.

"The good God be praised! it is my own Jean, come to comfort his poor mother. Ah! Ma'mselle, I lay him away in the sunny France. But you see him—he be here. I happy for that. The good God bless you for what you tell."

Thus they became acquainted, and when Madam Hatine had seen "Helper's" apartment, so cool and white, and had grown familiar with the occupant's quiet, peaceful nature, she said: "Ah! Effee, the child be right; she is one Felice-1 call her Ma'mselle Felice al-

[To be continued.]

ways."

"When Pain Ceases to be Tolerable, it Destroys."

But why wait until it becomes intolerable? Read what Compound Oxygen has accomplished in the most severe and obstinate cases. Lose no time, but send for our *brochure* of 200 pages, a Treatise on Compound Oxygen, with numerous testimonials. Here is a speci-

men: DRS. STARKEY & PALEN:-"I began taking your Compound Oxygen Treatment on the 20th of last June for that most insidious and balling of all diseases, neuralgia. My two months' Treatment lasted me nearly four months. Every one thinks my cure is won-derful, in so short a time, after such long and terrible suffering." MRS. A. J. SHIRK, Fort Bidwell, Modoo Co. Cal. Oct. 6, 1885. Suffering," MRS. A. J. SHIRK, Fort Bidwell, Modoe Co., Cal., Oct. 6, 1888. Brochure sent free. Address DRS. STARKEY & PA-LEN, 1529 Arch street, Philadelphia, Pa., or 129 Sutter street, San Francisco, Cal.

"Happy is he who walks attended." says Milton, by that strong-siding champion, Conscience."

New York.

AUBURN.-S. A. Walters writes: "Having just returned from a pleasant trip to Moravia, whither I went to meet with others in celebrating the Forty-Second Anniversary, I send you a few notes of my experience during my absence from home.

We met for our anniversary exercises at the residence of Calvin Brown. There I found a residence of Calvin Brown. There I found a gathering of congenial souls, among whom was Mrs. E. Brown, sister of the Eddy mediums. There were also other mediums of whose labors for the cause of truth the world already knows or will know. It was my good fortune to also meet Mr. and Mrs. F. H. Robinson, of Groton, able workers for the Cause in that place. Everything passed off pleasantly; harmony pro-vailed, and both our spiritual and material wants were munificently supplied."

SARATOGA SPRINGS .- A correspondent informs us that the prospects of the Cause are good at this place-as one evidence of which he mentions that the Saratoga Union of the 28th ult. gives the subjoined favorable notice of the Sunday services of the local society there:

"'The Attributes of Deity and the Ideas of Deity, as Manifested in Various Nations,' was Deity, as Manifested in Various Nations,' was the subject of Oscar A. Edgerly's closing lec-ture to the Spiritualists in the Court of Ap-peals Room last evening. He told of the causes which led the Egyptians to worship the Nile; the Brahmins to worship the Ganges; how Christ introduced new ideas and attributes of the deity, but many who professed to follow him still held to the old Jewish ideas set forth in the Old Testament It had heap left to In the Old Testament. It had been left to Spiritualists to specially emphasize Christ's ideas and teachings of the love of God and brotherhood of man."

Maine.

ROCKLAND.-F. W. Smith writes: "Mrs. E. Clarke Kimball, of Lawrence, Mass., made her first appearance in this city Sunday, May

4th. It was a stormy day, but there was a fair-sized audience, and Mrs. Kimball sustained the good reputation which preceded her. More than a hundred names were given, and

in some cases details and explanations concerning the spirits, their condition in spirit-life, their former business affairs and family relationships, places of residence, particulars referring to their diseases and death, advice to referring to their diseases and death, advice to their friends here, and many other things, thus showing and proving to candid and unpreju-diced people the absolute reality of communion with those who have passed on. There were several remarkable communica-tions from Rockland people who have recently deceased, and in which the audience was in-tensely interested. We shall be glad to welcome Mrs. Kimball again whenever arrangements can be made to have her visit us."

Connecticut.

THE KINDERGARTEN enters upon the third year of its publication this month, with contents of great utility to parents and teachers, and announces special botany lessons for children from three to eight years of age. Chicago: Alice B. Stockham & Co.

THE SIDEREAL MESSENGER .- Following its general articles, current celestial phenomena are described, and in "News and Notes" a recent scientific invention is said to be a method for counting dust particles in the atmosphere. Northfield, Minn.: W. W. Payne, editor.

Consumption Cured.

Consumption Cured. DANIELSONVILLE. — W. De Loss Wood writes: "A theory generally advanced by skep-tics in regard to some forms of mediumship is that of mind-reading. The following incident will, I believe, show their conclusion to be in-correct: At a Spiritualist meeting Edgar W. Emerson was on the platform. In the audience was a skeptic, who asseverated that Mr. Emerson's tests were the result of mind-reading; that it

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to make strikes.

[Continued from first paye.]

or the ranks. Pronunciamentos of discontent-

ed or ambitious generals are scarcely now pos-

sible, owing to the establishment of many lines

of railways and telegraphs. Vain show is the

general impulse of all classes. A fine saddle or

a rich sombrero are prizes that every one

almost wishes or works for. Gambling is a

national vice, apart from the lottery propen-

sity. In fact, every day is a lottery day, and the

poorest find means to invest in that degrading

and corrupt practice. Bull fights, held every.

where on Sundays, constitute the public amuse-

ment which is the most sought. Cruel and

sanguinary must be those who seek for such

pastime. The police carry pistol and sword,

and every civilian almost is seen with a revolv-

er at his belt. At night time the policemen

are seen dozing on doorsteps, while their small

lanterns ablaze rest in the middle of the streets

question!

-for the information of who? That's the

There is much stir in the streets in daytime;

half the population seems to be out. Indian

women, filthy, ugly and in rags, are seen to go

about as in drores, with babies on their backs,

who are held there by means of a piece of cot-

ton tied in front. Most of them are country people, plying various avocations. Many are

the donkeys (burros), which are very numerous

times, in seeing many Indian men wearing san-

dals: their mates (from the country) are gener-

ally barefooted. Such hue and cry as is heard

from early dawn throughout the day! The

women, palavering, gesticulating, and uttering all sorts of notes. Such brawlings for a pint or two cents' worth of *pulque* ! Fruit-sellers,

squatting on the sidewalks, offer ahuajate

mameis, sapotes, pineapples, papaias anonas,

sandias, and other kinds too numerous to men-

tion. Many perambulating venders hold on

wooden travs all sorts of pastry-all made with

lard- and queer-looking delicacies, dulces, sport-

long sticks, is one of the sweets that children

BANNER OF LIGHT.



OR. OR An Inquiry as to Whether Modern Spiritualism and Other Great Reforms Come from His Satanle Majesty and His Subordinates in the Kingdom of Darkness.

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lous," etc., etc., etc., etc., Mr. Putnam has with skillful hand arranged in this vol-ume, in comprehensive fashion, many living gens of thought, which are clothed in cloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages, the doubter of Spiritualism's capability to minister to the devotional side of man's mattre can draw ample proof that be is he error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pilgrin in life's highway. Cloth, pp. 256.

The Future Life:

As Described and Portrayed by Spirits, through Mrs. Eliza-beth Sweet, With an Introduction by Judge J. W. Edmonds

Visions of the Beyond,

By a Seer of To Day; or, Symbolic Teachings from the Higher Life.

dians.' They manifest artistic taste in many hands imported from England, at the rate of articles which they manufacture from the beauone hundred dollars a month, insured by contiful stone, onyx, and in statuary and painting tract, are engaged on that difficult and unquite a number of them have excelled. I became acquainted with a judge in the City of healthy work. The job, it is claimed by dissatisfied returning English workmen, is loose-Mexico who was a thorough-bred Indian. Seen ly carried on by the Executive Board who conon horseback all Mexicans make a good figure. trol the work. Thousands of natives are also The lasso is always hanging from the saddlea pair of pistols as well. With the outer garengaged in the undertaking as common laborers, but at a low price, which leads them often ments, zarape or the poncho, they all show a proud and elegant bearing. Their horses, as a rule, are small, but spirited. Those attached Mexico has been clothed by many writers in such brilliant colors that, seeing it under its to carriages and hacks (which often are expenrealistic state, one becomes disappointed. It sive vehicles) are fine large animals of Kencontains nothing to excite wonder, or even tucky breed. Mules are also used on public

lighter emotions. During a month's stay in conveyances, and they move at great speed. this vaunted city only commonplace sights There are several public gardens, well shaded until the North Gale, then blowing furiously, met my eyes, while many things, in a social sense, "were found wanting." The finest and ornamented, where military bands often play during the day and at night time, in spadwellings (all fire-proof, however) are disfigcious and elegant domed pavilions. The Ala ured by having shops or offices on their ground meda is the finest and largest. Next comes floors, even on main streets, and the principal that on the Plaza Mayor, the Zocalo, which is surrounded by the principal public buildings, on two sides of the very large square, and by arched stores on the two others. This is the starting-point of the street cars, and the site on which stood, over three hundred years ago, the Aztec temple, or Teocali, and armories The first, of stone, was a structure 1,200 feet in circumference, 120 feet at the top, with two towers, 56 feet high. Here human sacrifices took place, on an average of twenty thousand yearly, it is computed.

The Cathedral occupies one whole side of the square. It is an edifice of ordinary appearance, wanting in correctness of style, as it exhibits several that do not harmonize. The interior, besides, does not stand a critical survey. There are seven naves in this church, six altars, fourteen chapels, apart from the other side of the square, was also built with the same material. This commonplace looking building, two stories high, six hundred feet square, contains many Government Departments: the Senate, the President's and Governor's offices and two barracks. On the north side of it is the Post Office and the National Museum. The collection of Aztec antiquities seen in the latter is not considerable-Montezuma's shield, the statue of Huitzilopochtli, picture-writing, Tuna Monoliths, the Calendar Stone (eleven feet diameter), Palemke Cross, Chac-mol (the Tiger King) and the famous Sacrificial Stone, which used to stand on the top of the Teocali or Temple. It is about the same size as the Calendar. In another hall is shown Maximilian's gala coach, his silver service, etc., also the portraits of the Viceroys and of Cortez. The Museum is open from 10 to 12 A. M., except on Saturday. The Natural History and

Mineralogical Departments are also worth seeing. The entrance to the whole is an open courtyard, prettily adorned with exotic plants and trees.

A singular and quite practical custom they have here in the Post Office, is to placard printed lists of all the letters to be had at the witnessed sitting on the sidewalks selling General Delivery Department, which saves a shoes, others carry immense loads—as much as good deal of trouble and time. Those lists are everywhere. I was reminded here of biblical dated, and parties have to look there first, before going to the wicket, to claim their letters just arrived.

Quite a number of daily papers are published in Mexico-some sell as high as six cents. many pulque shops are filled with men and The clericals are: Heraldo, Vox de Mexico, El Tiempo; Liberals: Monitor Republicano, El Universal, Siglo XVIIII; Conservative: El Na. cional; Governmental: Diario Official; Spanish organs: El Parellon Español, Colonia Es-(vegetable butter), oranges, bananas, lemons, pañola, Diario del Hogar; French: Le Trait mameis, sapotes, pineapples, papaias anonas, d'Union; American: The Two Republics; Rad-

Mexican ladies are fond of flowers, the interior courts of every house, almost, being profusely laden with flower pots, which contain ing every shape and color. Molasses candy, in all sorts of tropical products. Many cages are also seen there, the Mexican mocking-bird bebuy most here, as elsewhere. Peanuts also are ing the favorite. A great number of the city

stores are far from having the aspect of American ones. All goods or provisions of any kind, imported, are sold at exorbitant prices-from three to five hundred per cent. in advance of actual value in other countries, and yet salaries of any kind are not in keeping; far from it. With that state of things it is a wonder how the people live, not to say thrive! Sore experiences, as a rule, assail foreigners who come here; they find the schooling a hard one! Meats, of all kinds, are lean, and poor in taste, and potatoes are scarce, and sold at a high price. Tortillas, a sort of maize pancake, constitute the common food of the common people, while pulque is their drink. The population of the whole country is twelve millions, of which five millions are Indians, uneducated, as a rule. Government officials, and city ones also, have fat berths! The army is much recruited among criminals, who have to choose either the prison

Metropolitan one, El Sagrario. The cost was over two million dollars, and the stone used in its construction came from the destroyed Aztec Teocali. The National Palace, on an-

ical: El Combate.

monasteries and nunneries -all having large

plentiful. But it must be said that fruits are sold here just as high as in New York City.

There are many open and covered public markets, some quite good, where meats, vegetables, fruits, and many commodities are found. Butter was sold at ninety-five cents and one dollar a pound, sugar at twelve cents, coffee thirty-five cents, and yet those things are raised in the country. Cocoa, also a native product, is expensive. The country, in the lowlands, produces many articles of exportation, but not on a large scale. Energy in the people is paralyzed by the heat and other influences of a moral order.

My arrival, in the nick of time for the Carnival, on Ash Wednesday, enabled me to witness some queer scenes, bordering on the ludicrous and gross, rather than the comical: The religious ideal, its celebrated characters. ceremonies, etc., being cynically turned into ridicule, and English principally. Those who are not -which showed plainly, in fact, that religion here, as all over South America, has but a surface existence among these people of Spanish origin. Show is the main point with them. All the churches and chapels of this city-one hundred and twenty-six in number-are much frequented every morning, by women principally, of all classes and colors, except the perfectly black, as there are no negroes in Mexico. duegues or sorts of viragos, who pretend to keep an active eye over them when young men happen to pass by. The oblique glances of the senoritas then tell volumes. But I must say that, in or outside of churches, I did not see any woman who might be called handsome. The men are certainly better looking.

The Roman Catholic church rules Mexicoalthough its immense property has been confiscated by the State. They now stand as victims, and hold up that standard which serves in reality to increase their power. There have been many political mistakes committed in Mexico-owing to ignorance, apathy, or want of public opinion. The Indian population is under the sway of the priesthood, who keep them down. The ceremonies of the church alone attract them there. I saw on Ash Wednesday many Indian women with crosses on their brows, made with black paint. It puzzled me, at first, but the theatrical effect soon enlightened as to its significance.

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It would be wrong to imagine that all the Mexican Indians are on a par. There are many grades, some quite superior to others. Those of Yucatan, for instance, are light in color, well-formed, with good features, morally inclined and laborious. Some of them own large tracts of land, and cultivate henequen, whereby they have become very rich. In other States of the lowlands, all around Jalapa, an to be remarkably fine-looking and industrious.

courts, with wide galleries overhead all around —have been turned into tenements, others into factories of various kinds.

Well lighted now, by electric means, Mexico wears a gay look at night. The Gas Company (English) did not give satisfaction to the city, hence the reform, which is said to entail no more expense than formerly. A queer feature in this city is that no house. scarcely, is furnished with chimney, the cooking being done outside or under a light cover.

The Mexicans are excessively polite. At very short acquaintance they will offer you everything they have-their home. purse. etc. : but it would be unwise to test much that obliging outburst. They are, however, a very sociable people, quite amiable in society, and the educated read and speak several languages. French used to see ladies smoking would be surprised here, and find it "shocking"; but then, a señora or señorita handles the cigarette so gracefully and puffs so prettily! All are fond of theatrical plays and operas, and are no mean judges of both. The best theatres are the Nacional, Principal, Arbeu, Alarcon and Hidalgo. There are many hôtels in Mexico City, on the European plan generally, and they have, as a Young ladies are always accompanied by old rule, an attractive appearance. The principal ones are the Iturbide, Jarden, San Carlos, Guardiola, Café Anglais and Humboldt. The city is provided throughout with good water, and at the Humboldt Hôtel, where I stopped, an artesian well furnished a plentiful and good supply of the first-class necessity. As to the cafés and restaurants, the best are kept by

Frenchmen, who form a numerous colony in the city. The principal stores of nouveautes are kept by Frenchmen and Germans.

The places of interest around the city are Guadelupe, with its celebrated shrine, where the Virgin Mary is said to have appeared; Chapultepec, the site where Montezuma's Imperial Castle stood-the foundations still existing, as well as his bath; and the village of Popotla, where is the famous cypress tree under which Cortez wept, during the noche triste, when he was routed by the Aztecs. The fine and large castle of Chapultepec, on a rocky height, is surrounded by huge ancient cypress trees, one of which is one hundred and seventy feet in height, and forty-six feet around the trunk. This palace is now the official residence of the Presidents. Maximilian and Carlotta inhabited it during their short reign, which

ended so tragically. In my promenades outside of the city I was struck with the triste state of things therecomparing very unfavorably indeed with the surroundings of all other large cities elsewhere important town, the Indian population is said in other countries, where one finds every inch of ground highly cultivated, vegetable gardens Some of the prominent men of Mexico, apart en masse, coquettish cottages, sparkling with from Juarez, Ex-President, have been pure In- | flowers, and numerous residences for the rich

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Call for a Convention in Vermont.

Call for a Convention In Vermont. The Vermont State Spiritualist Association will hold a Quarterly Convention at Tyson, Vt., Friday, Saturday and Sunday June 6th, 7th and 8th, 1880. Mirs. Fannle Davis Smith, Mrs. Abble W. Crosset, Mrs. S. A. Wiley and Laclus Colburn, of our State, speakers, have signified their inten-tion to be with us. We have also engaged that popular singer, speaker, and wonderful test medium, J. Frank Baxter, of Chelsea, Mass., to be with us Saturday afternoon and Sunday. This is to be Wr. Baxter's first appearance at one of our Vermont Con-ventions, so let us show him that we in this little State are alive on the vitar questions of the hour by gatherings so large that we shall be crowed out of Liberity Hail and be obliged to meet in the grove Saturday afternoon and Sun-day.

obliged to meet in the grove saturday atternoon and sun-day. We also expect the materializing medlums William Eddy and sister, Mrs. Mary E. Huntoon. of Chittenden, Vt. Bro. A. F. Hubbard will be glast to see you at the new, large and convenient "Echo Lake Hotel," and will do well by you for §1.00 per day. Good music will be furnished. Tyson is in the town of Plymonth, Vt., on the stage road from Ludlow to Woodstock, and is five miles from Ludlow, which is its railroad station. It is a beautiful summer re-sort.

Sort. Itali rates on Central Vermoni R. R. Now, Spiritualists, do not stay away just because you know that Spiritualists, do not stay away just because you know that Spiritualism is an established *Jack*. You have a duty to do in the simple fact that *you* know this. The railroad man-agers will soon refuse us special rates if we have not interest enough in this beautiful Philosophy to take advantage of their kindness. A cordial invitation is extended to all. LITHER O. WEEKS, Sec'y. Proctorsville, V., May Tth, 1890.

Passed to Spirit-Life,

From his home, 104 North 2d street, Camden, N. J., April 6th, 1890, Dr. Jamés Jennings, aged 81 years.

He was a graduate and a practitioner of medicine since 1840, and an investigator of Modern S-fritualism from its earliest advent; he was a consistent believer in its facts, as developed through its phenomena and philosophy, and by the help of his medium wife became a clairvoyant, clairuu-dient and a healing medium. He was a zealous advocate of spirit-communion both in public and in private life. In the decline of life the spiritual grew more luminous and inviting to him.

deciline of life the spiritual grew more tunning and an entropy to him. B. P. Benner, Vice-President of the First Spiritualist As-sociation of Philadelphia, officiated at the funeral. Many of the most prominent members of our Society attended the services. At the close of the sermon Dr. Ruodes, being an old friend of the Doctor and his family, was called to speak; he made a few remarks, then closed by reading that beauti-ful poem given by Lizzie Doten, entitled, "I Still Live." J. H. R.

From Pottersville, N. Y., on Sunday, May 4th, after an ill-

From Pottersville, N. Y., on Sunday, May 4th, after an ill-ness of only thirty-six hours, Edgar Wilcox. He was a Spiritualist for several years, having become one from the developing of mediumistic gifts at his own fireside; he was a strong advocate of Temperance, a deep thinker and a very sympathetic man in his nature-loved and re-spected by those best acqualited with him. He leaves a wife and adopted daughter to mourn his ma-terial absence. His wife, who possesses in a large degree a a sensitive nature, misses his material presence very much, and is only consoled by a knowledge that Edgar is still with her and can demonstrate his presence. G. M. H.

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We shall print next week a stirring and timely essay written specially for our columns by Hudson Tuttle, of Berlin Heights, O., entitled.

spirits we have become far better acquainted with love in its real essentials, and have found out that its highest law is the law of charity toward others.

Emperor William and Labor.

The young Emperor of Germany has just outlined a scheme of labor legislation before the Reichstag, which must indeed be considered remarkable, coming from a source in which resides so large a measure of authority. He distinctly stated that he desired above all things to effect further legislation for the protection of the workingmen. He considered that the strike movements during the past year had suggested an examination of the question, whether the laws of the existing State organization adequately took into ac count those wishes of the workingmen which were justifiable and canable of realization. He said that the questions claiming the fore most attention were those of the insuring of Sunday rest to the workmen, and the restriction of women's and children's labor; and he admitted that the federal governments of Germany were convinced that the proposals of the last Reichstag might in their essential points

become a law, and be carried out in practice without detriment to other interests. He thought that the legal provisions for the protection of workingmen against dangers threatening their lives, health, etc., were susceptible of amendment, and so were the laws relative to the issue of labor regulations. A second bill, he said, would be introduced into the Reichstag, for the better regulation and organization of industrial courts of arbitration, so that the courts may be appealed to for the settlement of disputes between the employers and employed. He appealed to the Reichstag to coöperate in order to bring about an agreement between the legislative bodies on the proposed reform, and in this way take a significant step forward in the peaceful development of the conditions of labor. But in effecting any such reforms he added that only such measures would come up for consideration as can be carried out without endangering the industry of

the fatherland. Referring to the recent labor conference in Berlin, he said he did not doubt that the principles laid down in the resolutions adopted by the conference will form the seed, under God's help, from which will spring happiness. The workingmen will be blessed by the fruit, which will be harmonious relations between the people.

As a cablegram from Berlin to the public press of the United States expresses it. the young German Emperor read to the assemblage of statesmen, warriors and diplomate such a speech as the Germans had not been brought up to expect from such a quarter. Never until now has a Hohenzollern publicly pledged himself to the service of every-day workers-the plain people of the country-recognizing them as the real basis of national happiness, as opposed to the pretensions of any caste or class. The labor question, in fact. constituted the main portion of the imperial speech.

In a subsequent interview with a representative of the American press, he earnestly protested that nothing was further from his intention than to raise false hopes among the working people. He had no idea that the Government could care for all the social ills, nor was he sure he could remove even the most couspicuous ones. He remarked that for his own part he was prepared only to attempt a solution of the labor problem by dealing with the workman from the standpoint of justice, trying to introduce the element of fair play between earners and wage-givers, encouraging arbitraion, etc.

Here, now, is proof demonstrative that the great problem of our day and time is indussolution. And it presses more and more to a

Progress and Its Law.

The law of progress is a twofold law, as was impressively set forth in a recent discourse in this city by Rev. Samuel J. Barrows. As individuals, we advance in proportion as we share the advance of mankind; and, in turn, mandevelopment of the individual life. The first part of the law is illustrated in the individual's use of the railroad, the steamer, dynamite cartridge, the telephone and telegraph; and all because we happen to live in this century and age. It is indeed marvelous how the individual life is multiplied into immeasurable capacity by sharing in the development of humanity. Thus, while we may be weak as individuals, we become strong when our life is linked to that of the race.

The same law applies as well to our intellectial and moral life. If we would cultivate our intellects, we must first of all put ourselves in some way into relation with the intellectual life of mankind, and, if possible, establish a connection with the intellectual life of the race at its most advanced point; that is, study the latest text books and maps that are the truest. Libraries and printing presses vastly multiply the individual life by the universal life. It is the same with our moral conceptions. Conscience summons us as individuals to moral action. To strengthen that inward power and increase that inward light, we do not set up a system of morals, as the criminal does, exclusively for our private use; but we are rather to connect our moral life with the Universal Life, and our ought into the Universal Ought. The voice of God has found its expression, not in one human life alone, but in countless human lives. As uttered by humanity, that voice is larger than our individual voice, and that expression is larger than our individual expression. And it becomes moral authority for us when it convinces us, when it sways us by its power and impels us by the immense force of its motives.

Why is Love a word of such vast meaning to us? First, of course, because we have some individual experience of its significance; but chiefly because it is such a vast word to humanity-because all human hearts have combined to pour its meaning into that word. Love as a word is but a symbol for the great heart of humanity-for the great heart of God which beats in humanity. In the same way Justice has become such a vast word to mankind, being packed full of centuries of moral history, portraying the gigantic struggle of the race, the neverceasing battle with wrong, and the power of justice rising higher and higher century after century, and bearing humanity up inch by inch full of them. The heavens are full of them. upon its bosom. Truth likewise means so much because it is a word which humanity has taught | The Bible is crowded with stories of their us; it is a race-word, a God-word. It is stamp- deeds on earth for mortals. ed with the yearnings, the aspirations, the prayers as well as the illumined knowledge, and the verified experience of humanity. It is the symbol of a universal reality, and all the way along humanity has been seeking to ex- deed is committed in the midst of an audience press it.

Our individual life is immeasurably enlarged on its moral side by taking up into it the great moral principles which humanity has come to recognize as inspiring and authoritative. We are dependent for our own advancement upon the advancement of mankind, and mankind is dependent upon the deeper universal life which underlies our own. If we are to advance, we must do It by joining our lives to the life of mankind in its highest development. individual life. If every individual gains by the growth of mankind, mankind likewise have so much to enjoy to-day because individ-

what those individual lives achieved. Some | ian angel for each one of us. Put yourself are born to work alone, but the great majority now in accord with him. When he suggests trial and social, since even crowned heads feel of us are born to work together. The force of the right, follow it. When he warns you against compelled from force of circumstances to an individual life cannot have its fullest effect the wrong, shun it. When tempted to a feeling pause in their politics and wars to attend to its until it is joined to many other lives. As we draw from the life of man, so must we give back again, that the world may become richer for our living in it.

For "Angels" Bead "Spirits."

We have repeatedly called the attention of our patrons to the fact that the Rev. T. De Witt Talmage, of Brooklyn, is in the habit, under various nomenclatures, of giving to his hearers some of the best of the revelations made by kind is advanced in proportion as it shares the | Modern Spiritualism-the while he roundly abuses the real source of his information.

The latest evidence of this was furnished by him recently in an eloquent sermon on "Angels," which if the word "spirits" were substituted, and certain ultra-denominational sentiments and deductions expunged, would be an excellent outlining of the state of affairs in the spirit-world-the nature of its denizens, their duties, their privileges, and their attributes.

Dr. Talmage would probably reply to one who should point him to the similitude of his views of angels with those of Spiritualists regarding spirits, that he distinctly states that his angels are not of human origin, but supernal and distinct from humanity. But how does he know that, and where is his proof? John (of Patmos), on the contrary, encountered the Revelating Angel, who distinctly forbade him (J.) to worship him, saying: "I am of thy brethren, the prophets;" and we never heard it claimed, either, that this 'angel" was an impostor, or that John was superhuman."

Two hundred and forty-eight times, Dr. T. remarked in this sermon, does the Bible refer to the angels, yet he says he never heard or read a sermon on them. Of their life, their character, their habits, their actions, their velocities, he says the Bible gives us full-length portraits, and therefore he asks the reason of this prolonged and absolute silence concerning them.

After saying that there were two nations of angels, the good and the bad, he remarked of the former that they are a distinct race of creatures-superhuman. No human being, he declares, can join their confraternity. They are of different grades-having their superiors, inferiors, and equals. They had a cradle, but will never have a grave. The oldest of them is without a wrinkle or a decrepitude. A wall five feet thick is not solid to them. Knowledge flashes on them. Their library is an open universe.

Immensities before them open and shut like a fan. They have no limitation. The red feet of summer lightning are slow compared with their hegiras. Their multitude is without number. No one but God knows how many there are. They are in every battle, in every exigency, at every birth, at every pillow, at every hour, at every moment. The earth is They outnumber the human race in this world.

What an incentive to purity and righteousness, said Dr. Talmage, is this doctrine that we are continually under angelic observation Eyes ever on you, so that the most secret misof immortals. No door so bolted, no darkness so Cimmerian as to hinder that supernal eyesight. Friendly eyesight, sympathetic eyesight, helpful eyesight. Angels all around. Angels to approve, angels to help, angels to remember. One special angel is every one's bodyguard.

Angel shielded, angel protected, angel guarded, angel canopied art thou. We are each of us to have a guardian angel to take us upward when our work is done. The angelic escort On the other hand, humanity is advanced in will come to our languishing pillow, or the proportion as it shares the development of the place of our fatal accident, and say, "Hail, immortal one! All is well. God hath sent me to take you home." Mothers are not to think that gains by the growth of every individual. We their little ones go alone when they quit this world. It is out of their arms into angelic ual lives in the past have given to humanity arms, out of sickness into health. Yes, a guardof loneliness and disheartenn appropriate the promise: "The angel of the Lord encampeth around about them that fear him, and delivereth them." The spaces between here and heaven, said the speaker, are thronged with these angels, taking tidings home, bringing messages here, rolling back obstacles from our path, and giving us defense.

NEWSY NOTES AND PITHY POINTS.

LIGHTS AND SHADOWS.

LIGHTS AND SHADOWS. See how the shifting lights and shadows fall Athwart the path where young leaves take the sun; Blent in a wavering, tangled maze they rin, As blows the wind across the orchard wall. So fleet, so fault that careless play seems all— Yet perfect haw imprints them, every one, And tides might sconer seek the moon to shun Than leaves this instant limning to forestall. Thus do the lights and shadows of the soul Unerringip portray its good and ill; Each alm, each longing, fraught with foy or dolo, Traces an image on life's pathway still, And the swift pictures are our judgmentscroll, Whether with shine or shade the hours we fill. — Youth's Companion.

Alaska cost only \$7,000,000, and the revenue to the National Treasury is expected to amount to \$3,000,000 vear for the next twenty years.

The Singer Sewing Machine Company's works at Elizabeth, N. J., were recently destroyed by fire; loss \$750,000-no insurance. The plucky managers have started up" again in temporary quarters.

The widow of Jefferson Davis, since his death, signs her name "V. Jefferson Davis," Many persons doubt-less suppose she has added the name Jefferson to her Christian name, Varina. But this is not the proper explanation. V. is the abbreviation of veuve, the French for widow, and it is the custom of Louislana, and perhaps in other parts of the South, for widows to place that letter before the Christian names of their husbands. V. Jefferson Davis simply means the widow of Lefferson Davis -Ex. widow of Jefferson Davis.-Ex.

The fox carries the bad news, while the turtle crawls with the good.

It is said that John L. Sullivan has "knocked out" of his betters \$157,000, and sent it "where the woodbine twineth."

Questions sent us by correspondents are admirably answered on our sixth page by invisible intelligences. through the mediumship of Mrs. M. T. Longley, as reported verbatim in our Public Circle-Room meetings on Tuesdays. The meetings are free to the public, and everybody is invited.

Who would succeed in the world should be wise in the use of his pronouns; utter the You twenty times where you once utter the I.

Boston's annual salary-roll amounts to \$5,523,153nore than half the sum annually raised by taxation.

A Congressional Committee under orders to investigate the immigration business, reports that a single square mile of territory exists in New York City where 270,000 people live, which is 8,000 more human beings than can be found dwelling in any other square mile on the earth's surface. These people are said to be all Italians, speaking only their own language, and observing foreign customs.

Our own was the only one among the leading nations of the world which did not concentrate troops to guard against possible labor riots on the 1st of May, and in no country was there better order, or a more peaceable celebration. The strongest government in the world is a government of the people, by the people, for the people.

SPRINGFIELD, May 8th.-The following list of charges was reported upon this afternoon by the Grand Jury for the May term of the Superior Court: waived reading and did not plead to save jurisdiction.

New York advices state that after a delay of a year. Drs. Irwin, Ferguson and Hance, who were accused of performing an unauthorized autopsy on the body of Mind-Reader Bishop, are to be brought to trial during May before Judge Cowing, in the court of general sessions.

Government appropriations for Indian education in 1876 amounted to \$20,000; the appropriations for 1889 were \$1,364,568; and for 1890 the Commissioner has asked for an additional million. These figures show that the matter of education for the Indian is rising higher each year in the popular and governmental es timation.

Prof. Joseph Rodes Buchanan, of Boston, met with an accident recently-by falling, while dismounting from a horsecar-which necessitated the use of crutches for a time, but he is now recovering.

The Adams Express Company has just completed the first half-century of its existence. Fifty years ago Alvin Adams, of Boston, started a parcel express between this city and New York, his sole outfit consisting of a carpet bag, which he carried in his hand. Today the company employs 20,000 men, 3,000 horses, 2,000 wagons, and covers more than 25,000 miles of railroad, reaching every State and Territory in the Union, paying handsome dividends on a capital of \$12,000,000.

"The Church of the Spirit—the Psychic CIRCLE."

We give the present week Part I. of our friend and correspondent Henry Lacroix's article regarding his recent experiences of travel. The present installment sets forth his impressions of Mexico in a geographical, industrial and social sense, etc. Part II., which will appear next week, will speak of

"THE SPIRITUAL CAUSE IN MEXICO."

The Life is All.

Truth is of no practical use to any man except so far as it is transcribed into Life. If the human Will is not leavened with the celestial influx, one's Understanding may be illuminated while his Being is in a state of disorder and rebellion.

The great and vital truth of spirit intercourse must be adopted into the lives of individual Spiritualists, and made a practical and operative part of them-otherwise it appeals only to their understanding without exerting any appreciable influence on their will and life.

It is a matter that deserves the very gravest attention on the part of all professing Spiritualists. They are bound to demonstrate, first of all things, that Spiritualism makes them more spiritual. The very assurance which they possess of the most intimate association with spirits of every character ought to satisfy them that man instinctively acquires a nature corresponding to that of the company he thus habitually prefers.

We are certainly instructed, by every lesson of spirit-communion, that we are every moment dependent on the supernal influx for every emotion, affection and impulse that proceeds from heaven and tends to lift us thither. This it is that searches the heart and tries the reins continually. It discloses to us the constituent elements of our being, so that we may faithfully ascertain the character of our motives and aims.

Because of the discovery of the existence of the spirit-world, it by no means follows that we are indulging in the pleasures of mere fancy, that we are enjoying a spiritual romance, that we are suddenly become creatures of imagination more than of reason, that we are addicted to the gratification of a vain curiosity rather than to the attainment of living wisdom. But it certainly ought to follow that in consequence of this intimacy with the world of \$1.25.

settlement, which can be only a settlement on the basis of strict and plain justice between man and man.

The skies are certainly brightening for humanity on every side. Who can presume to say that spirit influences have not been and still are employed as they never were before on behalf of more just and right relations between man and man, in order that the promised millennium of human brotherhood, in a state of peace and prosperity, may cover the earth as the waters cover the sea?

International Peace Tribunal.

About a year and a half ago the Peace Society of Lombardy, Italy, issued an invitation for the contribution of memoirs, to be written in French or Italian, on the causes which prevent a settled peace in Europe. A large number were sent in, from which eight were selected for their special merit, including one by Dr. Montague R. Leverson of Virginia. He ascribed the existing state of things to the continued ignorance of the masses, which enabled the few to dominate the many, to establish caste and class privileges, especially to monopolize the forces of nature. And he argued that the sole and only effectual remedy was Education, including economic and legislative science.

Dr. Leverson likewise proposed an international tribunal, which he recommended, however, as only a temporary means of keeping the peace, while the slow but sure process of education should be in progress among the peoples. This project was embodied in the report of the Peace Congress held in Rome one year ago. Thus, it is announced, has an American formulated the first practical scheme for an international tribunal of arbitration ever devised.

PSYCHIC STUDIES .- With its issue for May this worthy publication-which for the past twelve months has spoken excellent and practical words on spiritual science and spirit phenomena, under the able conductorship of Albert Morton, Esq., at San Francisco, Cal.-ceases publication for the present. Under the heading, "Au Revoir," Editor Morton says of his work in this direction :

"In the limits to which we have been confined conciseness has been necessary, therefore the suggestions given are to be considered as incitements to thought, not dogmatic assumptions. If we have been helpful to some travelers on the journey up the heights we shall ALL sometime ascend, the writer and his inspiring cooperators will feel amply repaid for their labors."

A limited number of copies of Psychic Studies, including Prof. Alfred Russel Wallace's lecture, entitled "If a Man Die, shall he Live Again?" with a portrait of Prof. Wallace, will be neatly bound in cloth, making a volume of nearly three hundred and twenty pages. Price, post-paid,

The Way They Do It.

The doctors who style themselves "regulars" ask for nothing but to have their own way, and be let alone. The Chicago Herald tells of the operations of some of this ilk in that city regarding their patients: It explains that they affect an undecipherable handwriting, and inform their patients that the prescription should be taken to certain druggists. When a patient thinks he can perhaps get better rates for himself at another drug store, he goes and presents the prescription there. The clerk reluctantly informs him, after a protracted session behind the prescription counter, that he cannot read the writing. The patient is of course compelled to take the prescription to the drug store designated by the physician, where it is put up without any delay, and where a good round price is charged for it. The patient has to pay it without murmuring, since murmuring would do no sort of good. The secret of it all is, that the physician has an arrangement with this particular druggist by which he gets a rate, or a commission, for every prescription he sends to be compounded: His handwriting being so arranged as to be illegible to other druggists. And these are the men who want "medical trust" laws passed to oblige people to patronize them.

A man born with a current of good ancestral blood in him finds it an easy matter to be good; but a man born with a current of bad blood finds it immensely difficult; therefore do not sneer at the wrong-doer, but be thankful that you were not born with such evil influences clinging to your nature.

The fine original story, written expressly for THE BANNEB by Mrs. M. T. Longley, installments of which appear from week to week, is purely spiritual, and should be carefully perused by the patrons of this paper, and doubtless it is, as we receive commendations of it from various quarters.

17 Mrs. R. S. Lillie will speak in Berkeley Hall, No. 4 Berkeley street, every Sabbath during May. Admission free.

50 John H. Allen, St. Mary's, Tex., will please receive our thanks for specimens of the floral "Texas Star" for our Free Circle-Room table.

107 Read the desire of Mr. and Mrs. G. W. Kates, as expressed under the heading of "Movements of Platform Lecturers," fifth page,

Interesting matter will be found by reference to the "Banner Correspondence" column, on our second page.

THE ANTHROPOLOGIST is the name of a new nonthly of sixteen pages, the first number of which is issued this month by the Buchanan Anthropological Society. Dr. J. R. Buchanan contributes the opening article, which he addresses "To the Readers of The Journal of Man." He also furnishes a paper in which he outlines what is new and interesting in the line of the "Medical and Scientific." The title indicates the field it is intended this periodical shall occupy, and as it is to be under the management of able minds it will unquestionably do so with credit to itself and usefulness to the public. Publication office 30 East Brookline street. Boston.

THE PROBLEM OF LIFE .- In the May number W. J. Colville gives the fifth of his series, "Lessons on Spiritual Science," the topics considered being "The Ideal and the Actual," "What is Reality?" "Are Theosophy and Spiritual Science in Agreement?" This is followed-among other matters-by a brief account of Mr. Colville's recent visit to Santa Barbara, and his work there-which consisted of three public lectures in Crane's Hall, and a private class. San Francisco, Cal.: 106 McAllister street.

pr. Abbie K. M. Heath, test, business and medical medium, is doing good work at her residence, Hotel Simonds, 207 Shawmut Avenue, Boston, Correspondents have already borne witness in these columns to her remarkable powers in the directions above named. She is deserving of liberal patronage on the part of the inquiring public.

We are informed that Mrs. Jennie Reed Warren, a very satisfactory medium for those desiring positive proof of the presence of their spirit-friends and their ability to communicate, is now in this city, at 37 Worcester Square, where she will be pleased to meet such as wish to employ her services in that capacity.

"G. A. B." writes us from Washington, D. C., that Mrs. C. Fannie Allyn is speaking there during May, and that her meritorious efforts are calling out large and interested audiences, whose members testify their appreciation by the heartiest applause. Dr. Henry Slade is also in Washington at present.

P The Ladies' Aid Society of Boston has kindly offered its Parlors at 1031 Washington street for a birthday party, May 31st, for Mrs. H. W. Cushman musical and test medium. Friends from out of town bringing lunch will be furnished tea and coffee. All are invited to be present.

Under the "habitual criminal act" two men were recently condemned to the Massachusetts State Prison for twenty-five years each, this being their third offence as burglars, etc.: Which evidences that our peaceable citizens have some show of protection-but still the law against burglary should be made so severe in its penalties as to prevent the first offense.

BT Read the call for the Quarterly Convention at Tyson, Vt., third page.

Dr. Munsell, of Harwich, stated in the Massachusetts House of Representatives recently that our insane are increasing so in numbers that the hospitals will not hold them. Of those thousands in the hospitals, a great many have no business there. They are sent there simply to get rid of them, and save people, who do not care to have them at large, that annoyance. Any one who goes through our insane asylums can satisfy himself that such is the case.

A tornado at Akron, O., destroyed nineteen buildings and damaged seventy-five, and eighteen persons were injured. It is said the velocity of the wind was four miles a minute. North Missouri has also been tornadoed, besides the loss of lives and destruction of property in Kansas from the same cause.

They are covering Mexico with railways previous to its annexation to the United States

James Palmer was hung recently at Concord, N. H., for the murder of Henry T. Whitehouse at Ports-mouth, May 27th, 1888. The evidence upon which he was convicted was all circumstantial, and although strong enough to convince the jury on the first bailot, there was a possibility that he was not the guilty one, and he died maintaining his innocence. Possibly he lied, but it is hard to believe that a man on the brink of eternity will deliberately lie, especially when he has nothing to gain by it, and we still believe that a man should not be hung upon circumstantial evidence alone, even if he is to be under any circumstances.— Gardiner (Me.) Home Journal.

At a meeting of Roman Catholics in Pittsburgh, Pa. an organization was perfected to be known as the American Federation of Catholic Societies. Its main purpose is announced as "the vindication of common manhood against any and all ignoble encroachments."

We know how to catch blg sea perch in deep water, id-in-fin-itum.

The city of Montreal, Canada, was on the 6th inst. the scene of one of the darkest tragedles in its history. The fine buildings comprising the Provincial Insane Asylum were on that date totally destroyed by fire-inflicting a property loss of \$700,000. Patients to a reported number varying from one hundred to one hundred and fifty perished-and three of the attendant nuns were killed while striving to save one of their order who was an invalid at the time.

Some people we wot of should be treated in the same manner liars were in old times, namely: such a one was legally punished by having a hole bored through his tongue. If this were the custom now-a-days such tongue would resemble a porous plaster.

Good breeding, says a worthy deacon, is a letter of credit all over the world. That undoubtedly is the reason why the Irish are located in so many different countries.

"Have you ever, when completely awake, had a vivid impression of seeing or being touched by a living being or inantinate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?"

This is the query of the newest census taker, the collector of "hallucination" statistics. He is the act-ive end of the revised Spook society. He is thor-oughly in earnest. So look out for him.-Boston Even-

With the ever-recurring electric accidents in its view, an exchange suggests, regarding "electrocution" in New York;

"Sing Sing people have great trouble in killing con-victs by electric methods. The convicts selected for death should be sentenced to repair the street light-ing circuits when the current is on."

Meetings in Boston.

Free Spiritual Meetings are held in the HANNER OF LIGHT HALL, NO.9 HORWORL Street, regularly twice a week on TURNDAY and FRIDAY AFTSUNCONS. J. A. Shelha-mer, Chairman.

mer, Uhairman, Berkeley Hall, corner Tremont and Berkeley Streets.-Mrs. R. S. Lillio will occupy the platform the Sundays in May, Services 10% A.M. and 7 P.M. Sittings from all are welcome.

Sindaya in May. Borvices 10% A.M. and 7 P.M. Sittings free all are volcome.
 First Mpiritual Temple, corner Newbury and Excern Streets.-Bultuni Bratenity Bodely: Sundays, 2% P.M.-Mirs, H. S. Lake, speaker 11 A.M., Fratenity Behool for Ohidreni Wednesday evening meeting at 7%.
 M. D. Wellington, Becretary.
 America Hall, 734 Washington Street.-Echo Spiritualists Meetings Sunday at 10% A.M., 2% and 7% P.M.; also Thursdays at 5 P.M. Dr. W. A. Hide, Ohairman.
 Twillight Hall, 760 Washington Street.-Sundays, at 10% A.M., 2% and 7% P.M.; also Wednesdays at 10% A.M., 3% and 7% P.M.; also Thursdays at 5 P.M. Dr. Echen Cobb, Conductor.
 Engle Hall, 616 Washington Street.-Sundays at 10% A.M., 3% and 7% P.M.; also Wednesdays at 3 P.M. F.
 W. Mathews, Conductor.

W. Mathews, Conductor.
First Spiritunilst Ladies' Ald Society, 1031
Washington Street. – Business meetings Fridays, 4.P. M.;
Supper 6 P. M.; Public meeting 7½ P. M.; Test Circle and
"Spirits' Atternoon" last Friday in each month. Mrs. A. E.
Barnes, President; Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Old Fellows Building, Tremont Street, Room 2. —Facts Social Séance every Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

Cambridgeport.-Meetings are held every Sunday even-ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

Berkeley Hall Spiritual Meetings.-Last Sunday Mrs. R. S. Lillie addressed highly appreciative audiences, Col. Wm. D. Crockett presiding. Singing and playing by Mrs. Clapp and Mr. Lillie.

audiences, Col. Wm. D. Crockett presiding. Singing and playing by Mrs. Clapp and Mr. Lillle. Several questions were presented, one being "Why are not men as honest to-day as in the past?" In re-ply the controlling intelligence remarked that all along the line of history there were good and bad men, but this age is in advance of others in many wdys. Another question was, "Is it consistent for Spiritu-alists to employ ministers not convinced of the truth-fulness of Spiritualism to teach concerning the laws and philosophy of the subject to an audience com-posed of both Spiritualists and skepties?" Her guides declared that ministers who undertook such a task evinced a progressive spirit, and good sense. Many ministers are preaching the spiritualistic philosophy to their audiences. Whether they admit it or not, it is all the same. As an illustration mention was made of a service by Bishop Simpson, one of the leading Methodist ministers, during which he declared that he did not want to be reported as being a Spiritualist, but he believed in the communion of spirits, and that he had heard the volces of his spirit father, mother and daughter talking to him. It was not the Lord speaking, but his own father, mother and daughter. In alluding to the medical trust laws the lecturer advised speaking with no uncertain meaning to the law-makers, giving them clearly to understand that their constituents claim equal rights for all modes of eradicating disease (Including that of mediumship), provided the people desire to employ such. Before the services Col. Crockett discovered Mr. A. Gaston, President of the Cassadaga Lake (N. Y.) Camp-Meeting, in the audience, and invited him to take a seat upon the platform, which he did, and said (In response to invitation) a lew words concerning that popular place of resort-saying the New York friends would be glad at any time during the Camp to have Eastern people visit the grounds. He believed the philosophy of Spiritualism. Mrs. Lillie elosed the morning services with a poem. In the e

philosophy of Spiritualism. Mrs. Lillie closed the morning services with a poem. In the evening a large audience assembled. One of the questions presented for the consideration of Mrs. Lillie's guides on this occasion was, "Can Matter be Divided and Subdivided until Nothing Remains?" The guides are piled at length, taking the ground that by this course nothing was lost, but change marked the form or the external only. Touching a query as to the practical work accom-plished by Spiritualism since its advent, she said, by way of illustration, that while Thomas l'alne and John Wesley in their life-labors paved the way for the com-ing and acceptance of Spiritualism, neither of these forerunners had demonstrated the immortality re-vealed by the Spiritual Philosophy and phenomena. No other philosophy contains the potent power that Spiritualism does. Many of our best workers were called by the spirit from the church and non-relig-ious circles, without ever reading or hearing a word upon the subject; they were called by the spirit to do a work for which their organism was fitted by inherit-ance. The woman suffrage movement, she said, was also a work of the spirit, and woman had re-celved recognition to a great extent since the dawn of Modern Spiritualism. She alluded to many of our mediums being women, as a corroboration of the statement.

Modern Spiritualism. She alluded to many of our mediums being women, as a corroboration of the statement. Great stress was laid upon the glorious work of Theodore Parker in his day; allusion was also made to Rev. Minot J. Savage, and others of his class, as preparing the way for the church to accept Spiritual-ism. The experiences that he (S.) related to his so-clety were nothing more nor less than what the Spirit-ualists narrate in their meetings. It was good evi-dence of Spiritualism, even if he did not tell his hear-ers that it *reas* Spiritualism, but left it for them to de-cide by what name to call it. In reference to another question, Mrs. Lallie referred to Socrates as being convinced of immortality in the remark he made just before he drank the polson: Crito asked him, "How will you be buried?" He re-plied, "Just as you please, if 1 do not slip from you. He confounds *me* with my *corpse*, and asks how *I* will be hurled?" thus going to show that he believed the spirit was not annihilated at death. The services closed with a poen.

and Miss Wakefield. Dr. A. H. Bichardson made a good speech. Mr. J. T. Lillie and Mrs. Lillio received in enthusiastic reception. Mr. Lillio contributed fine musical selections, and Mrs. Lillie an address, elo-quont and inspiring. Mrs. Kate R. Stilles gave fine tests, and a felicitous speech. Miss Lineette Webster contributed readings, which were heartily applauded. Miss Jennic Ribnia and Mr. Warner were well received. Rersons Interested will please remember that the following are the dates of the closing services: Fri-day afternoon, May 23d, Spirits' Afternoon; Sunday, Much of the talent present at the Anniversary will participate in these scorelses; Friday, May 30th, at 4 P. M., last business meeting of the senson; at 7:30 Inst Bootal Meeting; Baturday ovening, May 31st, Mrs. Cusiman's Birthday Beneft Party. 23 Bromley Park. 23 Bromley Park. Engle Hall, 616 Washington Street.-Last

Sunday morning the services were opened by the Chairman, Mr. F. W. Mathews, who introduced Mr. Warner as the first speaker, who delivered an able address

BANNER

man, Mr. F. W. Mathews, who introduced Mr. Warner as the first speaker, who delivered an able address upon the subject, "What is Life?" and was followed by a poom by Dr. Coombs, and remarks by Mr. Haynes, Mr. Wright, Mr. Riddell, Mrs. M. W. Leslle, Mr. Blackden, Mrš. Lewis and Dr. McKenzle.
 Atornoon. - Opened with a song by Miss Folsom. Dr. McKenzle offered remarks, followed by tests, which were recognized. Mrs. T. J. Lewis gave psychometric readings. Mr. Capell answered questions satisfactorily. Mrs. Davis gave tests and readings, all correct as usual. Mrs. F. L. Klug, of Melrose, while under control, improvised a song from the subject. "Summerland," presented by the audience, after while she made an able address, all of which were well received. Remarks were made by Mr. Blackden, and tests and readings by Mrs. Bell, concluding by a reading by Br. Chairman, Mr. Mathews.
 Evendag.- Services opened with a trio, by Mrs. and Misses Folsom. Mr. Riddell made the opening address, and was followed by remarks and delineations by Drs. Coombs and Thomas. Mrs. M. V. Lesle made interesting remarks, tests and psychometric readings, showing for the use successful meetings, showing the fue qualities as a platform lecturer, in which held of labor she is engaged and deserves recognition by the public. Mrs. Chandler Balley, under her control, gave more than twenty five tests, with name, that were recognized. Mr. Warner made remarks, closing one of the most successful meetings held in Eagle Hall.
 M. WATHEWS, Conductor.
 Obituary.-Mr. Putnam Peasel passed to spiritife fourteen years. He was removed to the hospital, where he has officiated as fanitor the past fourteen years. He was removed to the hospital, where he has officiated as fanitor the past fourteen years. He was removed to the hospital, where he lingered a few hours and passed over. Mr. Peasley was born in New Hampshire about sixty-four years are obit by and the here war and returned in shattere heat his home

America Hall, 794 Washington Street.-

The Echo Spiritualists' meetings. Last Sunday's morning services opened with an address by the Chairman, Dr. W. A. Hale, under control. Mrs. A. Smith, Dr. P. C. Drisko, Dr. E. Taylor, of Chelsea, and Henry H. Warner made remarks, followed by

Smith, Dr. P. C. Drisko, Dr. E. Taylor, of Chelsea, and Henry H. Warner made remarks, followed by tests.
Afternoon. — An invocation and remarks by Dr. Hale, under control, Mrs. M. E. Pierce, Mrs. A. Wilkins, Mrs. Dr. C. H. Loomis Hall and Chas. W. Capell. Tests were given through the organisms of Mrs. Pierce, Mrs. Wilkins, Mrs. Dr. C. H. Loomis Hall and Chas. W. Capell. Tests were given through the organisms of Mrs. Pierce, Mrs. Wilkins, Mr. P. McKenzle, Mrs. Dr. Hall and Mr. Capell. *Erening.*—Remarks by Dr. Hale; Mrs. Pierce, Mrs. Wilkins and Mrs. Chandler-Bailey gave tests, the services closing with tests by Dr. Hale. Excellent music throughout the day.
Thursday afternoon, May 8th, the Chairman, Mrs. J. E. Wilson, Mrs. A. Smith, Dr. F. K. Brown and Mr. Wm. King made remarks; Mrs. Wilson, Mrs. Smith and Dr. Hale gave tests. Usual services next Thursday at 3, also Sunday at 10:30, 2:30 and 7:30.
Sunday, May 25th, the services of this Society will close for the season, opening again Sunday, Oct. 5th, and it is earnestly desired that all mediums who have assisted upon this platform the past season be present upon that date. The full programme will be anonounced next week.
Dr. Hale Invites all interested who have not and wish to contribute for the Children's Lyceum, under the efficient management of Mrs. Maggle Folsombuller, to do so. All who have subscribed and have not paid will please do so before the closing of the Society's meetings, in order that the book may be left properly balanced. The services of a large number of ogod test and speaking mediums have been secured for next Sunday.
The Ladies' Industrial Nociety met at Twilight

The Ladies' Industrial Society met at Twilight

Hall, 789 Washington street, April 30th. Circle held at 4 o'clock; about fifty were present, many being strangers to the fact of spirit-communion. Supper was served at 6 o'clock, of which nearly one hundred par-

served at 6 o'clock, of which nearly one hundred par-took. The evening exercises consisted of remarks by Mr. Wagner, Mr. Heimes and Mr. Whitlock; a poem by Mrs. Kate R. Stiles; recitation by Miss Huse; singing by Mrs. Lovering, Mrs. Fay's daughter and Miss Bolan; readings by Miss Huse, Master Bolan and Mr. Bolan. The articles remaining after the afternoon and even-ing sale were auctioned off at the close of the enter-tal content of the second second

ing sale were auctioned on at the close of the talument. Thus closed a successful season, socially and finan-cially—new members joining the ranks even at the last meeting. The opening meeting in the fall will be held the first week in October; date and place will be hereafter an-nounced. A cordial invitation is extended to all. Many thanks to the BANNER of LIGHT for its uni-form kindness in publishing our communications. MRS. H. W. C., Sec'y. First Spiritual Temple, corner Excter and

Solid Silver Spoons-Free.

LIGHT.

OF

"Justice" Corrected.

In a recent issue, under the head of "Banner Corro-

Have it, with the whish the statement, which is of a like character, and send them back to the source from which they came. Why this persecution of the medium and the be-reaved family? Why this clear misstatement of facts? I will leave "Justice" to settle it with his own con-sciences.

science! If the dark cloud of bereavement hovers for a time the life 1 trust none will arise to sting and

over his life, I trust none will arise to sting and wound his sorrowing heart as he has injured the dear ones whom he should have loved and assisted in their hour of affliction. THEODORE.

Lyceum Appeal.

To the Editor of the Banner of Light:

The firm who make the above offer in another part To the Editor of the Banner of Light: In a recent issue, under the head of "Banner Corre-spondence," "Justice" writes: "I have often wou-dered why so few Bpiritualists call upon mediums to officiate at funerals," and cites the case of a medium whom he says overcharged a poor widow for services rendered—which case came nuder his personal obser-vation. As "Justice" has given a misconception of the heats from beginning to end, I feel it, a duty to cor-rect him in behalf of the good medium, and also the bereaved widow—both of whom have received any-thing but justice at his hands: "The medium's fare he states was ten cents both ways; of little consequence, to be sure, but it was really thirty-eight cents; medium's time two hears, writes "Justice": wrong againt as the medium lives a few miles out of Boston the time occupied in travel and act he service could not have been less than six hours; and not of the least consequence is the state-ment that this lady medium oppressed the bereaved and needy widow with a charge of ten dollars for her services, and the widow was obliged to borrow that amount from a friend. Adjust your glasses, Mr. Just-lee, and read the truth as I now write it. This selfah and oppressive lady medium having been informed that the pathway of the bereaved widow had not been strewn with flowers, and the sunshine of prosperity had not shone upon her little home for some time, *re-fused* to take even hor car fare for services rendered, words that ever came from mortal's lips, as she pfe-tured in beautiful and choice language the spirit's en-trance hat spirit life, and encouraged the sorrowing ones with the knowledge of the fact of spirit-return to help them on in their struggles in this life. As the medium would accept no pay, what shall we do with the statement by "Justice" that " the widow borrowe the money from a friend to pay her"; Take it, with the wash-cub statement, which is of a like character, and send them back to the source from which they came of our paper are perfectly reliable, and the premium of our paper are perfectly reliable, and the premium box which they send out contains not only all the Sweet Home Soap and fine Toilet Soaps and the list of miscellaneous articles contained in the advertise-ment, but also a set of Solid Sliver Spoons. Subscrib-ers who write to them are perfectly safe in sending six dollars with the order, and this is the quickest and best way (on account of the extra present that is given for each to get goods from Messrs. J. D. Lar-kin & Co., Buinfalo, N. Y., who certainly exhibit an en-terprise and liberality in their desire to introduce their Soaps which is almost unheard of.

NEW MUSIC .-- We have received the following new music from White, Smith & Co., 32 West street, cor-ner of Mason, Boston: Vocal-"Could I," by F. Paolo Tosti; "We Shall All be Angels in the Sweet By-and-Bye," by Fred Roberts; "A Cruise in the Old Arm-Chair," by Hubert Watkyn; "Were I the River," words by Clifton Bingham, music by Tito Mattei; "Oh! God, Protector of the Nations," a sacred song, by M. P. Eayrs; "Now That We're Alone," song and chorus, by C. A. White; "Venetian Song," (B Flat) chorus, by C. A. White; "Venetian Song," (B Flat) words by B. C. Stephenson, music by F. Paolo Tosti leaflet of "Hymns of Thanksgiving to the Sacred Heart," words by Margaret E. Jordan and Angelique Delange; "The Dream," Haydn. *Instrumental* — "Only Tired," adapted from C. A. White's song for mandolin solo, mandolin and guitar, guitar solo, and the song with guitar accompaniment; "Salon Ma-zuirka," by Carl Hause; "Song of Heaven," medita-tion, by A. S. Sweet; "Nocturne," by J. Leybach; "La Harpe Eollenne," by Sidney Smith; "The Mill in the Forest," an Idylle, by Rich. Ellenberg; "Com-mitted to the Deep," arranged from C. A. White's song by W. Lewis, for cornet, baritone or trombone; "Polka Mazurka," by L. Streabbog; "Petite Spanish Dances," by T. Pomar; "Maiden's Joy," a gavotte, by Otto Fischer.

(From the Medium and Daybreak, London.) (From the Medium and Daybreak, London.) MR8. WATTE, of Whitehaven, England, passed away on March 24th, at an advanced age, after a lin-gering illness. For nearly forty years she had been a medium and Spiritualist. She was a native of the United States, and was intimately acquainted with Mrs. Hollis-Billing during her early mediumship. We have met Mrs. Waite many times during her séances in London. Her daughter, Miss Waite, who is at Theatre Royal, Whitehaven, Eng., will be remem-bered for her charming recitations.

55 See prospectus of THE BANNER OF LIGHT in this number. The paper is all that it claims to be. Send fifty cents and try it for three months.—Fox Lake (Wis.) Representative.

Toothache, every ache flees from Johnson's Anodyne Liniment as from a wrath to come.

Convention in New Hampshire

The New Hampshire Association of Spiritualists will hold its next Annual Meeting at Hillsborough Bridge, June 6th. 7th and 8th. Particulars later. GEO. D. EPPS, Sec'y.

SPECIAL NOTICES.

Andrew Jackson Davis, Physician to Body and Mind, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday and Satur-day, from 9 to 12 A. M. For other information, address as above. No new patients treated by mail until further notice. tf Apr. 5.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Apr. 5. 13w* Apr. 5.

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, Lon-don, Eng., will act as agent for the BANNER OF LIGHT, and keeps for sale the publications of Colby & Rich.



Prepared under Control of an Anoient Band.

and fee, §2.00. The above sent free by mail or express on receipt of price, with full directions, by addressing the Proprietor, **DR. D.** J. STANSBUIX, 44B Shawmut Avenue, Bos-ton, Mass. Agents wanted. Clairvoyant Physicians, Mag-netic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms.

Inderal terms. Special inducements; send for circulars and terms. The above named remedies are for sale by COLHY & RICH, No. D Hosworth Street, Boston, Mass., and will be sent by express or mail. If sent by mail, postage free.

OBESITY SAFELY CURED by one who HAS BEEN a fellow-sufferer. Dr. Edith Berdan, 118 Elli-ban St., Paterson, N.J. Send stamp for information. Jan, 25.

MERIT WILL WIN TRADE MARK . banfielde

NALES of the Canfield Seamless Dress D Shields for the first four months of 1890, in U. S., Europe, and Colonies, have been larger than ever before during the same period in any year, since we commenced business. It is the only Perfect and Guaranteed Shield made. Have been worn by more than Ten Million Ladies. To be found at all leading Dry Goods Stores in U.S. and Europe.

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* **554.33** were obtained in aid of the Lyceum at the regular sessions held on Sunday, April 13th, at America Hall, Bos-ion, Dr. W. A. Hale, Conductor. The names of the contrib-itors on that occasion, and the amounts given, have already een published.

1.00

Movements of Platform Lecturers.

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

Monday's mait to insure insertion the same week.]
W. J. Colville—so writes a correspondent—" arrived in New York Friday, May 9th, and proceeded directly to Brooklyn, where he lectured to a large and warmiy appreciative audience at s r. M. in Fletcher Hall, 194 Fulton street, before the independent (lub. On the following evening he addressed the regular Saturday Brooklyn Conference, and spoke in Conservatory Hall Sunday, May 1th. He speaks there again Sunday. May 18th. He will pay a flying visit to Boston next week—being here from Tuesday, 20th, to Saturday, 24th, inclusive, and will be glad to lecture publicly or privately on any or all of those days. His address is 492 State street, Brooklyn, N. Y." Managers of camp-meetings are respectfully reminded that Mr. Colville is open to engagements this summer, as owing to a pressing demand from Cassadaça, and elsewhere, his visit to Europe has been postponed till late in August. J. J. Morse is actively engaged in disseminating a knowledge of spiritual truth in England. On the 13th ut, he spoke to interested audiences at Keighley: in the afternoon on "Inspiration"; in the evening on subjects given him by the audience, "upon which," says the Keighley News, "without a moment for prep-aration, he discoursed with great fluency and in sys-tematic method for more than an hour, a command of humme wealth of Wingtation and houre a discoursed.

Lyceum Appeal. WE, THE UNDERSIGNED, believing our duty to the rising generation demands that we should put forth active and earnest endeavors to instruct the children in matters pertaining to reform and progress, and re-alizing the importance of implanting and cultivating in their natures the principles of charity, justice and humanity, hereby agree to pay, as an annual subscrip-tion, the sums set against our respective names, for the purpose of organizing and sustaining a Children's Lyceum, to be called **The Hoston Spiritual Ly-**ceum, connected with and conducted under the au-spices of The Boston Spiritual Temple Society that meets in Berkeley Hall. We earnesly appeal to all who feel interested in the movement to join with us, and render substantial ald in prosecuting the work to a successful issue. Persons feeling thus disposed will please furnish their names and address, together with the announcement of the amount that their liberality prompts them to pledge as their annual subscription, to MIRS, WM, S. BUTLER, 98 Tremont street. Boston, March 31st, 1890. The names of the donors and the amounts received The names of the donors and the amounts received will be published in the BANNER OF LIGHT as follows: ... \$3.00 ... 2.00 ... 1.50 ... 2.00 ... 1.00 2.00 1.00 2.00 1.00 1.00 1.50 1.00

Newbury Streets. - Sunday afternoon, May 11th. Mrs. H. S. Lake, entranced, spoke upon: "Transfig uration" and answered questions upon various sub-jects which had been laid upon the desk. She said,

and the state of the second state of

Credulity has played so large a part in the history of the human race that the age of criticism came as a natural reliction. Transfiguration and materialization represent oppo-site phases of spirit-manifestation; the former being the work of converting the outward body into a spirit-ual likeness, and the latter the building upon the spiritual being the semblance of the outward body. The purpose of these manifestations, as of all others, is to beckon man onward from external unreality to internal truth; to lead him from the slough of mere speculation to the mountain of knowledge; to furnish him with incentives to constant effort to attain the in-terior state; to free him from doubt and fear of death; to transform his thought, and thus himself. The process by which this outward work is per-formed is what ydu call a chemical one. It means the displacement of atoms by will, the reconstruc-tion of form, the revealment of 'internals.' It appears to be, and is, a wonderful operation, but it is not as wonderful to me as the transfiguration of human character by the spiritually vitalizing process of the performance of good deeds. One may be the work of intellectual prowess for motives of aggrandizement of living love in physical ex-pression. Hold in your heart of hearts the desire to rise into

pression. Hold in your heart of hearts the desire to rise into Hold in your heart of hearts the desire to rise into superior realms by reasonable and constant service to your fellows; gaze upon the wonders of pyschic phenomena in a friendly yet analytical spirit; culti-vate your own powers of being in the direction of what you admire and desire, and thus ultimately transfigure your outward personality into a living likeness of Justice, Love and Truth, the Trinity of a truly perfect being." Next Sunday the subject will be: "Some Conditions of Spirits in Certain Strata of Spiritual Life." School for children at 11 A. M. Tuesday evening meeting in the Library Room at 7:30.

Wednesday evening social, to which all are invited. Wednesday evening social, to which all are invited. Lecture by Mrs. Augusta Cooper Bristol, of Vine-land, N. J., on "The Familistore of M. Godin." Friday atternoon lecture to women by Mrs. Lake, followed by psychometry.

First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.-As the meetings draw near the close of the season they become more interesting, and the evening sessions they become well attended. One often hears Lake Pleasant, and Onset Bay, and other camps alluded to in the hour of social converse, which is always a feature of our gath-erings. The exercises of the evening session of May 9th were opened with a duet by Miss Amanda Balley Nocial Meeting-Mr. Wm. T. Conant, husband of

the well-known psychometrist, Jennie K. D. Conant, was surprised on his birthday, May 7th, by the presence of about a hundred friends at his home, among whom was the genial Dr. A. H. Richardson, who, as spokesman for all, greeted him with an address of congratulation, remarking that as it was his birthday his friends had called to cheer him up. After alheding to him as one always ready to respond in acts of charlty to all, he closed by presenting him with a sum of money, an outfit of clothing, and other gifts, all which was a genuine surprise to their recipient. Dr. Rich-ardson was followed by short addresses from Mrs. Conant, Jennie Rhind, Miss Peabody, Mrs. Martin, Miss Grant and Dr. Robinson. Mrs. Conant extends her thanks to the Ladios' Aid Society and Mrs. R. S. Lillie for the interest taken, and also to the meetings of Mr. Eben Cobb, Dr. Hale, and all others for their aid in this matter, which proved a very pleasant occasion to those who were present, as well as to Mr. Conant and herself. 20 *Hennet street*. ence of about a hundred friends at his home, among

WM. BUXTON. 20 Bennet street.

FOR NERVOUS DISEASES use HORSFORD'S ACID PHOSPHATE. DR.F.G. KELLY, Alderton, W. T., says: "I have prescribed it in a large number of cases of restlessness at night, and nervous diseases generally, and also in cases of indigestion caused by a lack of sufficient gastric juice of the stomach, with marked success, and consider it one of the best remedies known to the professional world."

IN MEMORIAM .-- From New York City, on Wednes

IN MEMORIAM.—From New York City, on Wednes-day, May 7th, of pneumonia, Carlos Florentine. Mr. Florentine was a barttone singer of great dis-tinction in England and in this country, and by his beautiful, tender volce won a merited fame. All New York Spiritualists knew and loved Carlos Florentine. In sympathy with the Cause, and a believer in its phi-losophy, he was ever ready to contribute all of the music and melody he possessed to those who gather-ed in its name. The last time he appeared on the platform was at the musical entertainment given by the First Society of Spiritualists on April 25th. Here, prophetically, as it now seems, he sang the beautiful selection: "When the Flowing Tide Comes In." and "The Last Mile-Stone." No one who heard that mar-velous volce: velous voice:

"Good-by, good-by, but not good-night, For we shall meet in the morning light,"

For we shall most in the morning light," will ever forget the pathetic tenderness of the singer and the impression made upon the audience. It was the "Last Mile-Stone" for him. He had a chill that night, a fover next day, and the fatal dis-case followed. He sings with the angels now, "who gather 'round the throne of God," No man ever knew Carlos Florentine but to love him; he was honest as the sun, sweet as the flowers, tender an affectionate as a woman. I send this brief tribute to those who will meet and welcome him in the land beyond the sunrise. GEO. A. SHUFELDT.

A Chance to Make Money.

MR. EDITOR

MR. EDITOR: I bought one of Griffith's machines for plating with gold, silver or nickel, and it works to perfection. No sconer did people hear of it than I had more spoons, knives, forks and jewelry than I could plate in a month. The first week I cleared \$31.30, the first month \$167.85, and I think by July 1st I will have \$1000 cash, and give my farm considerable attention too. My daughter made \$27.40 in four days. Any per-son can get one of these machines by sending \$3 to W. H. Griffith & Co., Zanesville, O., or can obtain circulars by addressing them. You can learn to use the machine in one hour. As this is my first lucky streak, I give my experience, hoping others may be benefited as much as I have been. Yours truly, M. O. MOREHEAD.

aration, ne discoursed with great fluency and in sys-tematic method for more than an hour, a command of language, wealth of illustration, and power of descrip-tion being exhibited, which, under the circumstances, were extraordinary."

Mr. J. Frank Baxter this month is lecturing in northern Ohio. In June his Sundays will be claimed by New Bedford, Mass.; Tyson, Vt.; North Collins, N. Y., and Hanson, Mass.

N. Y., and Hanson, Mass.
G. W. Kates and wife desire to hear from localities west of the Rockles, with reference to appointments for lecture and test meetings during the following winter months, after October. They intend to remain West for a season dependent upon the activity they can give to the Cause. They solicit correspondence for week-nights and Sunday appointments. Address, daring May, at 2919 Olive street, St. Louis, Mo. During June and July at Topeka, Kan.
Dr. Lucy Barnicoat will be in Sutton, N. H., Sundays May 18th and 25th, and the time intermediate-leaving Boston on the 17th inst. Will accept calls for the immediate vicinity, also for the general exercise of her mediumistic gifts.
Next Sunday evening, May 18th, Mrs. H. S. Lake

Next Sunday evening, May 18th, Mrs. H. S. Lake speaks for the Spiritual Society of Brockton, Mass. In the afternoon her lecture at the First Spiritual Temple, Boston, will be upon "Some Conditions of Spirits in Certain Strata of Spiritual Life." Perma-nent address, 8 Worcester Square, Boston, Mass.

Mrs. Ida P. A. Whitlock spoke at Salem, Mass. May 1th, to large audiences. The last Sunday of May she speaks at Fitchburg, Mass.; June 1st, at West-boro', Mass.; June 8th, Greenwich, Mass.; June 22d and 22th, at Portland, Me. She would like to engage for May 18th and June 18th; also the first two Sundays of July for May of July.

A. W. S. Rothermel is now on his way west. He can, however, be reached by directing to his home ad-dress, 388 Clifton Place, Brooklyn, N. Y.

Mrs. A. R. Cunningham will occupy the platform of the Fitchburg, Mass., Spiritual Society May 18th; she would be pleased to make engagements for the month of June. Address her at 469 Tremont street, Boston, Mass.

A Word from W. J. Colville.

To the Editor of the Banner of Light:

Please allow me the use of your hospitable columns to inform my many dear friends in Boston, and throughout the East, that I am with them once more on a very brief visit. My trip from California was delightful, but I have at

had no pleasanter experience in all my years of work and travel than on my arrival in Brooklyn, N. Y., May 9th, after three years' absence from that city and New York.

I am looking forward with much pleasure to re visiting Boston, and will say that for a very few weeks I may be able to respond to calls to speak in Boston and vicinity. Friends desiring my services will kindly let me hear at once. W. J. COLVILLE, 492 State street, Brooklyn, N. Y.

J. Frank Baxter in Cleveland, O.

On Sunday evening, May 4th, Mr. Baxter called out his usual large and appreciative audience in Cleveland. By his many visits he is well known and liked and the mention of his name is all the assurance ne

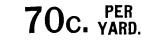
and the mention of his name is all the assurance ne-cessary for good attendance. The evening was a stormy one, but it deterred only a few. Vice-President Elchard Carleton presided. With a few well-chosen words he introduced Mr. Bax-ter, who read a sterling peen and sang a stirring song. In the language of Monday's *Plath Dealer*: "He delivered an elequent lecture on 'The Part Spiritualism Plays in our National Ethics,' and fol-lowed it with an hour's séance, giving names of the departed, mostly recognized by friends in the audi-ence." Not only this paper, but *The Leader, News* and *Herald* gave voluntary and favorable reports. Mr. Baxter will sing lecture, and give spirit deliver

Mr. Baxter will sing, lecture, and give spirit delinentions every Bunday evening of this month in Cleveland. CECIL.

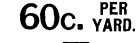
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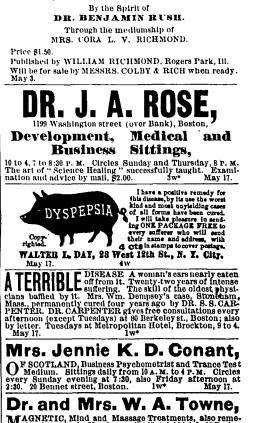
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Mrs. Hattie Young, TRANCE and Business Medium, 150A Tremont street, Room 5. Boston. 4w* May 17.

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A T ONSET BAY, MASS., a good Modern House, with A 7 large rooms, ucarly new, with a well of the best water. Inquire of M. L. TRIBOU, Onset, or GEO. O, WENT. WORTH, Stoughton, Mass. 4w* May 17.

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DUBLE Front Room, suitable for a Clairvoyant, Dress-inaker or any light business. Apply to J. H. CRANE, 172 Hanson street, Boston. 1w* May 17.

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MRS. H. DEAN CHAPMAN, Medium for the sick, 147 Tromont street, Room 9, Boston, Mass. May. 17.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND FRIDAYS, AT \$ O'CLOUK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely. J. A. SHELHAMER, Chairman.

 J. A. BILLIAMER, Chairman.

 MRS. M. T. BILLIAMER-LONGLEY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the other barran, who will present them to the presiding spirit for consideration.

 MRS. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give docarnated individuals an opportunity to send words of love to their earlies which messages are reported at considerable expense and published each week in THE BANNER.

siderable expense and published each week in THE BANNER. T it should be distinctly understood that the Messages published in this Department indicate that spirite carry with them 'o the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ally 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. T it is our carnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. Watural flowers for our table are gratefully apprecia-ted by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their foral otherings.

oderings. The Letters of inquiry in regard to this Department must be addressed to COLHY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Feb. 25th, 1890. Spirit Invocation.

Spirit Invocation. Spirits of light, angels of harmony and peace, evan-gels of love and truth, we invoke your presence, we desire your influence at this time. On! come about us, ye bright ones from worlds above, bearing unto our hearts such ministrations as will uplift and strengthen, such instructions as will stimulate our minds with new thoughts and ideas, and draw out from them such power as may expand as well as refresh. Oh! ye angels, who delight to serve our Father in good works, who are helpful unto humanity, who de-sire to bless the world, we would coöperate with you in your mission of good-will and cheer, we would as-similate with you in your labors of love, and we would come within your atmosphere, to receive that which shall also inspire our own lives to new efforts and new work. May we at this time and in the future become receptive to the truths and benisons that ye have to bring, and may we be so uplifted by your influence as to give forth from our own lives something of helpful-ness and good cheer unto our kind. We are thenkful they the gates of death are onen

to give forth from our own lives something of helpful-ness and good cheer unto our kind. We are thankful that the gates of death are open, and that bright ones may return from beyond to min-ister unto those in need. We are grateful that the sting of the grave has been removed from human lives, that we can see beyond the shadows, and realize that there is love and life and labor, and all things helpful to humanity, beyond the tomb. And now may the blessing of the most high and holy ones be with each one, forever. Amen.

Rebecca Brooks.

The way was long, the way was hard, and sometimes the shadows fell pretty thick around. For a good many long years I strug-gled with them, and I tried to do my duty; but sometimes it seemed severe, and almost more than I could bear. I had faith in the loving care of the good Father; and when I found, as I did at times, that earthly comforts were few and friends not many. I turned with prayerful the with to him to mild and watching and L did thought to him to guide and sustain me. I did not have the blessed light of spiritual commu-nion to brighten my way, and I think if it had been mine I could have borne up better against the trials of life; but, after all, now they have passed they seem only like a dream that is told. The dark days have gone by, and the bright sunshine of spiritual life has come to me. I saw many friends depart from the body, but I could not follow them into the eternal world, for my sight was dim, and only my faith in heavenly love could give me any hope for the future

the Chairman:] I was an old woman, sir and I have been gone many years; but I lived in Boston, and I have a fondness for the old city. I had to work hard here, and I did not find many luxuries along the way; but I was willing to work and to do the best I could. Now I have not many here to care whether I come back or not, or to ask where I have gone. It is pleasant beyond, and I have a home there with my companion, who passed away long be-fore I did, in earlier life, and the dear ones whom we missed are with us, or near by, doing their work and finding plenty to fill up the nding nh

in apiritual growth and unfoldment, so as to become more pure, more loving, more helpful, more useful, is just the same by nature to-mor-row as he was this day, and will be through all the days to come. the days to come. Q.--[From the audience.] We are told of a Spiritual Congress in the higher life? Can you give us the name of its presiding officer? Also, what are the qualifications that fit one for the office, and who places him in power?

A.—There are various states and offices of government and of adjudication in the spirit-ual world; there are congresses and councils, so ind world; there are congresses and councils, so that we cannot claim but one spiritual congress for the entire world of spirits, any more than you can claim one government for all the na-tions of the earth. We presume, however, that your questioner desires to know something of that Spiritual Congress in the other life that is made up of representatives, so to speak, from this portion of the earth, those who are in di-rect sympathy with the governing powers of these United States of America, for there is such a Spiritual Congress in the other life. This Congress, then, of which we speak, is composed of a number of advanced, intellectual and spiritualized intelligences. The presiding officer at the present time, the same who has filled the office for a number of years past, is he who was known to you on earth as Henry Clay. You may ask why this particular intelligence

You may ask why this particular intelligence has been selected to fill this special office. The presiding officer of the Spiritual Congress exer-cises similar powers and functions to those which are exercised by your President of the United States. He has a band of advisers and counsellors, somewhat similar to the cabinet officers of your government, consisting of twelve intelligences, six males and six females. There are also other members of the Spiritual ('on

tintelligences, six males and six females. There are also other members of the Spiritual Con-gress, each of whom has a particular work and duty to perform, and each one exercises his power and performs his work with skill and with fidelity. The President of our Spiritual Congress, Mr. Clay, has been selected for the office because of his peculiar fitness in the first place, and this with us goes very far in the selection of a directing and counselling force. He is a very humane man, highly spiritualized by nature, possessing a personal magnetism which attracts to himself not only those who are intellectual and refined, but those who are humble and weak, and in need of the service of such a friend as he may prove to them. His atmosphere is of so refined a quality that it radiates a bright light in all directions around him, and it will show the character of the man. He is also in-tellectual, with a mind that can grasp the ques-tions of the hour, entertain and ponder them until he finds a satisfactory solution. He is one who can come into contact with high minds in other spheres or in higher worlds of spiritual life and receive from them counsels and inother spheres or in higher worlds of spiritual life, and receive from them counsels and in-structions as well as spiritual love, therefore you will see he is one whom the people can de-pend upon for an honest administration of the duties of the office; and those who are selected to bear him company in this Spiritual Congress are more or less of a like character, each one possessing a personal individuality, however, which enables him or her to form opinions and to express them according to the dictates of personal conscience and judgment. These officers of state and government are selected by the unanimous vote of the people, who are suf-ficiently educated and cultivated to understand Inclently educated and cultivated to understand the power which they possess in thus selecting their officers. These people come together in council, and they discuss the merits, the char-acteristics and the abilities of those who will most likely find public favor, and when one is called to fill any important office it is always an advanced, intellectual, spiritualized intelli-gence who feel it his duty to yield to the voice

an advanced, intellectual, spiritualized intelli-gence, who feels it his duty to yield to the voice of the people, and to give to them the very best of his life that he can possibly put into his work; therefore he throws his whole spiritual nature into the office that he is called upon to till, and we in the spiritual world are certain of gaining a wise and good government from those who are selected for the offices of State. There are spirits of the other life who are highly advanced in intellectual unfoldment and endowment, who are honest in the ex-

and endowment, who are honest in the expression of their opinions, who are eloquent in speech, and who possess a very pronounced, positive will-power, which insures personal success for them in whatever undertaking they success for them in whatever undertaking they may enter upon; but these spirits of whom we speak may not be what we call highly exalted and spiritualized beings, they are not high in that world which attracts to itself the more re-fined and spiritualized denizens of the celes-tial world. They do not possess that personal magnetic power which is drawn from the sphere of humanity—we mean from that sphere of tender love and sympathy which makes a soul essentially humane—and therefore, al-though they have positive will and high intelthough they have positive will and high intel-lect, although they are strongly electrical in their natures, attracting certain elements and forces to themselves, yet they do not attract those who are most in need of ministration, of helpfulness and affection; therefore such, how-ever profound their knowledge, however high their so called wisdom, however strong their intellect, are not selected to fill high offices of State, which have direct dealings with the heart, the life, and the home of the spirits at large.

he has made; therefore we do not object to the exercise of the reproductive power in financial circles, if only it be limited, and if it be exer-cised in a wise and humane direction.

Q.- (By G. J. B., East Walpole, Mass.) My wife and myself have fried for years to obtain light from the spirit world by sitting at the table; but up to this date have fulled even to obtain a

The other and the hard of alled even to obtain a tip. Can you give us the reason why? A.—We should judge that these friends are not mediums, or at least that they are not mediums of proper conditions, but evidently these conditions are not supplied. It might be well and the little children in groups. Ohil love (and the friends to induce a few congenial associates to gather with them, at stated times, and the little children! And as I looked, very soon the could not realize at once that 1 had left the form, it seemed so like mortal life, only every-in the development of mediumship. This will only be an experiment; it may not result in anything satisfactory; but if we were and hads at for a reasonable length of time with here a few friends who are compering in any results, we should adopt this the friends who now receive nothing may gather the friends who now receive nothing may gather e elements of positive or negative power, which ever they at present lack, and which may thus be an edeful for the spirits who convene with them, and that mediumship may thus be are dearnad to in its growth, and if they be needful for the spirits who convene with them, and that mediumship may thus be are dearnad to me that dying must be living; it was only emerging from one life to another. In Salem and Lynn, Mass, they will remember to model and the inter they and the intermation or satisfactory and pleasant is a converting satisfactory and pleasant is and the intermation or the spirits who convene with them and that mediumship may thus be are dearnad the intermation or there are for the spirits who convene with the medial power, for it may be the and the intermation or the spirits who convene with the semends who now receive nothing may thus be andivered to medium wit friends who come will be unfolded in medium-ship, and something satisfactory and pleasant may be given to them from the higher life.

Q.-Mrs. H. A. H., Morrison, Col., writes that she has recently communicated with spirit-friends, one of whom states her home is in the city of "World's Rest," and that she keeps a ho-tel, the same as she did on earth. Also, that she -the spirit-receives substantial compensation from her patrons, as many of those who pass from earth have a bank account over there. An-other spirit tells us of other spirits who had been with us in our séance, but who had left, because they wished to listen to a sermon by John Wes-ley, at a Methodist Mission in Universal Park, and that this park is in the city of Hyperia. and that this park is in the city of Hyperia. Here are two distinct and seemingly voidely dis-tant localities and occupations—preaching and hotel-keeping — mentioned by two returning spirits. Does the Controlling Intelligence know of the localities mentioned, and can he throw any light on the "bank account" spoken of ? and how about the Methodist Mission ? Are we to understand that Mr. Wesley pursues the same methods for exangelization now that he did when in earth-life 7

A.—We have distinctly stated on many occa-sions, from this platform, that the spirit-world is a real world, a tangible world, just as much, to our mind, a planet, even, as is this planet Earth to you. We have stated that spiritual intelligences are men and women, just as pal-pable to themselves and to each other as are you who walk the earth today: that they have you who walk the earth to-day; that they have their employments and studies; they have their surroundings and associations, and being men and women of tastes and demands and habits, life must be externalized into outward conditions, therefore we have localities in the spirit-world, localities that are named by dif-ferent individuals or communities, according

to their own taste or desire. We have no doubt there may be such a local-We have no doubt there may be such a local-ity, somewhere in the spirit-world, as that men-tioned by your correspondent, called "World's Rest." There are many little retreats, in val-leys and country places, that have such fanci-ful names as this, although we are not ac-quainted with this one mentioned. Your correspondent says her spiritual visitor tells her she keens a botal or hostalry, the

tells her she keeps a hotel, or hostelry, the same as she did on earth, and has many patrons who compensate her for her services in their behalf. What is there strange in this? If you think that spirits, outside of this physiand intangible, with no special locality or sur-rounding, you may think it very strange that they should require the services of any one, or of each other; but if you think of them as men of each other; but if you think of them as men and women, full of energy and of originality, full of the spirit of exploration, travel and redemands of their natures, just as much as you have here, that must be supplied, either by themselves or others, who can allord that which they demand, and therefore there is which they demand, and therefore there is nothing strange in the idea that a woman or a man, in the spirit-world, keeps a hostelry, where those who are traveling through the country, exploring its various localities, and desirous of learning something of its nature, tarry for a time. This is very true; there are such places of invitation and resort, and they

many other advanced spirits in the various lo-calities of the spiritual world, where they find an opportunity of making an impression upon those who may be benefited by that which

Edwin, I would ask you to seek for all the

knowledge that it is your privilege to grasp; what your reason approves accept, and pass the rest by. I leave these few words for my loving friends who still remain on earth; the larger number have crossed the portal termed death.

David Rice.

I smiled when I saw that gentleman step-ping up so close. I did n't know but he might think it was a Methodist meeting here. I was educated in the Methodist faith, of the old Wesleyan type-I 'll put that in strong-and I think that my memory serves me right when I say to you the first class-meeting that was held in Springfield was at my house. I do n't thous a you people understand what a classknow as you people understand what a class-meeting is, so I'll explain a little. We met together and related our experiences, whether they were happy or not. That's about the they were happy or not. whole amount of the story.

As I was passing along I came in contact with an old class-leader, and as he spoke to me with an old class-leader, and as he spoke to me I looked at him very closely, to see whether he had changed his views or no. He said to me: "Well, Brother Rice, how do you find it now?" I said: "I have been looking about to see where they are going to hold a class-meet-ing." He left me pretty suddenly: he had n't anything to say. He was as much surprised on entering the spirit-world as I could have been to find that creeds and dogmas and sects have nothing to do with it; also, as hundreds of spirits have told you, and as thousands more will tell you, that it is our lives that build our homes. There was no throne to be found, there was no class-meeting, and no lovefound, there was no class meeting, and no love feast, only in the sense that it is a love feast

when you can meet with your friends and they can realize you are with them. I wish to state right here, for the benefit of a few yet dwelling in Springfield who will re-member David Rice, that I found the spirit-life memoer David Rice, that I found the spirit-life very different from what I expected and had been educated to believe. You may ask me if I really believed there were to be two places. Well, not exactly; I tried to. I find now there are many places, and what we term different heavens; and I find also that in this day of en-lightenment we should think more for our-selves and not put out a so much faith in what Ightenment we should think more for our-selves, and not put quite so much faith in what somebody else may say, that we think has a little better education than ourselves. It is well for them to express their feelings in regard to the matter, but if it does not comport with our reason we should lay it aside. Do n't think I mean to be personal, but I feel that these few words will have weight with some one yet dwelling on earth. dwelling on earth.

Mary A. Morse.

Mary A. Morse. Eighty-four years seems a long time to dwell in the flesh, and I would say to you that for nearly half of that period 1 realized the pres-ence of the good angels. I think it was after I had passed my fiftieth birthday that I learned that the dear loving spirits could come around us, and from that day until the change came I fully communed with the loved ones that had preceded me. How many, many times, after my dear companion had been called to pass to the higher life, did I realize his presence around me.

Anthony Henderson.

Antheny Hendorsen.
Antheny Hendorsen.
Antheny Hendorsen.
I bring a loving word to all friends, but the
dear ones that I concentrate my thoughts upon
those who may be benefited by that which
thoy have to give.
SPIRIT MESSAGES,
THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. B. F. Smith.
Report of Public Séance held Feb. 7th, 1800.
Samuel Hyde.
I is some time since I entered the spiritual
world. How strange it seemed to me at first
when I beheld the poople walking to and fro
the children in groups. OhI I low;
the children i my the seemed so like mortal life, only every
thing was more pure, more beautiful than if
could not realize at once that 1 had left the
form, it seemed so like mortal life, only every
thing was more pure, more beautiful than if
to could not realize at once that 1 had left the
saw hat they term dead? Very soon if
the to understand at first why there should be
guides beside us, but I found out that we
needed assistance. And then I met my dear

Fred Spencer.

Many times have I made myself this one promise: that as soon as the conditions were right—that is, as soon as I could find all things right of the state, so that I might control a me-dium, whether it were here or in Cincinnati-I should do so. Think not I have been idle all the while since they said Fred was dead. I tried hard to

Think not I have been idle all the while since they said Fred was dead. I tried hard to deny that assertion, but having no power to make them hear me I had to let it pass. At one period I felt that an intimate friend of mine did sense my presence beside him in a meeting in a hall, and I have been so satisfied of it that I have taken considerable comfort in feeling that he knew Fred was with him. At another period I was in their meetings, but no one even had a distant idea, so it seemed to me, that I was present. I do wish to convey these ideas to some of the friends that were there, for I have heard so many times such remarks as these: "Well! I wonder why they are not here? Why is n't such and such a spirit pres-ent?" I will answer in these few words: We are there. You may not have the power of knowing it. If you do not realize or sense our presence, you cannot; therefore do n't make the assertion that we are not there, for we love to frequent the halk, and we love to come into this circle-room, where we feel a freedom in ex-pressing our thoughts.

pressing our thoughts. Let me ask this question here: What is thought? You cannot answer it. I cannot see the difference between thought and spirit. While Ler grouping many lead and spirit. see the difference between thought and spirit. While I am speaking many loved ones stand here. Dear old Grandma Spencer is beside me, and says: Freddie, don't forget to tell

I want to thank the dear old red men for giving me strength. Fred Spencer, of Cincinnati.

Mary Ford.

It is very gratifying to us to have an oppor-tunity to express ourselves here. I use the term "us" because so many of the kindred stand beside me. William is here, and sends loving words, not only to the children, but to the dear friends and those that he was con-nected with while in the form. In South Bos-nected with while in the form. In South Boston I am not forgotten; neither is he, by old friends and neighbors.

friends and neighbors. When I look upon the children my heart goes out to them, and I say: God take care of them! May they learn more and more of the spirit-world, and a little less of the mate-rial world. That is my prayer. How many times have I sent forth an earnest petition that they might be guided and guarded by the angels, that they might walk hand in hand with them and draw from their lives, from their influence, something that will spiritual-ize their own existence. I have stood here a silent listener many

times, feeling it was better to listen that of speak; but William said: "Speak, Mary, and you will feel happier for it; you will feel as if perhaps a word you have spoken may reach some lone, sad heart." We feel it is our missom as we return to you, to try to comfort, to try to lighten the heavy burdens that are

to try to lighten the heavy burdens that are thrown upon the shoulders of the dear friends and loved ones. We love to meet in the Lyceums, for we know you cannot be engaged in a grander or more glorious work than teaching the chil-dren of the life to come. It is blessed. Many times we drop a word by the wayside, hardly knowing what may spring from it; but in after-life we may say: "It is well I did speak to that friend; although seemingly it was not taken kindly, it sank deep within the soul and was

whom we insked are with its, or hear by, doing their work and finding plenty to fill up the. Perhaps you will ask: "Well, if you had so much hardship here, and have found so much that is bright over yonder, what calls you back to this place?" and I will tell you, sir, that why I especially come is because I have a grand-daughter in this city whom I love very much, and whom I have tried to watch over through the years that have passed since I went away. She has grown to womanhood, and has entered upon life's experiences. They are not pleas-ant; they are not very easy to her; she has a good deal to contend with, some discordant elements in her home-life, and hard work out-side, in the circles of labor; and take it all to-gether, sir, I feel that she has need of a cheers ing word from the spiritual world. Others gether, sir, I feel that she has need of a cheer-ing word from the spiritual world. Others have tried to come and impress her with a knowledge of their presence. Sometimes she feels this influence, and don't understand it is really that of her friends who have gone be-fore, and I seem to be the only one of the fami-ly who can speak in this way, so I have come back. You will pardon me, sir. I was an old woman here, but I don't feel tired and bent and worn-out when I am away from these parts; I feel strong and active and full of new energy.

energy. I want to send my love to Sarah, and tell her I want to send my love to Sarah, and tell her though the clouds are heavy now they will lift by-and-bye, the shadows will disappear one by one when she has had just the right discipline from them. I do n't want the child to murmur too much at her lot; I want her to feel that if she does the best she can it is all that may be asked of her, and then by-and-bye relief will come.

I have heard tell that a friend of my granddaughter reads your paper every week, and she has told the girl about it two or three times; so I thought maybe I might get it to her that way, and at least send my love, and say I have sym-pathy for her, and that I want to do all I can to brighten her path while she stays on this

side. I also want to tell her that we have a bright little home in the spirit-world, where she will be thade welcome when she comes. I suppose every one tells you the same story, but it is true that I have a pleasant home, and I am satisfied that I have left the old life and the old body as I have. There are a good many people on the spirit-side that have n't got pleasant homes, and have n't got the happiness they want to have, but I reckon that kind don't come back very often to tell their story, so you do n't hear much about them about them.

I thank you, sir. My name is Rebecca Brooks.

Questions and Answers.

CONTROLLING SPIRIT.-Your questions are now in order, Mr. Chairman.

QUES.-By B. A. E., West Fairlee, Vt.] How is the Sabbath Day observed in the spirit-world f

Q.-[By Dr. J. K. D., Jasper, Ala.] Is it right or men to make laws whereby money is given a reproducing power?

A .- Spirits are divided upon this question. We do not have this to encounter in the spirit-ual world, as our system of government, al-though similar to that which the United States maintains, is yet further advanced, and in the enactment of its laws pursues a somewhat different course from what you do at the present time. We are not concerned, either, in the production of a monetary scale, for we do not deal with this current coin as you do on earth. time. It would be impossible for us to give you an outline of our system in this respect, because you have no standard by which to measure it, no comparison by which you may gain a com-prehension of that which belongs to us in the spiritual world per se; therefore we say that spirits are divided upon this question, which belongs essentially to this planet and its inhab-

Is it right to maintain or enact laws that Is it right to maintain or enact laws that give to money a reproducing power? Well, that depends very much upon the nature of the law, aside from its reproductive power, and also very much upon the circum-stances of the nation as a government, and upon the people. We do not personally object to the reproductive power which is applied to money if it be confined to a certain limit. Now we do not essentially object to any man receiving a fair rate of interest for the money which he has placed in certain loans or in a receiving a fair rate of interest for the money which he has placed in certain loans or in a special business line; indeed, we think that he has a right to ask a fair rate of interest for that which he has supplied. This, of course, is a personal opinion. We have many spirits with us on that side of the question, while there are some thinking minds in the higher life who believe that one has no right to exact any rate of interest whatever for that which The laborer demands and must have some

rate of payment for his services. We are sorry to say that very few laborers command that degree of salary which should be theirs by right. We mean those who are conscientious; who put their best work into the employments before them; who are willing to exercise mus cle and brain for the interests of their employ. ers. We do not mean those who shirk at every opportunity, those whose labor is slight and unskilled, those who are not really putting ers.

are maintained by those competent to take care of them, and to afford the services re-quired of them by their patrons and friends. What, then, as to the compensation? As we have said, in reply to our first question, we can not simulate the services of the services of the services of the have said.

not give you an adequate comprehension of the system of exchange in the spiritual world, be-cause it is not anything like the monetary system which maintains in this world to day. Yet we have a system of exchange. Those of whom We have a system of exchange. Those of whom we require services are compensated for that which they give to us, while at the same time those to whom we do a service repay us in that kind of service or in that kind of exchange which just supplies to our lives that which we most essentially need. The spirit visitor has said that many who go over to the other life have a bank account. You have heen told you can lay un transures in

have been told you can lay up treasures in heaven, where neither moth nor rust can corrupt, and which thieves cannot steal from you. This is very true. Let us tell you a little of this bank account which a rich man in the spirit-life finds when he nears there: We see on earth an individual perhaps humble in ex-terior, not occupying high places, nor has he a large amount of this world's goods. He might have had very much more of material wealth had he been prudent and taken care of his money, you may say. He has been easily acted upon; he cannot bear to turn away a poor fel-low who pleads for help from him; he gives to these who are needy something to assist them

low who pleads for help from him; he gives to those who are needy something to assist them over the rough places; he is sympathetic, kind-ly, magnetic by nature, giving out a helpful influence not only in worldly substantial things, but from the spirit; and so he is all the time enlarging his spiritual atmosphere, throwing outfrom his life magnetic emanations and qual-ities that become material in that other world of which we speak. This material is for the enrichment of his soul-life; and when he enters the other world he may find himself possessed of a domain with beautiful surroundings and objects of interest, because they have been objects of interest, because they have been created from the very magnetic but substantial elements of his life, which he has freely given forth, which have returned to him in abundant measure.

Your correspondent goes on to speak of an-other locality called Hyperia City. We know that such a city is in existence, and that many of its inhabitants are highly cultivated and intellectual; they have colleges and schools of

tellectual; they have colleges and schools of academic learning there. The spirit-visitor told your correspondent that Mr. Wesley was to give a lecture in that locality, and she desired to listen to it. What is there strange about this? A lecture or dis-course, however, given by Wesley at this time, either in the spiritual world or through any mediumistic organism which he may have found adapted to his purpose on earth, would not be in strict accordance with the Methodist doctrinal points. formulas and creedal teach-Ques. -By B. A. E., West Fairlee, Vt.] How is the Sabbath Day observed in the epirit-world and unskilled, those who are not really putting into the spirit world. All days are full of the solution and provide to his purpose on earth, wonid the state solution and the highest salary of the advanced spirit, and no one day is bet-ter than another. There are many spirits who observe that day which you are pleased to call the Sabbath by returning into contact with the money which he putsing in to contact with the money which he putsing in to return for the isons are on one day as much as another; its labors are followed, its studies are pursued, its experi-made just as much on one day as pirit, who is aspirational to-day, who desires to rise in thought and knowledge,

me. These words to-day, dear children, Bernar you particularly. Your father, Bernard, stands beside me, and desires me to say to the children Your father, Bernard, stands he is here. I wish them to know we are togeth-er the most of our time, and when the Angel of er the most of our time, and when the Angel of Life came and beckoned me up higher I saw him plainly, and my dear mother, too, whose face had been hidden from my sight so long. She came, beckoning me on, saying: "Mary, come; I have much to show you, much to tell you as you shall enter the higher life." Then I real-ized the presence of friends around me; I be-held beautiful forms and angel faces; I saw old friends and neighbors that I had known so well. Oh! how sweet it was to hear their voices again. It was not a surprise to me, because I had held

It was not a surprise to me, because I had known so weil. Oh! how sweet it was to hear their voices again. It was not a surprise to me, because I had held communion with them so much, and I thought I understood a great deal of the other life. When my dear companion was called to pass on, this knowledge was a support to me. My dear children are not ignorant of these things to-day. They do not mourn me as they would have done had they not known of the bright and beautiful beyond, of which we fre-quently conversed. Dear George, I realized all that was passing; when the services were, I knew everything, and I was satisfied with what was done for mother. Dear boys, I know you miss me, and you see the vacant chair, but you often feel my presence. In a little while others will join us in our bright and beautiful home. How many times have I spoken so loud, seemingly to me, but they did not notice it. I suppose they could not hear the spirit-voice, although at times they have sensed my presence with them. But a little while after that poor old body that was bowed with years was laid away, in an evening, as they were conversing together, one spoke. and sai: "I feel that mother is here." was bowed with years was laid away, in an evening, as they were conversing together, one spoke, and said: "I feel that mother is here." Oh! that was true. I was close beside you in the home. I do not feel that I have left the home. I only go away, as you might say, for a little time, and then return to you. In Belmont, Me., I am not forgotten, neither do they forgat how earnest. I was to search

to they forget how earnest I was to search out more and more of truth, or, as I express it to-day, to gain more light from the higher in-telligences that I felt were around me. I am happy, and I would like them to learn all they can, and seek every avenue possible for coming Father sends greetings, and the two children

that preceded me so long ago, who are with me here to-day. Many loving words do we send to you, and greetings. Blessings I leave for my children. Mary A. Morse, Belmont, Me.

Bertha Hale.

1 wish to speak a few words here to-day, for I find, in conversing with other spirits, that they have felt happier for sending a message to loving ones yet dwelling in the form. Many times the question has been asked, "Why does not Bertha come, and make her presence felt often in the meetings or circles?" I love to go where there is harmony, for there spirits love to linger, and try in every way, as far as the power is given them, to make their presence felt. These flowers are beautiful, and we feel grateful to you, mortals, for your kind remem-brance of us. I have seen many children stand-ing here since these dear spirits have been com-muning, eagerly looking at the flowers. Hun-1 wish to speak a few words here to-day, for

hindly, it sank deep within the soul and was never lost." It is delightful that we are privileged to return and come to you here in this hall, feeling we are one with you. Mary Ford.

Capt. John Smith.

Capt. John Smith. Well, the old ship is anchored at last, and I feel first-rate, tip-top. I want to speak a few words, not wholly for myself, but for a few of the remaining people that I was connected with while dwelling in the old form. Do n't think I am here to make a speech; oh! no, for I was only what they call an old sea-dog. I am glad to be myself, and I know in West Harwich they will understand pretty well who has been talking. I felt, while I dwelt in the form, it was better to do the best you knew how, and I aint changed my mind any yet. I never did think we should be accounta-ble to the great God, or anybody else, for what we do n't know; it is the use we make of what we do know, and I think you'll say I am square on that.

on that

I am very glad to find it is life eternal beyond this-well, I call it a shadowy life, for that is what it seems to be; and how many times, when I come into contact with old sea-captains,

what it seems to be; and how many times, when I come into contact with old sea-captains, one and another, as I grasp their hands so warmly, it seems hardly as if I had left the old ship. You will not find one but what is at-tracted to the old ship; for we love the water. I have often, when I dwelt in the form, thanked the great God that he made the water as well as the land. 'T aint every one that would like to follow the water, nor it is n't every one that is contented on the land. I do n't know as they would be if they were on both. I am pretty well satisfied now with the coun-try I've got into. I was conversing, a little while since, with Capt. Nutter, Capt. Stickney and Capt. Atkinson. We had a real good chat together, speaking of the old log-book, which we understood, each one of us, and referring to the past, of which we do like to turn the leaves over--that is, some of them. I am satisfied now that we can hold an influence over those that are here in the form, even if they are not kin-dred, over some oil friends, and also wherever we find we may benefit any one, for that is our work. I feel it is our mission upon earth to as-sist those who need it, not those that do n't. I have been blessed by listening here, and I think I will be benefited by speaking to-day, whether any one else is or no. Capt. John Smith. Willie Kimball.

Willie Kimball.

I am grateful for the privilege of speaking here, and I will try and send a word of com-fort to some dear friends that mourn me so much. Mother, I do not want you to mourn for me. I know I cannot reach father, neither for me. I know I cannot reach father, neither can you, in regard to spirit-return, but the time will come when he will know more; that is, before he lays off the mortal form. I firmly believe it. I will take that back, and say I know he will realize more in regard to our visits than he does now. He is much wrapped up in the material world, and the thought often comes to him: "Well, if they do come, all right, but I'll let it alone." So he dis-misses the subject. But, father, you would be happier if you could give a little more thought and time to this one matter, and feel that Willie and Georgie are with you a great deal. Often as you go out from the home I accom-

Often as you go out from the home I accom-pany you, but sometimes only for a little while, and then again I remain with you

I am also attracted to the home and to mother. God bless you, mother! Many trials

MAY 17, 1890.

liave been around you that you have been forced to bear, and when Willie passed on the ory went out from your spirit: "Why did they take him?" You have never received an answer. But perhaps I may be of more bene-fit to you and father than I could have been dwelling here in this world. Not a day passes but what I am with you. Sometimes it is only for a moment, then again I stay quite a while. Annie asks me to remember her to you. She is present to day, and would like to send lov-ing words to her home, and if permitted, some

is present to day, and would like to send lov-ing words to her home, and if permitted, some-time will do so. Remember, mother, I said I am not far from you, and when trials overtake you, look a little higher and know that we are with you; for I am sure my mother has reason enough to know it. I do not use the word believe, for you know that we come to you, and it is a source of happiness.

of happiness. Only a little while since, as you were at Mr. Robinson's, we were there; that is, the doc-tor's, you know. A large number of spirits were present. Charlie was there, and said as soon as he had permission he should send a loving message to the doctor, and also to his own dear mother and sister. Once, Mr. Chairman, I would not have thought I could have been induced to speak in a hall publicly; but how little we know what we will do until the change comes. In the west part of Haverhill they will re-member Willie Kimball.

Frank Fuller.

Frank Fullor. I want to tell you how good I feel, and how glad I am to be here. I am speaking for my-self. Did n't always do it when I was in the form; sometimes I had to listen to what others said; so to-day they told me I might speak for myself. Not a great while ago I took a little trip off with some of the guardians of the peace—you know what they are—and one said to me: "Why do n't you go into a hall, where you can free your thoughts? Come along with me." You know I was n't afraid of him, because I had been one of 'em myself. I looked at him pretty sharp to see where he was going to take me. That was a few weeks since. We came into this very hall. He said to me: "Now stand there and listen, and see if you do n't gain some-thing by hearing what some of the people say." there and listen, and see if you don't gain some-thing by hearing what some of the people say." We are people, just as much as you are. Well, I kept the post; I did n't dare to step aside; and it seemed as if I learned more than I would in going to school for a whole quarter. Why? Be-cause they advanced ideas I had never thought of. I am so happy when I see that any spirit in mortal life is benefited by what may be given from what you call your dead people, but what we term live people--your friends, for instance, that have gone on a little before you.

that have gone on a little before you. As I said, I fell in with this policeman-by the name of Quimby—and you cannot under-stand, sir—not one of you in the mortal form can understand—of how much benefit he was

can understand—of how much benefit he was to me in that little time. Eliza is here, and sends greetings to the friends, which I know they will be glad to re-ceive, and also will be glad to hear that Frank has entered this hall and spoken. As your pa-per goes to Oakland they will know I have been attracted here. Frank Fuller, of Oakland, Cal.

Sarah Quimby.

It gives us a great deal of gratification to speak remark as this: I do n't know who that spirit was, or what good he or she is going to do anybody by coming. Dear friends, we all have kindred and friends

somewhere who are waiting for a word beyond the river. We may be strangers to you, and the river. We may be strangers to you, and those we love may be in a distant part of the country; but distance is no hindrance to us; we travel like thought, and we can reach our own friends very easily. Many times we hear these words spoken: "Where are they who promised so faithfully, if it was true that the spirit could return to earth, they would make us know they were near?" We try, but how lit-tle do we know, when we make these promises, when the power will be given us. While dwell-ing in the form we are ignorant of the condi-tions or laws that govern the spirit. Now, dear friends, do not despair; do not be discouraged, for in God's own good time and with the assistance of the angels will your lov-ing friends make themselves known.

with the assistance of the angels will your lov-ing friends make themselves known. I am happy to announce myself here to-day, for I know that loved ones far away are wait-ing for a word from me. Three different times of an evening have I stood close by them in the home, and I have heard these words spoken: "I do not under-stand why our friends do not come as well as so many others." Often, as they read a mes-sage in your good paper, they will say. "Well, nobody we know." That is true; but some-body knows us, somebody is waiting for a kind word from us that holds as strong an affection for us as you do for your loved ones. I know



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word from us that holds as strong an affection for us as you do for your loved ones. I know the disappointments of mortals, and I have realized those that have come to our own many, many times. In Montreal, and also in New York State, I shall be remembered as Sarah Quimby.

Annie Lucas.

Annie Lucas. Oh, the beautiful flowers! [Alluding to a bunch of flowers upon the table.] Aint they nice? I want to ask the angels to bring the pretty flowers to the people that think of us. Did n't they bring 'em to me as well as to all the people? [Yes.] It is so beautiful when we come into the meeting that we can speak and can see the flowers. Are those flowers? [Pointing to some bunches of dried grasses.] Will they bloom sometime? [They have already bloomed.] Johnnie says they 've gone to seed. They aint, either. [Johnnie is right.] Then what do you have 'em here for? [For you to look at.] Grandpa said, when the thistles went to seed, he'd mow 'em down with his mower. [Aside to a spirit.] Oh! now, John-nie, you'll have to wait till some other day. Go up beside the gentleman; don't come up close side of me. Tell him to go, Mister. He wants to talk, and he can't when I am talking. Grandma says to go right along and tell my story and come away. When I went away my throat hurt me, and grandpa said it was scar-latina. That is something like scarlet fever, you know. I was so warm! See, aint I warm now? And then when they had that little body fixed I did u't know 't was me; but grandpa told me it was, the self-same one. They fixed it lovely, with a white dress, and nice trimming all round the neck and sleeves. I saw it myself, and I thought it was another girl till grandpa told me. I asked them how did I see it? was I two girls? He said that was my body when I was what you call a mor-tal, and now I was in the spirit-form. But I did u't know what it meant. Grandpa said it was my body when I was that I till found out. One day I went to Ludlow, Vt. Do you

۰,

was n't necessary yet. Id' have to wait till I found out. One day I went to Ludlow, Vt. Do you know where that is? [I've been there.] You did n't see me there, did you? [No.] 1 must have gone to the Summer-Land before you came. I am most ten years old now. I was n't five when I went away. I've got a nice teacher. I go to school; we sing, and we are taught to read and spell, so we'll speak properly—that's what she says—when we come to speak with the people that are dwelling here in the form, the same as you are.

the people that are dwelling here in the form, the same as you are. Do n't you forget now, when I tell you my name, and think it is Johnnie: 'cause it is n't. Do n't you write it down "Johnnie." Grand-ma said it always took me a whole month to tell what I wanted to. I aint in a hurry. [To Prof. Longley:] I want to thank you, Mister, for the music, the lovely, lovely music. My name is Annie Lucas. [Aside:] You did n't get in, Johnnie. You 'll have to go away, and come again to-morrow. He says "there won't be any people here." Then you can wait till they come.

I want to thank the people for the flowers; the angels will bless you for them. Good-bye.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Feb. 14.—Ada Waters; Solomon Cole; Benjamin Dodd; George Johnson; Paschal Stone; Michell King; Alico Hitchicock; Nancy Olark; William Morrill; Georgio Teal; Joshua Nutter.

As per dates will appear in due course. May 2.-Dr. Williams: Samuel Sampson; Elma Austin; Caroline L. Winn; E. Honry Reed; Dora Patterson; Asa Burbank; Joseph L. Hall; Matilda Burnham; Philander S. Briggs.





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Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, & Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P.M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance. Prof. Henry Kliddle, President, T East 130th street; Mrs. M. E. Wallace, Record-ing Secretary. 219 West 42d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Ave-nue.- The First Society of Spiritualists holds meetings

making preliminary remarks on the subject of chair-voyant-mediumship, discoursed on "The Decline of Orientalism and the Rise of Christianity in the West, and the Relation to Theosophy in the Latter Part of the Present Century." The discourse was logical and eloquent, and listened to with profound attention. Mr. Wright will speak for the Society next Sunday morning, afternoon and evening. On Sunday after-noon, May 25th, at 2:45 o'clock, Miss Maggie Gaul, of Baltimore, will occupy the platform the entire after-noon in giving tests and psychometric readings. S. New York, May 11th, 1880.

Judge Dailey's Bill, and His Defense

of It.

To the Editor of the Banner of Light: There are a few points in Judge Dalley's last letter in defense of his bill which I think need roply, without regard to any personal element involved in it. Out rogard to any personal element involves in it. First, in rospect to the great wrong which he seems to think I have done him in mystatement of the language of the Oill as against "fraid and decelt in alloced spirit manifestation," instead of spirit materialization of the second of spirit materialization of the second of spirit materialization of the second of the own of the wrong." York papers, and therefore the "wrong" could not have been of my perpetration; and yet he complains that I have "expressed no recret for the wrong." And now let me call to his attention a singular fact: I dd, as he suggests, procure an official copy of the bill form one of the Senators, and, lot the title of the bill form one of the Senators, and, lot the title of the bill form one of the Senators, and, lot the title of the bill as printed, and before the Julige have his bill corrected? Or why does he berate me so querulously for using the very same "statement of language" as that employed in the printed copy of the bill? I confess there is as great a mystery here as in any of the "alleged spirit materializations" upon which he utters so mourful a homity. Scond.- It now appears that the Committee of the Senate take the same view of the bill as presented, namely, that it would be a piece of special legislation, the offense being aiready provided for by existing law. I said nothing about "larceny," though "obtaining more under faise pretense, the ave in our reports an adjudication that, to sustain a conviction of faise pretense. The Judge says, "We have in our reports an adjudication that, to sustain a conviction of alse pretense exist and condition of a subscored a method of making diamonds, and obtain morey upon that take pretense, ecould not be punished, because the ediamonds to be made were not in existence when he obtained the money. Then the Judge says, we have in our reports and adjudication that, to sustain a conviction of alse pretenses in alleged selection of a shore develection of the secore the diamonds

so many evidences that our spirt-friends are visibly among us are to be had." (BANNER OF LIGHT, April 1st. 1882). At that time it must be borne in mind the "Brook-lyn woman's" séances had ceased, and 1 never had the pleasure to meet my friend Dalley at any seance afterward. Now, if he had, at the time he made the above-quoted remarks, the evidence of the "fraud and deceit" of which he now says he informed me, 1 respectfully ask why he did not proclaim it on the oc-casion 1 have referred to. Why did he say nothing about it, and thus tacitly join in my defense of that unfortunate, and, 1 have always believed, ill-used medium? I may well apply his exclamation to him-self: "Can it be possible that his memory is so greatly at fault that he has forgotten so important a matter!" And I may add to it another: can it be possible that Judge Dalley publicly defended a medium whom he knew to be false and traudulent! But at that time he felt differently on this subject, in proof of which I quote from another of S. B. Nichol's very able and truthful reports of a slightly earlier date: "As to materialization Judge Dalley advised all to go slow in their condemnation of any medium. He knew that times had demoustrated conclusively that they were genuine mediums; and he argred them to study the laws so that they could understand those relating to this the lightest phase of phenomena. He had seen mediums transfigured or transformed as Jesus was on the Mount of Transfiguration." (See BANNER OF LIGHT, March 4th, 1882). And, further, I may properly remind the Judge of the very emphatic, not to say impassioned, address

Jesus was on the Mount of Transfiguration." (See Jesus was on the Mount of Transfiguration." (See BANNER OF LIGHT, March 4th, 1882). And, further. I may properly remind the Judge of the very emphatic, not to say impassioned, address which he delivered on March 22d, 1882, (three days after the exposure of Mrs. Hull) at Music Hall, in Brook-lyn, when he presided over the meeting called to listen to a discourse by Mrs. Richmond on *Materiali-zation*, previous to the delivery of which Judge Dalley said. in introducing Mrs. R.: "No matter what exposure or what fraud it may be claimed has been made here or elsewhere; it matters not that they claim they have selzed some person who claimed to have or has the power of presenting hefore one, two, or three, four or a dozen persons evi-dences of materialization; it matters not, I say, if raud is discovered in that. It makes no difference if one, two, or a dozen are detected in fraud; it matters not whether or not there is not more or less fraud connected with nearly every vocation of life or trans-action of life. Wherever there is a genuine there is sure to be more or less counterfeit, and you may ex-pect in this subject to find more or less counterfeit, but, I can assure you, you will find more genuine than counterfeit. If every clergyman who presents him-self to a congregation, and is actually a wolf in sheer's clothing, were selzed, you would find that more clergymen would be selzed than medlums," etc. (See verbattm report in *Psychometric Circular*, March, 1882.)

Puritunic Ideas Dissolving. To the Editor of the Banner of Light

The old, straight-Inced Puritanic notions are gradually dissolving as the human mind becomes emancipated from the tyranny of creeds and dogmas. Reason is a wonderful dissolvent. and dogmas. Reason is a wonderful dissolvent. Let a man once begin to think independently, and it will not be long before he will see cause to change his bellefs, and come to move and act on a more liberal plane. Evidence of this is furnished by the recent action of the school committee of the city of Providence, R. I. The by-laws contained the following mandate, among others, prescribing the duties of teach-ers:

"They shall open the morning service of each school with reading from the Bible as a devotional exercise, or with prayer, at the option of the presid-ing teacher."

ers:

This was stricken out—no member of the Committee dissenting. There had been no special agitation touching the subject, and the action seems to have been predicated on that developed public sentiment which desires that our public school system be placed on an abso-lute secular basis. One element entering into the act, doubtless, was to obviate the com-plaints of the Catholics on this point, and take out of their opposition to the public schools its

chief marrow. The trustees of the public library, too, have The trustees of the public ilbrary, too, nave done a most praiseworthy act. They have de-cided to open the library on Sundays! If libra-ries are for the public, surely they should be accessible on that day, when scores of citizens can avail themselves of their use. The churches do not draw; a majority of the peo-ple find no attraction in them, and this pro-vision will supply a need and want of pressing necessity. necessity.

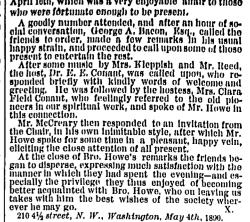
necessity. So, after all, the world does move. The leaven of liberalism is working, and if its act-ivity is less than we desire, let us not become faint or weary, but labor on, and wait pa-tiently for the results. WM. FOSTER, JR. Providence, R. I., 50 Battey street.

[From The Two Worlds of April 25th.] Notice to True and Earnest Spiritualists.

We have prepared, and are about to publish, a VALUABLE MISSIONARY NUMBER of The Two Worlds. In this issue the entire of its columns We have prepared, and are about to publish, a valuable prepared, and are about to publish, a valuable wissionARY Number of *The Two* Worlds. In this issue the entire of its columns will be devoted to such expositions of the facts, philosophy, and other important elements of Spiritualism as are continually questioned of by early investigators; still more so by stran-gers to the true genius of the movement. To anticipate and answer these questions, and fur-nish a useful compendium of what the experi-enced Spiritualist has hitherto gleaned, con-cerning this new, wonderful, and world-wide movement, has been the sole aim of the editors. Alderman Barkas, Miss Marie Gifford, J. Rob-ertson, Esq., the Rev. John Page Hopps, and other writers of mark and literary culture, have generously contributed articles of special import to this great number, in addition to which, quotations will be added from the most eminent authors on occult and spiritual themes. As an answer to all inquirers, whether earnest-ly seeking for truth, or aiming to baffle its ex-pression; as a complete repository of requisite information for those speakers who will be en-gaged this summer in conducting open-air meet-ings, no less than as a work of reference in many directions, this number cannot fail to be of intrinsic worth, and an invaluable aid in the work of spiritual propagandism. As it is pro-posed to publish a large quantity of copies, in addition to the ordinary circulation, our spirit-ualistic friends of all classes, localities and shades of opinion, are earnestly advised to send in their orders for additional copies Art ower, so that previous to going to press the required number may be approximately estimated. As this notice will be continued for the next two or three issues only, early applications are so-licited, addressed to E. W. Wallis, sub-editor, office of *The Two Worlds*, 10 Petworth street, Cheetham, Manchester. Cheetham, Manchester.

New Bedford, Mass.-Last Sunday Mrs. Emma

Jackson, of Acushnet, occupied the platform of the First Spiritual Society, giving two addresses, fol-First Spiritual Society, giving two autresses, the lowed by readings and tests of a high order-every one being promptly and fully recognized. We wish to recommend Mrs. Jackson to all spiritual societies as a good speaker and a worthy medium.—Next Sun-day Mr. F. A. Wiggin, of Salem, will speak here. S. H. E.



ever he may go. 210 4¼ street, N. W., Washington, May 4th, 1890.

Norwich, Conn .- The Norwich Spiritual Union held its eighth annual meeting in Grand Army Hall, Thursday evening, May 8th, for the purpose of electing a board of management for the coming year. Mr. Wm. P. Myers presided, and Mrs. J. A. Chapman

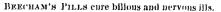
Mr. Will F. Ayers presided, and Mrs. J. A. Chapman was clerk. The report of the secretary and treasurer, showing the receipts for the past year to have been \$1,212.45, and the expenses \$1.208.82, leaving a balance in the treasury of \$3.63, was read and accepted. The follow-ing officers and committees were elected for the ensu-ing var:

ing officers and committees were elected for the ensu-ing year: Secretary, Mrs. J. A. Chapman; Treasurer, Mr. Guilford Parker; Assistant Treasurer, Mrs. J. A. Chapman; Auditors, Wm. P. Myers, Frank W. Tracy; Committee on Speakers, Dr. W. W. Clapp, Mr. R. M. Hubbell, Mr. N. Duchette, Mrs. J. A. Chapman, Mrs. C. B. Nichols; Committee on Music, Mrs. Kate Taber-Messenger, Mrs. J. A. Chapman, Mrs. C. B. Nichols. The subscription list was opened for another year, and \$119 was subscribed.

Saratoga Springs, N. Y .- Lyman C. Howe is here this month for the First Society of Spiritualists, and is delivering some of the grandest lectures ever

and is delivering some of the grandest lectures ever heard in this place. Prof. J. W. Cadwell, the well-known mesmerist, has been giving experimental lectures every night the past week in Putnam Music Hall—closing last night with a lecture on the relation of Mesmerism to Spirit-ualism. It was listened to attentively by a large au-dience, including many of our best citizens. He goes to Hoosac Falls this week, and has been engaged for another week here in the near future. Thus the good work goes on. We are greatly inter-ested in the BANNER OF LIGHT. G. R. BURROWS. May 12th, 1890.

Chelsen, Mass .- The Spiritualists listened May 11th to Frank T. Ripley in lecture, readings and tests. He was very much liked, so much so that he was reengaged for next Sunday, at 3 and 7:30 P. M. All are invited: Pilgrim Hall, Odd Fellows Building. E. S. WELLS, *Chairman*.





EVERY SKIN AND SCALP DISEASE, WHETHER TOR-turing, disfiguring, humiliating, itching, burning, bleed-ing, scaly, crusted, binply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofolous, or hereditary, is speedily, permanently, and economically cured by the CITI-CITA, the REDIES, consisting of CUTICUTA, the great Skin Cure, CUTICUTA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICUTA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incom-parable efficacy.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RE-SOLVENT, \$1. Prepared by Potter Drug and Chemical Cor-poration, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases," Ar Pimples, blackheads, chapped and oily 740

skin prevented by CUTICURA SOAP. Rheumatism, Kidney Pains, and Muscular Weak-

Rheumatism, Kidney Pains, and Star and



Benj F. Morse, Jos. Jefferson, Benj. Franklin, H. M. Stanley, Oliver Perry, coln, ant, Goethe, Schiller, Alex. Hamilton, Farragut, John H. Payne, lackson, Etc, Etc, Etc.

erv Sunday at 11 A.M., 24 and 74 P. M. H. J. Newtor President.

Fresident.
 The People's Spiritual Meeting every Sunday even-ing at 80 'clock at Mrs. Morrell's parlors, 310 West 45th street, just west of 8th Avenue. Mary C. Morrell. Conductor.— Soul Communion Meetings every Friday at 3 'clock at Mrs. Morrell's parlors, 310 West 48th street.
 The Psychical Society meets every Wednesday even-ing, at 80 'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 28 Broadway.
 The Ladles' Bociety of Meercy meets at Columbia

The Ladies' Society of Mercy meets at Columbia Hall, 876 6th Avonne, every Thursday evening. Mrs. Kate A. Tingley, President.

The First Society of Spiritualists .- Mr. J. Clegg Wright discoursed last Sunday morning upon subjects given by the audience. After answering several questions, he took as the subject of his main dis-course the following: "Will George Rushton (the control) tell us whether it is possible for a spirit within an hour to manufacture a human body that,

within an hour to manufacture a human body that, under favorable conditions, can come and shake hands with us?" Calling the subject "Materializa-tion," the speaker said in part: "Words sometimes conceal our meanings, and I do not know that this word Materialization expresses my meaning. It is affirmed that certain phenomena occur in nature, in harmony with its laws and powers, that are manifestations of the spirits of departed men and women. This is due to magnetism. When you sit in a dark circle one sees light and another does not; this is because their magnetic states are different. When the spirit has strong magnetics it can bring itself into vibrations equal with man, and in an instant clothe itself with a material body so that you can recognize it. Magnetism is a force you do not yet understand; it separates the visible from the invisible."

in an initiant clothe itself with a material body so that you can recognize it. Magnetism is a force you do not yet understand; it separates the visible from the invisible." Henry J. Newton opened the afternoon meeting in need of financial assistance. Because of their pecu-lar position, being instruments in the hands of the spirit world for the general spiritual welfare, they are unable to take an ordinary part in the struggle for life which would ensure them a source of maintenance. Our Orthodox friends, the speaker said, show a prac-tical belief in that part of the Scriptures which teaches that "the laborer is worthy of his hire," and it is re-flected in the success and opulence of their spiritual in-structors, the ministers, if was within his knowledge that the previous week a medium had had to subsist on *twenty-five cents*, and then he asked what could those who had listened to this medium's communica-tions from the other world expect? In such a condi-tion of affairs how could she be an effectual instru-ment of the angels if we failed in our duty to support her present existence? To obtain truths from the im-morial life we must sustain in a suitable and generous way the person selected for the transmission of the acts. Trof. Wilson MacDonald spoke of Spiritualism as by fartranscending in every conceivable way the doctrines of man-made creeds, and asked, "Has there been any progress?" Yes, there has been to wen millions of progress?" Yes, there has been to we inhilted hu-man bodies return and communicate with us, and do not associate this fact with God, church, hell, or any sect, but plant it upon the solid rock of truth, it is in-disputable proof of the world's progress. The most despicable form of humanity, he said, is the person who, knowing the truth of spirit-return, has not the possession. Mr. J. Clegg Wright, in the course of his address, said that psychic study engrosses the atten-tion of the physiological students of our time. Psy-chology has not attained the dimensions of a science; mi

At the evening service Mr. J. Clegg Wright, after Report, Aug. 17, 1889.

W. J. Colville.-Friends of this gentleman in New York, who wish to attend his class, are respectfully informed that a class will open at 13 West Forty-Second street, Monday, May 26th. at 3 P. M., continuing dally at 3 P. M. till twelve lessons have been given (Sundays excepted).

Every traveler should have Johnson's Anodyne Liniment in his satchel. Safe and reliable.

Lynn, Mass. - On Sunday, May 25th, morning, afternoon and evening, services will be held by the Spiritualists of Lynn. Joseph D. Stiles will speak and give tests at 10:30, at Cadet Hall, 28 Market street. Music by Miss Amanda Bailey, of Salem. At 12:30 the meeting will adjourn to attend Children's Progress-ive Lyceum services at Exchange Hall. At 2:30 and 7:30 Miss Jennie Leys will be the speaker. Music by Miss Annie L. Orr.

Dr. J. H. Orne of Lynn, Mass., was tendered on the eve of his departure for England a reception in Cadet eve of his departure for England a reception in Cadet and Exchange Halls, as a testimonial of the appre-citation entertained by the Spiritualists of his labors in that eity. The affair was under the charge of Mes-dames Chase, Dowd, Jones and Doten, and Messrs. James, Dowd, Boardman and Adams. Supper was served to about one hundred. Mrs. Sherwood led in an invocation; the Salem Spiritualist Orchestra sang, as also did Chas. W. Sullivan (with personations) and Miss Balloy. Addresses were made by Dr. Orne, Mrs. M. C. Chase, and S. H. Wardwell of Swampscott and Mrs. Dowd of Lynn.

Haverhill and Bradford - Brittan Hall.-Mr. F. A. Wiggin, of Salem, spoke before the Union Spiritualist Fraternity in Brittan Hall last Sunday. In the afternoon the members of Washington Coun-cil No. 20, O. U. A. M., attended in a body, together with a large audience, attracted there by interest in the services. The lecture embraced a representa-tion and defense of the principles of the Order, sug-gesting that they are strongly maintained by the liv-ing forces who are the invisible workers in the spheres above and around the mundane plane of life. Many ing forces who are the invisible workers in the spineres above and around the mundane plane of life. Many spirits purporting to be present were described, most of whom were recognized.— In the evening his theme was: "The Eye the Window of the Soul." The attendance was large.—Next Sunday the speaker and test medium will be Mrs. Kate R. Stiles, of Boston. E. P. H.

Bellamy's "Looking Backward" is as misleading, in title, as the walk of a crab. The business of the book is really looking forward.—N. O. Picayune.



A cream of tartar baking powder. Highest of all in leavening strength.-U. S. Government

Mar. 8.

etc. (See verbatim report in *Psychometric Circular*, March, 1882.) Certainly Judge Dailey did not then talk like a man fresh from the discovery of diggusting fraud in the "Brooklyn Woman's" scances. The Judge, at present, does not seem to be in favor of "going slow" in condemning suspected mediums, but would hale them before a magistrate, however bigoted, ignorant, and prejudiced, and railroad them to a convict's cell for being *transfigured* without due notification. This attempt to obtain legislative interference

This attempt to obtain legislative interference should not have been made—and especially should it not have been made by Judge Dailey. He has too good a record as an intelligent observer of the phenomena, and as an avowed advocate of the true principles to be deduced from them, to commit himself to such a measure. His motives were, undoubtedly, of the purest and best; but, as compared with what he has written and uttered on many occasions, that measure is, as I view it, entirely mistaken and incon-sistent. I agree with him that mediumship wholly or chiefly mercenary is a great evil, incidental, doubtchiefy mercenary is a great evil, incidental, doubt-less, to the present stage of the spiritual movement, but soon to pass, as a dark cloud, from its face, and leave its pure and heavenly radiance to shine forth with all its native brilliancy. HENRY KIDDLE. New York, May 8th, 1890.

Brockton, Mass.-The platform of the First Spiritualist Ladies' Aid Society was occupied on the evening of May 11th by Miss Jennie Leys, who held a large ing of May 11th by Miss Jennie Leys, who held a large audience entranced, as it were, for over an hour-the people scarcely realizing that time was passing. Her subject was "The Necessity of Physical Manifesta-tions." Many were heard to exclaim that they could have "remained for another hour" to listen to her. —The platform will be occupied next Sunday night by Mrs. H. S. Lake. —The lecture season here will close Sunday, May 25th, on which date will be held a Memorial Service in mem-ory of our late brother and co-worker, O. F. Howard. The service will be conducted by Mrs. Sarah A. Byrnes. — BYRON C. RICH.

Haverhill, Mass., Red Men's Hall.-On Sun-day, May 4th, Mrs. Ida P. A. Whitlock, of Boston, lectured and gaye readings before the First Spiritu-allet Society of Haverhill and Bradford, affording good alist Society of Haverhill and Bradford, affording good satisfaction to her auditors.—On May 11th Dr. F. H. Roscoe, of Providence, R. I., gave us a grand lecture upon: "Now concerning spiritual things, bretheren, I would not have you ignorant"; giving some of his own experience as a medium, concluding with a flower scance. His psychometric readings were very fine, and were all acknowledged as correct. Dr. R. is a fa-vorite with Haverhill audiences, as well as elsewhere. —Mrs. Cella M. Nickerson, of New Bedford, speaks for us next Sunday. WIN.

CONSUMPTION SUBELY CURED.

To THE EDITOR:-Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREH to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully. T. A. SLOCUM, M. C., 181 Pearl street, New York.

Senies Fueld, Bon, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday ovening at 7% o'clock. Good speakers and mediums always present. Porter E. Field (39 Fowers street), Secretary.