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A VISIT TO THE CARLISLE INDIAN SCHOOL; THE INDIAN PROBLEM SOLVED.

BY J. M. PEEBLES, M. D.

To the Editor of the Banner of Light:

It is no more true that Wm. Lloyd Garrison was the pioneer in the work that culminated in the proclamation of negro emancipation than that Luther Colby, of the BANNER OF LIGHT, has been a pioneer in the work resulting in the gradual emancipation of the Indians of the great West.

Thoroughly understanding with what vigor, and without any ostentatious fuss or big-Isensationalism you have exposed alike political frauds and defended the red man's rights to liis land when covertly being robbed by wily speculators, railroad corporations and border ruffian land-grabbers; and further, knowing how frequently your pen, afire with that fraternal sympathy that would weld into one brotherhood all tribes and races, has plead for justice, forbearance, and for Indian protection and education. I pray for space to very briefly trace the progress of this Indian question up to the date of my recent visit to the Indian school at Carlisle, Pa.

THE DISCOVERY.

It was ten o'clock, on a clear Thursday evening, 1492, that Columbus pointed out a light and land ahead. The land sighted was called by the Indians Guanahani, and named by Columbus San Salvador. The aborigines peopling this island and the Western world received the white-faced Europeans with confiding hearts and open arms, believing that Manitou, the Good Spirit, had sent them. They called them the "white foam of the ocean," because they came riding upon the white, feathery seawaves in great ships. Poor, untutored Indians! they were soon undeceived. We know the avarice of the old Spaniards. Religiously Rome was their paradise, St. Peter their ideal saint and gold their god. Their treachery, called diplomacy, was notorious. We remember Pizarro and his crimson sword. It is not strange that an eloquent Indian Chief said: "We had rather endure the sufferings of hell, as described in the white man's Book, than to enter the abodes of Heaven, if we must dwell there with Spaniards."

Their treatment by the English, if we except Elliot, Roger Williams, Wm. Penn and a few other Quakers, was not much better. It may all be summed up in the sentence, over-reaching aggression and shrewd selfishness. Chiefs were outwitted. Native villages were bought with beads and knives, and whole tracts of land were purchased for an intoxicating draught. Might, in English estimation, made right. The fittest, they said, must survive, and we are the fittest. And then, to make doubly practical the survival-of-the-fittest theory, these civilizing Englishmen dumped down at the wigwam doors of these red men, gunpowder and brandy, gaming-cards, syphilis and the smallpox. Considered physically, any fisticusting Sullivan could smite to the earth an Emerson, and proudly shout "The fittest must The ancient Spartans murdered their weak and deformed children, that the "fittest might survive." Was it commendable? Would Darwinians consider it practical to-day? Write me down as a disciple of Wallace and Sir George Mivart rather than Darwin.

WHAT BISHOP WHIPPLE SAYS OF THE INDIANS AND THEIR CHARACTERISTICS.

"The unwritten Indian tongues are marvelous for their beauty and power, and are capable of conveying as nice shades of meaning as .classic Greek.''

"An Indian Council has all the dignity of the House of Lords, with this difference-that the House of Lords never listens; the Indians always do." . .

"In my visits to Washington I found President Lincoln a willing listener. I once told him the story of the massacre of 1862 and the specific acts of the white man's dishonesty that caused it. The President said: 'This Indian business needs ten honest men to watch one Indian agent. If I live this accursed system shall be reformed."

"I have never known of an instance where the Indian was the first to violate plighted "He is a true friend.

To Shah-bah-shong and other faithful Indian souls we owe the protection of our northern frontier. Many of them have gone before to the land, as Red Cloud once said, where it is hoped that white men will tell no lies."

The Indian is not in a gross sense an idolater. He recognizes the Great Spirit. He believes in a future life. His universe is peopled with spirits."

"They believe that the departed spirit lingors for a time by the grave, and offerings of bread are often placed beside it."

"I once saw an old Indian sitting on the applause was so loud and long that it seemed as though the very roof would burst from the church." bank of the upper Mississippi. I called to him and said: 'Friend, come and dine with me; and if you will go with me I will feed you." He replied: 'You have a kind heart. I thank you. My old wife is sleeping in a grave yonder. I cannot go away from her, for she would be lonesome.".

Some of the tribes let fly a confined bird just as the last breath is leaving the dying, bearing precious memories of love to their friends who have gone on and up to the brighter sunset lands of immortality. And these birds, they believe, return in the stillness of the forest darkness, bringing responsive messages in dreams and visions of the night.

Thou art come from the spirit's land, thou bird! Thou art come from the spirit's land; Through the dark pine grove let thy voice be heard, And tell of the shadowy band!

We know that the bowers are green and fair In the light of that summer shore, And we know that the friends we have lost are there.

They are there—and they weep no more!" SHALL THE REMAINING THREE HUNDRED THOUSAND BE EDUCATED OR EXTERMINATED?

It matters little to the ethnologist or philanthropist whether the American Indian's ances try is traceable to Norse or Scandinavian, to Scythian, Israelite or Malay, he was upon this continent when discovered, hunting and fishing, cultivating maize and constructing comfortable villages; and, against the pseudocivilizing influences of gunpowder and rumagainst all odds he is with us to-day, sad, cowed and confessedly broken in spirit. And yet, according to Rogers, Catlin, Cooper, Clarkson, Bancroft, in fact all impartial, unprejudiced historians, these native Red Men of the forest were originally gifted with generous and

magnificent traits of character. Though haughty in bearing at first, what sentiments could be more kind, tender and telling than the pitying words of Powhatan, the Virginian Chief, to Capt. Smith after delivering him from captivity through the intercessions of Pocahontas? What speeches were more clear-cut and thrillingly effective than Red Jacket's, the Seneca orator of the Six Nations? What could be more touching than the venerable Shenandoah's words just before his departure: "I am an aged hemlock. The winds of a hundred years have swept over its branches. It is dead at the top. Those who began life with me have run away from me. Why I am suffered thus to remain, only the Great Spirit knows." And what could be more stirring and withering than Logan's speech given in presence of Gen. J. S. Eustace, and the authenticity of which was confirmed by Lord Dunmore:

My cabin, since first I had one of my ow: has ever been open to any white man who wanted shelter. My spoils of hunting, since first I began to range these woods, have I ever freely imparted to appease his hunger, to clothe his nakedness. But what have I seen? What! but nakedness. But what have I seen? What! but that at my return at night, laden with spoil, my family lie bleeding on the ground, by the hands of those who had found my little hut a certain refuge from the inclement storm, who had eaten my food, who had covered themselves with my skins?... What could I resolve upon? My blood boiled. My heart leaped to my mouth. Nevertheless, I bid my tomahawk he only a null eat rest for that was because I be quiet and lie at rest, for that was because thought the great men of your country sent them not to do it. Not long afterward some of your men invited our tribe to cross the river, and bring their venison with them. suspicious of evil design, came as they had been invited. The white men then made them drunk, murdered them, and turned their knives even against the women.

Was not my own sister among them? Was she not scalped by the hands of the very man whom she had helped escape from his enemies. when they were scenting out his track? What could I resolve upon? My blood now boiled thrice hotter than before! I bade no longer my tomahawk be quiet. I no longer thought that the great men of your country sent them not to do it. I sprang from my cabin to avenge their blood, and fully have I done it by shedding yours from coldest to hottest sun. Thus revenged I am now for peace. To peace have I advised most of my countrymen. Nay, what is more, I have offered, I still offer myself as a victim, being ready to die if their good require it. Think not that I fear death! I have no relations left to mourn for me. Logan's blood runs in no veins but these. I would not turn on my heel to escape death. And why should I? for I have neither wife, nor child, nor sister to weep for me when I am gone.

Such was Indian oratory! God made them men, and Congress and the Constitution should long ago have made them citizens of the United States.

Shall the remnant of two or three hundred thousand be educated, or shall they be exterminated, as was the Dodo, the Ichthyosaurus, and the Moa bird of New Zealand? I confess to an innate, inborn love and admiration of the Indian. Are we not brothers all? Have they not heads that think and hearts that feel? Does not the Indian mother love her babe? Do not their dusky children smile the same smiles and weep the same tears as ours? Is not human nature one? Are we not all links in the golden chain of a common brotherhood? And yet, painful as it is to write it, there were inferior army officers in the past, and there are mole-eyed reformers and a few unprincipled vote-hunting politicians at present, who sneeringly say: "All the good Indians are dead Indians." "Let poor Lo go, as have gone the buffalo of the plains." "The Indian is a spent force, the fittest must survive." "Shoot them at sight; we want their lands and their mines." "Exterminate them, old and young; nits make lice." During a public meeting, Mrs. J. Swishelm, in the Rev. Dr. Sunderland's church, at Washington, D. C., said:

"If I were a man I would hunt, and shoot, and trap, and poison, and use every means to kill In-dians that I would to kill wild-cats and wolves." And in her published account of the meeting she says that "when she uttered the above works

Mr. Coulter, of Colorado, introduced into his State not very many years since a bill offering a premium of twenty-five dollars for "the scalps of skunks and Indians." And Gov. Crawford, of Kansas, upon calling for a regiment of cavalry in 1868, in obedience to the Major-General, not only threatened the "extermination" of the troublesome Indians of the plains, but commenced the last paragraph of his proclamation in these words: "Longer to forbear with these bloody flends would be a crime against civilization."

AMONG THE INDIANS AT THE TIME.

Pardon me saying I thoroughly understood these matters of proclamations, Indian agents and agencies, and general frontier hatred of the "red-skins," for at this time I was in the great Northwest, reporting for and participating in the deliberations of the "Congressional Indian Peace Commission," consisting of Gens. Harney, Sherman, Sheridan, Sanborn, Taylor, Col. S. F. Tappan, and Col. Parker. Our mission, both friendly and judicial, was to hear reports, listen to testimonies, adjust differences, suggest treaties, recommend peace, and aid in the general administration of justice. The first meeting with these chiefs, sub-chiefs and warriors around "their common council fire," was held at the confluence of the North and South forks of the lazily-flowing Platte. The most of the Indians present were Sioux, tall, sedate, broad-shouldered men, with Roman noses, and high cheek bones.

Among several cases tried one related to murder. The accused was a white man. The tesimonies conflicting, and the cross-examinations, through the interpreter, critical; an Indian chief's word of honor was at stake. Gen. Sheridan was pressing him sharply, when Gen. Harney, rising to his feet, said, in substance: 'As a government officer I fought Osceola in Florida, and Black Hawk in the North; I have been engaged in Indian wars and councils more or less for forty years, and I never knew an Indian chief the first to break a treaty of peace. They regard their honor and their treaties equally sacred." The effect of the speech was electric.

Rich and profitable were my experiences while accompanying this Commission out to the agencies of different tribes. Seeing is knowing. I went unarmed. A warm hand was my defense; a kind word my protection. Kindness begets kindness in the Indian, as well as the Anglo-Saxon breast. Dating from my experiences with that Commission my interest in the welfare of the Indians became intensified, and it has never for a moment since flagged. But-think of the above uncivil, vindictive and murderous language: 'bloody fiends. "kill them as you would wolves," "exterminate them!" And yet we talk of the solidarity

of humanity, and preach that we are brothers all. Brothers are we? None deny it. But if we are the civilized and more highly educated red men's brothers, should we not mete out to them that forbearance and kindness, that robust manliness and royal-hearted fraternity that becomes a free and enlightened nation? I repeat, God made the Indians men, and the United States government should unlock and give liberally of her treasured millions to educate them.

CAN THE INDIANS BE CIVILIZED? Seemingly none but a semi-idiot in this glad year of progress, 1890, would presume to ask civilized, owning and tilling their farm-lands. and encouraging and patronizing schools. 1 refer more especially to the Cherokees, Creeks, Chickasaws and Choctaws. These not only have their well-built houses, ornamental shrubbery, fruit trees and gardens, but many of them have their sewing-machines, elegantly furnished parlors, libraries, organs and pianos. Casting away their blankets long ago, they wear citizens' dress. Some own and have railway and mining corporations. Evolving upward from hunters to farmers, many of them have become as stingy, grasping and money grabbing as their white neighbors. Query-is such evolution up or down? or how?

The Cherokees have one hundred primary schools, an orphan asylum, and a male and female seminary for their advanced students. The Creeks and Seminoles have thirty-six day schools, several high schools and one academy. The Chickasaws support fifteen common schools and four advanced institutions of learning. The above do not include several missionary and denominational schools that dot the Indian Territory.

Iowa journals informed us awhile since that a full-blooded Digger Indian had officiated the day previous as chaplain in the Legislature. He served as scout in the civil war, attended school afterward, graduated from college, and is now teaching and preaching Sundays. And the Washington Star, referring recently to the introduction of that clear-headed Indian, Bushyhead, to Mr. Van Wyck, at Willard's, reported the following conversation:

"I am happy to know you, Mr. Bushyhead. You will excuse the remark, sir, but you seem to be quite civilized.'

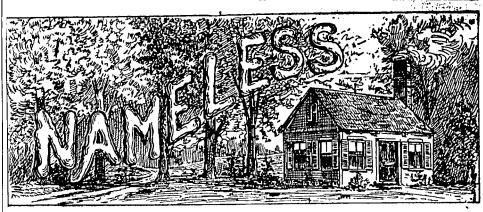
"I trust so,' blandly responded the chief, Ex-Governor of the Indian Territory, and one of the very rich men of that enlightened and prosperous region. "'And are all the Indians in your tribe as civilized as yourself?' inquired Van Wyck.

Oh! yes.

"Do you all live in tents and wigwams?"
"Certainly. Here is a picture of my own wigwam. "And the chief drew from the inside pocket of his coat a photograph of a beautiful Queen Anne cottage, which could not have cost less than \$35,000.

[Continued on third page.]

Literary Aeyartment.



Written Especially for the Banner of Light,

BY MRS. M. T. LONGLEY.

CHAPTER XXIII. "Sister Felice."

They entered a street car "Helper" full of spiritual reliance and strength, her compan-ion trembling and full of fear. They did not speak until they alighted from the conveyance, and began their walk toward Spring-Valley "I live in the very poorest district of the city; you will see rude sights, and hear strange sounds, but no one will molest you, child. Can you bear to be taken to poverty and discomfort, and perhaps to self-denial and pain?

"Oh! yes, I can bear anything if you will take me in. I have no friends but those who laugh at my desire to be good, and who mock if I try to pray. You will not do that. My mamma before she died told me never to for-

get that God is everywhere." "No, dear child, I will never mock you: prayer lifts the soul to heaven, and brings God's angels near. You are one of his little ones, whom he will not see condemned. You cannot have done very wrong if you can still remember to pray to him."

"Oh! yes, I have; I have been-what, I cannot tell you; yet you ought to know that for a home, and because I wanted to be loved. I have sacrificed honor and innocence. Oh! lady, I can't tell it."

"You need not," replied "Helper"; "it lies between yourself and heaven. You have broken away from that life; I will take you to mine, and help you to embark in it. Tell me your name, child, and how it is that you have no one to look after your welfare.'

"I am Florence Mills; I don't know any thing about my father, and my mother died when I was twelve. She used to work so hard, and she was not strong. She loved me, but she had to leave me. Then they put me in the Orphan Asylum for two years, till a lady came and took me to her home to look after her baby. I stayed with her till I was fifteen, when she went away to Europe, and I was left here. I went to an employment office, and Mrs. Percy found me. She engaged me as her maid; but after I had been with her three months she said she could n't keep me unless I did as she wished. I refused, and she threatened to turn me into the street. I had nowhere to go, and no money. I did n't fall in with her plans all at once, but I got so tired, such a question. Why, whole tribes to-day are and felt all alone, and I didn't know what to do, till at last she had her way. Then I had fine things; she dressed me handsomely, and took me round in her carriage, and introduced me as her niece. I do n't know how I ever consented, but I was always so easy to be persuaded; mamma used to say I needed to be more positive. Oh! dear, I don't know what you will think of me; I have no claim on you, and no right to come to you in this way "-and she shrank back as her new friend halted at the door of her lodging-house-"perhaps I had better go."

"No, my child; come right in; I am only too glad that you brought your troubles to me. Walk right up stairs as far as you can go, for we live very high here."

There was a light in the hall, and the stranger found her way by its feeble rays as she had been directed; she was closely followed by her protectress, who unlocked the door of her little room, and in a moment the light of a lamp was illuminating the white and dainty retreat.

"Oh! how pretty," ejaculated Florence Mills as she gazed around her. "Is this your room? It seems like heaven; it is too sweet and pure for me; I must not share it-let me go."

You will share it to-night, my child, and to-morrow we will consider the situation. Remove your wraps, and I will see what refreshment I can offer you. My fare is very simple, but it is wholesome, and you are very welcome to it. I do not require much, and so partake of that which is easily prepared, and that is of a cereal nature. I know that others may require more of a variety in their food, and tomorrow we will see what is best for you; but to-night-

'Oh! I have had my tea, and do not need anything. How little I thought it would be my last meal there. I have no money; I left behind all I had. I could not bear to take anything with me; this plain cloak and dress are all I have, and I would not have worn them if I could have come without. Oh! lady, you will help me to get honest work and earn my living, and you will not despise me quite!"

"No, I will be your friend. You must call me 'Helper,' and I will try to be that to you. To-night you will share my couch, if you will." "It will be a nest of peace to me."

She was a dainty, pretty, clinging little girl; nothing more than a child in years and manner; just the kind of a dove to be easily snared -and at last to be heart-broken and to best its wings against the bars. She was grateful now for the succor she had found. The polluted natures and the evil example around her at Mrs. Percy's gilded prison had not crushed out the prayerful cry of this little one for divine assistance; a prayer that had been answered! God helps those who try to help themselves. Florence had tried to help herself by breaking away from the ties that held her, and the assistance had come. That night she slept like a babe on "Helper's" breast, but before she sank to slumber she whispered as she nestled in loving confidence to her protector: You are so good; mamma used to read, 'I was a stranger, and ye took me in'- and that is what you have done for me."

Our heroine did not sleep; it seemed as if all the tender compassion and magnetic strength of her being were going out from her to this lamb on her bosom, and she knew that the angels rejoiced over what had been done. Once, during the night, the stranger awoke with a little cry; but nestled down again as she felt the arms of a pure and elevating love closing around her. "Oh!" she murmured, ' had such a dream; it seemed as if all was dark and gloomy about me; I felt hands pulling me down into the blackness, and I made a great effort and broke away from them. Then I saw a great light, and in it some beautiful faces, but the best and sweetest of all was mamma's. She was there, and I was afraid to go because their garments were all white, and mine seemed black. I trembled; I wanted to go up to them. but I didn't - I didn't dare. They looked so fair, and mamma best of all; and when I was so afraid and so sad, and thought they would sourn me. I saw a figure more shining than the rest; it stood out a little way before them; its robes were brilliant in their whiteness, its face was tender and loving, and oh! so beautiful, and the sweetest voice of all the world spoke from those lips and said: 'Neither will these condemn thee go and sin no more!' and then I felt the pain go away, and I saw my mother smile. I looked at the one who had spoken, and its face was like yours, Miss Helper, just like nours.'

On the following day "Helper" consulted with Mrs. Blinker in regard to the disposal of her room-mate, and that worthy woman consented to empty her little storeroom-which was next to that of our heroine-of its baggage, and to fit it up for the girl. This was soon accomplished, and that night Florence Mills had the satisfaction of sleeping in her own room, but close to that of her new friend. This was Saturday night, and on Sunday Helper" presented the young stranger to Mrs. Corwin and Madam Hartine, while little Effic soon claimed her share of the pretty stranger's admiring attention.

For a week Florence was obliged to live on the bounty of her benefactress, but after that she was enabled to provide for her own simple wants, having secured, through the offices of her new friends, a situation in an establishment where fine artificial flowers were made, and where her tasteful talent and nimble fingers found the employment for which they were adapted.

Florence remained the tenant of Mrs. Blinker and the firm and devoted worshiper of Miss 'Helper." She soon evinced a new interest in life, and began to take part in those little meetings that her friends had inaugurated for the poor people around. She had a very sweet voice, which accorded exquisitely with Mrs. Corwin's richer tones, and through it Florence added very much to the musical part of the exercises: while by her simple, girlish manner

she soon made friends of those who came. They had not seen or heard of Mrs. Percy since the night of the girl's escape, but on the day following that, "Helper" had asked Madam Rankin if she was aware what kind of a resort her rich patron kept-relating to her

something of the events of the previous night. The modiste was shocked, but could not afford to lose her customer, she said: however. she would take care that no more of her emplovés visited Mrs. Percy's home, and she should not allow that person to enter her work-room again, for she did not wish to subject those she employed to danger or to tempt-

Meanwhile the good work in Spring-Valley went on; the influence, the ministration, the advice, and the real vital helpfulness of its

ation.

good angel were creating a new life in the place. She was so pure and gentle and loving! She did not set herself above them, but with her own hands showed the women and girls how to cut and make a needed garment, or how to prepare a more inviting meal; by her helpful touch she aided the halt and the blind and the aged to get over the road; she repeated the lessons of spelling or reading-book to man and boy who wanted to study-pointing out the most easy way to those who stumbled; so that she could not but win the esteem and homage of these humble folks, for she drew out from even callous breasts love and devotion by the love and fidelity which she displayed. She had but little money to givefor her wage was small-but they loved her none the less for that; indeed, it seemed as if they realized that it was her very life that she gave, which was so much more than earthly gifts: besides, they had even more respect for her that she was poor and lived among them, and did not come with fine array, loaded with gifts for them. Yet "Helper" managed to save enough from her means to buy a bunch of flowers for some weak boy or poor old grandmother, whose eyes were never gladdened now by sight of field or wood; to purchase a pot of jelly or other dainty for some suffering invalid; to procure some needful article for one who was pinched with poverty. There was a little lame boy across the way who could not get out of doors till the lady brought him a nice crutch; there was an old man a little further down the street, bent and cramped with rheumatism, who owed the warm red flannels on his back to the same blessed friend; and there was a consumptive mother, a door or two below, whose hacking cough found some relief because of the chest-protector and the woolen jacket "Helper" had furnished her. And so, although she had not abundant wealth yet from that which she had she gave freelywhich became all the sweeter in the giving because she had toiled laboriously for its price.

As the season advanced, and the hot, moist days appeared, a dire calamity fell upon the "It is the plague," people said in frightened tones; and the physicians shook their heads solemnly, and knew not what name to give the direful disease. Strange as it may seem, it did not attack that quarter where one would most expect to see its ravages-for undoubtedly Spring-Valley held more of squalor and poverty and uncleanliness than the locality where the malignant sickness appeared, and yet Spring-Valley was comparatively free from disease this year. Some of those who dwelt in the neighborhood said: "It is because we are assisted so much by Miss Felice Helper that we escape," and the old French laundress stoutly asserted that it was because "Ma'mselle Felice is one saint. She comes to bless her poor, and we not get sick or die while she be here.

The malady increased, until it seemed as if a panic was in store for the people. Physicians, nurses, watchers, found themselves taxed to the utmost of their knowledge, skill and strength, and yet more help was needed. A benevolent sisterhood-of no creed or sect, but calling itself by the simple name of Humanitarian-sent every one of its members out to the work. This was an eleemosynary institution, full of good deeds, its members unselfishly devoting their lives to the sick and afflicted. It had no rich endowment, no influential supporters, and yet, such was the faith and zeal of its managers, that it never had lacked pecuniary means to perform its ministering work. The sisters of this Humanitarian school, recognizing that beautiful tie of fraternal love that makes all hearts as one, had renounced all other names, and adopted some simple appellation, prefixed by the word sister, that seemed most suitable for each one. The robes of this order were of soft, gray woolen; and its simple badge was a tiny anchor of shining gold.

When she heard of the terrible affliction that had closed schools and churches, and had even shut up many of the stores and business houses, and learned of the great need there was of nurses and watchers, "Helper" said: "I will go; there is my place. I can do a work there such as is needed at this time."

Her friends tried to dissuade her, but she was firm: "It is right for me to go; do not fear for me; I think I shall not be stricken down.' Madame Hartine, the French woman, resolved to go also: "Where Felice go there go I," she said stoutly: "I had no one to care for; I not be missed; I go to take care the sick; I go to watch over Ma'mselle, too."

Florence Mills, the little flower-maker, wished to go, but "Helper" said: "No, my child, you must not. You must stay here and help Mrs. Corwin with the work. Who would entertain our poor people? We must remember them. Keep the meetings open, and do your best to fill my place. I will leave some good books, and you can interest the comers by reading to them and by your songs. Besides, I feel that if the meetings are kept open and the work goes on, it will help to keep this vicinity free from the pestilence. We don't know what a power comes to us from above in that way. I will not return here till all danger of bringing infection is passed; but I will contrive to let you hear from me, and at each hour of your meeting I will project my influence to you, that it may be felt, and that you may be assisted to keep the interest and attendance as we desire them to be."

Soon she was gone, out among the suffering and sorrowing, closely followed by the old French woman. Their services were gladly accepted, and places were assigned to them without delay. Many thought that the pale, quiet woman, in her dove-gray garments, was a member of the sisterhood, though she wore no badge; and soon she came to be called "Sister Felice"-principally because of the title given to her by Madam Hartine.

With unfailing zeal and tenderness and skill "Helper" performed her tasks. With no thought of personal fatigue or pause for rest. on, on she went, doing her duty here and there and everywhere. It seemed as if she had a thousand helpers by her side, so calmly, carefully and unerringly did she do that which was before her. The doctors said: "She is invaluable, but she will kill herself." But she paid no heed, only continuing to do her work as she felt the impelling force. There was much of poverty and want among some of the stricken homes, and in these our friend was always found, and to her gentle presence and cool. magnetic touch, many patients owed the recovery to health which they found. As in the days of her early life at Bridgton, when the fever had fallen upon the people, "Helper" had the best of success in her ministrations and attendance upon the sick, and not one patient over whom she watched but was restored

to health and strength. But the poverty and the lack of means to supply the comforts and even luxuries that the tion.

sick and the debilitated should have! True, there were charities that sent in certain relief, but this was, while useful, not that daintier kind that is so grateful and strengtliening to the invalid; and as "Helper" saw her patients struggling back to health, and knew that a few little cordials and comforts would help them along so much, she longed for an unlimited purse from which to supply these things. One night, when she had fallen into a doze, there came before her a vision of that white satin, flower-embroidered pillow of hers, that bore upon its face that word which meant: "I shall rise again." It had been an exhausting day, and she had but just yielded her place to Madam Hartine, and been persuaded to lie down and seek repose. She had done this with a mind intent upon the needs of those around her when the vision of her pillow presented itself. Instantly she understood, and with a sigh of satisfaction she sank into a calm and tranquil sleep.

In the morning, through the kind offices of physician, "Helper" dispatched a note to Mrs. Corwin by a messenger from an uninfected part of the city. This note requested the lady to enter the writer's room and secure the pillow, which lay at the bottom of a white-draped cushioned box, and send it at once to the owner, stating where the keys of room and box could be found.

The cushion was brought, and with eager hands our friend proceeded to rip its seams apart and to expose its filling, when, as she expected, she found notes and bills to the amount of five thousand dollars imbedded between its folds. "Where my guides made me place this while I was entranced," she thought. "They always said it would come to light again. 'Resurrexi'—yes, that is true of the money as it was true of me.'

Now she had means at her command, and she employed them without stint for the comfort of her poor. And so until the disease died out and the suffering grew well and strong, she lingered with them and did her blessed work. She did not take the disease, but when she

returned to her friends at Spring-Valley she seemed her usual self. It was coming to autumn now, and the days were more cool and refresh ing than they had been. Madam Hartine, too. had returned, a little worn, but none the worse for her noble work among the sick; and the whole neighborhood was glad to welcome them back.

But something had gone out from the life of our friend; some of the elasticity which had never failed before-some of the magnetic pow er that kept her above the conditions of materiality. She resumed her old place in the meetings below stairs, but did not immediately return to Madam Rankin's, though that lady would have been glad to have had the benefit of her skillful needle-work.

"Something is the matter with me," she said one day to Mrs. Corwin: "if I were a watch, you might say the main-spring is broken. I am ired, I think."

"Yes, that is it; you are run down; you must let your friends take care of you now.'

In a month she lay upon her white couch list less and debilitated; not sick nor in pain, but just unable to rise. They said she needed rest, and she smiled, and one day sent for a physician she had known when among the stricken sufferers, and for one of the Humanitarian sisters to whom she had been attracted. They stayed an hour, and when they had gone she smiled again and said: "It is nearly done; the end is

not far away. It is almost day. [To be continued.]

Written for the Banner of Light.

OUR SLAIN. Dedicated to his Comrades of the G. A. R., on Memorial Day, May 30th, 1890.

BY JOHN W. DAY. "Were these lives wasted that might have been useful? Men who have died for men in all ages, forgive the thought!"

O'er all our land, from East to Western sea-In vale, on hill-a thousand sentries rise: A nation's debt they type for years to be, And lift mute witness to th' approving skies. They tell in bronze, carved stone, or marble guise, Their fate who fell in Freedom's sacred name When helm'd Columbia called to high emprise, And War's red lava wreathed the land in flame And, by the Southland roused, our Great Awak'ning

came!

They were our dauntless brothers true and tried! They flung the crowding hopes of youth away, They marched, they toiled: with manly front they died On many a stricken field in darksome day! Till came at last the glint of Vict'ry's ray, And all our saven land gave thanks to God

Who bade the Dayspring through the thun'drous gray Illume the path by patriot martyrs trod, And cheered with noon-tide Peace her gloom o'erbrooded sod.

Here lift we yearning thought to friends on high! The simple grandeur of the great ones gone Is their's who dared in Freedom's cause to die, And scaled the heights of everlasting morn! No word of ours their virtues may adorn— We that remember, and grow old in tears, Begirt by ills, with failing powers forlorn:

This hour our youth tide's faded form uprears; We clasp their warrior hands across the vanished vears.

IV.

No wrinkled brow with less'ning silver crown'd, No painful, halting footstep worn and slow, No heart grown cold, where care and grief abound Claims briefest kinship with the boys we know: They early cross'd life's feverish river's flow To rest from ill 'neath Paradisean trees: We yet shall meet when earthly lights are low Those fallen comrades where th' uplifting breeze

٧. While man remembers him who dies for man; While steadfast valor fronts a tyrant's frown; While tongue shall plead and mind for freedom plan, Shall spread the circle of their fair renown. Not lost these lives! though time wrecked suns

Blows from Eternal Hills o'er Alden's golden least

And nature's vestments droop in pale decay: For firm-poised Truth is deathless Being's crown; All Good survives dull Matter's disarray, And God himself, for aye leads on the broad'ning

VI.

day!

We wake no slogan this memorial hour; We bid no wrathful beacons round us shine! Lo! North and South have merged their martial power And Union smiles in Freedom's fane divine. Oh! may free hearts distill true manhood's wine O'er all our spreading land through centuries vast. And waking nations past the seething brine, Fix copying eyes where on the Western blast

Her morn-crown'd flag of stars streams from Columbia's mast! "Let us cross over the river, and rest in the shade of the trees." Reputed last words of the Confederate General "Stonewall" Jackson.

Quicker than anything else on earth, Johnson's Anodyne Liniment will reduce inflamma-

Hunner Correspondence.

California.

NAPA .- Capt. A. Y. Easterby writes: "In your issue of Jan. 25th, 1890, I read with some interest your illustration, 'The Protection of Spirits,' quoted from 'Rare Bits,' and published Spirits,' quoted from 'Rare Bits,' and published in Emma Hardinge Britten's 'Two Worlds,' relating a sea experience in 1853, which amusingly illustrates the successive changes of translation: for instance, 'I found the head sailor on the lookout,' read in the original, 'I found the chief officer on the poop-deck.

My letter was originally published in the BANNER OF LIGHT many years ago, was copied into French and German spiritual publications, and now comes back re-translated in its present form. I thought on reading it that I would give you, as near as possible, the original, and now do so.

inal, and now do so.

In 1852 I became acquainted with the rapping and table-tipping phenomena in San Francisco, through the mediumship of Mr. Bonell; and held several circles on board my

ship, Edwin.

In 1853 I went East across the Isthmus on mule-back. In July of that year I returned to California with my wife. My New York friends advised me not to try the Isthmus route with a lady in delicate health, and recommended a passage around the Horn in the newly built clim-

lady in delicate health, and recommended a passage around the Horn in the newly-built clipper ship, the Queen of Clippers, Capt. Lerega, to whom I paid for passage one thousand dollars. After several weeks out I recognized my old friendly raps on the stateroom bulkhead (landsmen say partition). I explained to my young wife what they meant. She at once adopted the alphabet. Her mother's name was spelt first, 'Lydia.' This gave her confidence, and the raps became an amusement to while

adopted the alphabet. Her mother's name was spelt first, 'Lydia.' This gave her confidence, and the raps became an amusement to while away the wakeful hours of many stormy nights. She regarded them as signals of protection. Her prayer, you will not leave us to night, would elicit a shower of raps.

One night in August, off the Horn, under close reefed topsails, she awoke me. She had been amusing herself as usual. I was asleep. 'They have just spelled out, there is danger near, and no head on deck.' The 'head' referred to was the captain, but on jumping on deck I found the chief officer Geer, every inch a sailor, on the poop-deck. To him I did not, of course, refer to the rapping warning, but as we were very intimate, I related to him my experience of a collision on my own ship 'Levantine,' some years before, told him I was anxious on dark nights, and requested him to see if the lookout watch were awake.

Of course he found them all asleep, and roused them out. I remained on deck with him until nearly daylight and finally tired and cold re-

if the lookout watch were awake.

Of course he found them all asleep, and roused them out. I remained on deck with him until nearly daylight, and finally, tired and cold, returned to my cabin. 'Well,' said I, 'there is nothing in sight; what can be the matter?' While we were talking the rap-signal came for the alphabet; then was spelled out: 'The ship Sabine is near you.' This, evidently, in answer to my remark. In the article reprinted from 'The Two Worlds' it is said: 'I jumped on deck just in time to avoid a collision,' which is absurd, even for a translation, as all seamen know that no passenger can interfere on board ship; but what did occur was this: While still talking, the chief mate, Mr. Geer, came to my cabin and said: 'Jump up, if you would like to see us speak a ship.' In a minute I was on deck, and saw the Sabine pass us on the opposite tack, about fifty yards to windward. 'The day was fast breaking, and a man at either end of the flag displayed to us their Burgee—as the name flag is called — with the ship's name, 'Sabine' upon it. This was noted in the logbook of our ship, Queen of Clippers, and the Sabine reported off the Horn on our arrival in San Francisco.

We were both beating to windward, in doing

San Francisco.

We were both beating to windward, in doing which ships frequently cross each other several times on opposite tacks. When I was first called the Sabine had probably crossed us on the standard was a single called the Sabine had probably crossed us on

called the Sabine had probably crossed us on the starboard tack.

In discussing the matter next day, I incidentally observed that we might be run down some night pending the lengthy operation of spelling out a warning. Presently a shower of raps came for the alphabet; when in reply to my remark they spelled out, 'In future we will give you fire loud raps in the direction of danger.' I said, 'Give us a specimen,' when immediately came five raps mon the cabin danger. I said, 'Give us a specimen, when immediately came five raps upon the cabin bulkhead, as loud as though made with a ham-mer. We fortunately never had occasion for the warning, and arrived safely in San Fran-cisco October, 1853."

Oregon.

CLACKAMAS.-Wm. Phillips writes: "The phenomena called spiritual to-day have been known from antiquity; yet perhaps in no former age of the world has due weight been given them, or their true worth been half so well understood.

well understood.

When I was a small boy aged people would talk about such things for hours at a time: such an one's father had appeared to him on a certain occasion, or his mother, his daughter or his sister; yet no attempt seems to have been made to take advantage of the opportunity to learn wisdom from such visits. In his time John Wesley seems to have been convinced by such phenomena of the fact of the communion of spirits with mortals, and gave such convictions to the world in printed form. But the world was not ready to step upon Wesley's plane of thought in regard to these things; or, it may be, many were ready for such ador, it may be, many were ready for such advance, and could they have known the law gov erning in such matters would have availed themselves of the opportunity to profit there by. At least, such was my condition from boyhood to manhood's stage, a period in which many such phenomena appeared to me. But I knew not fully the force of their import or truly from whence they came. An incident in this connection I will here relate:

It was in the early days of the settlement of Oregon. I had moved on to a new place the first week of October, with no feed for my cattle during the coming winter. Yet the wild range was good, and my cattle lived comfortably through. But when spring came, and my crops were to be planted, it was necessary I have some feed for my work oxen (no horses were in use in this country at that time), and the only place then to be found in this section where such could be had was the Oregon City flouring mills, six miles distant. I went there on Friday morning to see if I could get a half ton of feed. No feed was to be had, and the mill was shut down for repairs, to be running again on Monday. The miller told me, as others had spoken in advance of me for feed, he could not supply me before Wednesday. As there was no help for it I returned home, intending to wait as patiently as I could until the appointed day.

But on Monday morning, as I arose from my

the appointed day.

But on Monday morning, as I arose from my bed, a voice—I knew not from whence it came—said to me: 'Do up your chores quickly and haste to Oregon City; you will get feed.' At haste to Oregon City; you will get feed.' At the same time a feeling came over me of hurry and rush that filled my whole being, which I could not throw off. I reasoned against the admonition, but without avail; go I must. I hurried through my chores, sat down to take my meal, but was compelled to leave the table ere I had half finished, compelled to run to where my oxen were grazing, hastily to attach them to the wagon, and drive as fast as oxen could travel, going in a trot on every smooth part of the road. Arriving at the mill, and being the first to call that morning, my sacks were filled and returned to the wagon just as the first promised drove up with his team.

the first promised drove up with his team.

I felt very thankful for this curious form of luck, as I was then pleased to call it, yet there was an intelligence about it I could not account for. Could I have known then the law governing in such matters I should have given credit to whom credit was due; could have cultivated my powers, perhaps, so as to have been of some benefit to others as well as to myself."

New York.

BROOKLYN.-C. A. Pulsifer writes, May 12th: "The Banner comes to us as a welcome visitor from week to week. I note with pleasure the progress of our grand Cause here in Brooklyn, as recorded in its columns, and I want to tell the people a little of what we are doing in Williamsburg (Brooklyn, E. D.): Sunday, May 11th, we had the pleasure of listening

to the grand inspirations of Oscar A, Edgerly; subject, 'The Living Thought of the Nineteenth Century.' It was handled in an able and praccical manner, and could but be conducive to the furtherance of our philosophy. The lecture was followed by a satisfactory test scance. We shall hope to have Mr. E. with us again at no distant date."

BUFFALO .- J. W. Dennis writes: "As an old worker in the Cause, I wish to say that the longer I read THE BANNER, the better I am pleased with it, and the better I like it. One of the reasons is that its columns are not open to virulent gossip concerning our workers and mediums. Denunciation of every Spiritualist of note, or of a medium, or a speaker, is by some assumed to be 'a grand and noble work!' But I am thankful that I can take up THE BANNER and find it free from the fault of proclaiming to the world that some poor brother or sister has fallen from grace.

The worst that can befall those who have diverged from the path of rectitude is to be let alone by the community. This THE BANNER does most effectually. Frauds and 'fakirs' are not Spiritualists, and we have nothing in common with them. Let them alone.

Let THE BANNER's pages continue to glitter with truths, beauties and wisdom rays from the higher side of life; let it be the banner paper of our Cause, one that we can point to with pride, and say it does not condemn without reason, nor disseminate scandal in any form."

NEW YORK CITY.—Maj. Kirkright writes longer I read THE BANNER, the better I am

NEW YORK CITY.-Maj. Kirkright writes that having been afflicted for about two months, and suffered greatly without obtaining any reand suffered greatly without obtaining any relief from the employment of eminent physicians, he did so at last from three treatments by a healer—a medium for the past twenty-five years—Mrs. H. D. T. Wilson, M. D., of 997 6th Avenue, New York, who was first a physical prediction and contrary medium, and is now a magnetic and clairvoyant healer. The lady referred to, he says, has been an earnest worker, and—though she is also "a graduated physician"—trustfully depends on the invisible powers for her remarkable success.

Massachusetts.

BOSTON .- Dr. F. L. H. Willis writes: "I have looked in vain to see some notice of the Anniversary exercises in Bridgeport, Conn. I was filling a lecture engagement there at the time, and although no special display was made of decorations, either floral or otherwise, the interesting occasion was not passed by unnoticed. On Sunday, the 30th of March, I made both my services commemorative. In the afternoon I took for my theme, 'The Central Principle of Spiritualism,' affirming it to be Love; hence spiritualism, amrming it to be Love; hence that Spiritualism is preëminently an evangel of glad tidings of great joy to all mankind—inasmuch as Love is the redemptive power of earth, the divine element from which radiate all the virtues.

all the virtues.

In the evening I chose for my subject: 'Modern Spiritualism the Corrective of the Evils of Ecclesiasticism and Materialism.'

I had remarkably responsive audiences. There are elements in Bridgeport for a fine society if they could only be brought together under the right sort of management.

Since I left there I have learned to my great regret that it is very doubtful if they sustain meetings another season. I impute this wholly to what seems to me the very mistaken policy of employing a different speaker every Sunday or every two Sundays, and selecting for the most part those who draw the greatest crowd of curiosity seekers, rather than those who can attract osity-seekers, rather than those who can attract and hold thinking minds. I believe permanent growth to be absolutely impossible under such conditions.

Now as I do not consider myself in the lec-

ture field, as I accept but very few engagements, and those only at urgent solicitation as the many societies I am constantly refusing

as the many societies I am constantly refusing can bear me witness—I feel that I can speak freely upon this matter without incurring the charge of interested motives.

I have one earnest, almost overwhelming desire, with regard to our movement, and that is to see a worthy public presentation of its highest truths and principles in the many communities where it has a wakened interest, such as

est truths and principles in the many communities where it has awakened interest; such an expression as cannot fail to attract thinkers. It is an undeniable fact in every community that hundreds of Spiritualists do not go near the halls where our Sunday meetings are held. We find them on Sundays in Unitarian, Universalist, and the more liberal of the so called Evangelical churches, or in the quietude of their own homes.

their own homes.
Why is this? Need we seek far for the causes? Does not the most potent one lie in the methods of our public efforts? Will not earnest men and women, seeking the highest development of the spiritual nature, or even of the intellectual nature, go where, on the whole, the de-

mands of those natures are best ministered unto, most fully supplied?

We profess to believe in psychic laws, all of which are as immutable and positive in their operations as are the laws of physics. We believe in Psychometry, in Magnetism, in the absolute necessity of conditions for the highest manifestations of the spirit, and violate them all in every Sunday meeting that we hold in all in every Sunday meeting that we hold in rooms that are used all the remainder of the

I may be called an 'old fogy'; I confess I am just 'old fogy' enough to believe in that law which through all the ages has compelled men to consecrate certain places to certain purposes, and that it is impossible to ignore that law and expect the highest results.

This has never been brought home to me so

law and expect the hignest results.

This has never been brought home to me so forcibly as during my engagements at the Spiritual Temple in Boston. It is a delight to me to speak in the sweet, pure, magnetic atmosphere of that beautiful audience-room, kept sacred to the one purpose. I cannot tell you sphere of that beautiful audience-room, kept sacred to the one purpose. I cannot tell you what a satisfaction it is to feel that my best thoughts, my highest inspirations can drop thoughts, my nignest inspirations can drop into the minds of my hearers without passing through an atmosphere dense with all sorts of magnetic influences that have accumulated in it during the week. Even persons not psychics, not very sensitive, feel this clearness of spiritual at mosphere, and speak of its peacefulness and restfulness."

NORTHAMPTON.—A correspondent writes 'Dr. Edward E. Denniston, long a resident of Northampton, passed to spirit-life May 10th, aged eighty-seven years. He was born in Ireland, and his father, who was an extensive land-owner, was a brother in-law of Oliver Goldsmith. Dr. Denniston was for a time a surgeon of the Royal College, Edinburgh, and

surgeon of the Royal College, Edinburgh, and after coming to this country opened the famous water cure sanitarium on Round Hill.

Dr. Denniston wrote to a magnetic physician in Boston, April 16th, 1890, as follows: 'I have for several years past, from personal, practical knowledge, become satisfied of the truth of what is called Spiritualism, and of the intimate intercommunication and influences exerted by the spirit-world on the earth-life.' May 2d he again wrote: 'I am anxious to obtain a clair-voyant diagnosis from a reliable source.'

voyant diagnosis from a reliable source. These letters show that he was a progressive doctor, and willing to consult a clairroyant in complicated cases; also that he held to the truths of Spiritualism in regard to a future

Illinois.

HAMILTON .- J. W. Lane writes that upon the entrance of each individual into the world of spirits, and learning that all who have ever existed upon earth still live, active intelligent entities, they will naturally be surprised that an open and free intercourse has not constantly been held between the inhabitants of the two been held between the inhabitants of the two states of existence; and the question will arise, why has communication ever, been suspended? The question is one that appeals to the professed followers of Him who came to teach immortality for an answer; and the truth forces itself upon the attention of every one, in view of the position of the church, that instead of brigging immortality to light through the Gospel, the church has done all it could to veil immortality in impenetrable darkness. mortality in impenetrable darkness.

Vorifications of Spirit Messages.

There was printed in the Banner of Light of March 15th last a message received through the mediumship of Mrs. Bhelhamer-Longley from L. Haken, which is very characteristic of him in its expression of views regarding healing by laying on of hands, and through the spiritual forces of the universe and human beings. Ho had very strong convictions as to his mode of treatment, being far superior in many cases to that of drugging the patient by guess-work. Within the last eight years Mr. Hakes has written to me several letters, and what he says in his communication seems just like him in expression and theme, as he seemed to dwell on the justice of the people's having an undoubted right to employ him when they so desired, and in many cases he was called to heat the sick among the regular practitioners, where they could not receive any benefit from the use of medicine. He had no particular thought for money for his services. If his patients were poor, he never presented them with a bill, and he allowed those with abundance of means to do about as they felt disposed. He was not exacting, hence was quite poor. In the last years of his earth-life he was in constant fear that some one would complain of him for healing the sick, his mode of treatment being unlawful in the State of New York, his home, there being a statute making it a criminal offense to eradicate disease without first having a diploma from a legalized college, which he had not. His communication was true to life, as his letters to me indicate. I never saw the man, or had any acquaintance with him except that which was obtained by and through his letters, which harmoniously correspond with his communication, given as above stated. What a shame it is that this man, over eighty years of age, should have been harassed in his last years with a statute that prevented the people from employing him, and made him out a criminal before the law, liable to fine and imprisonment if that statute had been enforced.

Annie carter Goodwin. L. HAKES.

ANNIE CARTER GOODWIN.

ANNIE CARTER GOODWIN.

I cannot refrain from giving my testimony in favor of the truthful and characteristic message in The BANNER of April 19th, from my only sister, Annie Carter Goodwin, received through the mediumship of Mrs. B. F. Smith. It was very pleasing and consolatory to mother, father and myself. Her allusion to dear friends and schoolmates dropping silent tears, and to the flower-covered casket, was correct. Sister always took a great pleasure in reading the BANNER of Light. She came to me a while ago and said she would send a message through The BANNER sometime, and she has now fulfilled her promise. The message reads just as natural as though she had come into the home and sat down to talk with us. All who knew her are much pleased with the message, and its value to us is beyond all human estimate. I heartlly thank the dear sister and each individual instrumental in its reaching us. Mrs. George H. Bragg.

thank the ucar sold Mrs. George 11. Drawn, al in its reaching us. Mrs. George 11. Drawn, 38 Temple street, Newburyport, Mass.

MARGARET LEONARD.

MARGARET LEONARD.

I am pleased to acknowledge the correctness of the communication received through the mediumship of Mrs. B. F. Smith, from my dear old aunt, MARGARET LEONARD, and published in the BANNER OF LIGHT of the 8th of last February. She passed on from the house of her daughter, Mrs. Catharine King, in Ionia, Mich. What a soul-satisfaction is this great truth of a knowledge of immortality—that spirits can and do return and tell us of a life on the other side. I hope to hear from many of my friends over there.

Yours fraternally, E. C. SEVERANCE, March 26th, 1890. 157 Chambers street, New York.

FLORIE ARM ITAGE.

In the BANNER OF LIGHT of March 1st is a message, given through the organism of Mrs. B. F. Smith, by a little girl giving the name of FLORIE ARMITAGE. She is one of a band of beautiful little spirits who frequently visit our home, through the mediumship of one of our family, giving us much pleasure and consolation. The message is correct in every particular, and we feel grateful to Mrs. Smith and the angelworld for the communication received.

Yours truly, JAMES ARMITAGE.

Saugus, Mass., March 16th, 1890.

TRAVERS SWAN.

IN THE BANNER of May 10th is a communication received through the mediumship of Mrs. B. F. Smith, from Travers Swan of Bridgeport, Conn. I verify the same. He was one of those all felt it a privilege to associate with. Being in the express business he came in contact with a great many, to each and all of whom he gave some word of cheer, and on every proper occasion spoke of the knowledge he had of the return of our dear ones. I always thought it a benediction to meet him, especially to receive him in our home.

Reading*, Mass.*, May 12th, 1890. Reading, Mass., May 12th, 1890.

JOHN L. COLBY. Your paper of Nov. 30th, 1889, was sent me by a friend, containing a message, received through the medial agency of Mrs. B. F. Smith, from John L. Colby, of Franklin, N. H. In every respect it was characteristic of him, and truthful in reference to his last moments.

Mrs. J. L. Colby, wife of late John L. Colby, Franklin, N. H., April 10th, 1890.

May Magazines.

THE NATIONALIST .- In the leading paper Charles . Chadbourne, in a consideration of the purpose of Nationalism, replies to the query, "Will it Destroy Individuality?" claiming that it does not, that it lays its iconoclastic hands on Individualism, which is diametrically the opposite of Individuality-"that full and rounded culture of body, mind and soul, which brings out in each human being the utmost of which he is capable. Thus only is he individualized; thus only is he differentiated from his kind." Referring to what is popularly thought to constitute individuality, the writer says: "When at last the stronghold of the competitive system shall surrender, and its walls crumble into shapeless ruin, then will it be shown in the clear light of day that the Individuality it was so jealously guarding was but its bastard counterpart, Individualism! Individuality is not Individualism. The latter refers everything to self, and sees nothing but self in all things. It is the quality which primarily regards self for self interest. (Worcester.) Speed the time when the inauguration of the principles of strict justice, equal opportunity and universal brotherhood may indeed deal the death-blow to individualism, which is—selfishness." Max Georgii gives his view of the relation of Nationalism to Prohibition, and Charles E. Watterman writes of "Small New England Farms." The remaining pages contain Editorial Notes, news of the movement, and quotations from the press-showing its hostility to the aims of the Nationalist. Boston: 77 Boylston street.

THE INTERNATIONAL MAGAZINE contains a sernon preached in New York last month by Rev. Phillips Brooks, D. D., on "New Needs, New Mercies, New Miracles," and in its "Book Reviews" refers to W. J. Colville's new work, "Studies in Theosophy," in highly commendatory terms as "a scholarly, systematic and inspirational treatise." New York: 13 West 42d street.

HORTICULTURAL ART JOURNAL.-A new feature introduced this month is its illustrations, which are photographs of oranges, clematis coccinea, and a snow-ball bush in full flower, colored to nature. Rochester, N. Y.: Stecher Lithograph Company.

Causes of Failure in Business.

Promises made that cannot be kept. Inducements held out that do not exist. Claims that have no foundation. Great promise. Little result. So, when you see

neid out that do not exist. Claims that have no foundation. Great promise. Little result. So, when you see a firm prosper year after year, you know at once that these are not its business maxims.

You will also see that they cannot be the principles of Drs. Starkey & Palen, for after 20 years of success with their Compound Oxygen Treatment they have a record of cures that is something wonderful. This record is not a private affair, locked up in the safe, or worse still one that does not exist. On the contrary, you can see it. All you have to do is to send for Drs. Starkey & Palen's Treatme on the Compound Oxygen Treatment. It is free to you. You will get it by return mail. This book contains a record of diseases removed, tells who have been cured, and shows where they live. Send for it. Address Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal. It is filled with such testimony as the following:

Drs. Starkey & Palen.—"I have received remarkable benefit from the use of your Compound Oxygen Treatment. I was entirely cured of Neuralgia by it."

MRS. G. W. VALENTINE, New Douglass, Ili., July 30, 1880.

Drs. Starkey & Palen.—"Your Compound Oxygen

Drs. Starkey & Palen: -- "Your Compound Oxygen Treatment cured me of Neuralgia. I believe it saved my life." Miss MAGGIE HANNA, Mankato, Minn., Nov. 15, 1889.

Nov. 15, 1889.

Drs. Starkey & Palen:—"By the use of your Compound Oxygen Treatment my lungs, which were badly affected, are permanently cured." Geo. S. Murrhy, Cashier First National Bank, Manhattan, Kan.

Drs. Starkey & Palen:—"I can truly say that your Compound Oxygen Treatment has helped my lungs wonderfully." Mrs. Jas. Sexton, Union Hill, Ill., September 12th, 1889.

Drs. Starkey & Palen:—"I had consumption of four years' standing, and the doctors pronounced me incurable. But your Compound Oxygen Treatment made a well man of me." James W. Ice, Commercial Point, Ill., Jan. 15, 1889.

Drs. Starkey & Palen:—"I have a well man of me." James W. Ice, Commercial Point, Ill., Jan. 15, 1889.

Drs. Starkey & Palen:—"I have fully proved your Compound Oxygen Treatment to be unrivailed in its immediate effects upon throat treathless of any kind, asthma and catarrh." Mrs. A. W. MATHEWSON, 85 Williams street, Providence, R. I., Oct. 22, 1888.

[Continued from first page.] "That is my summer wigwam, said Bushy-bead with grave anability. "I have another for winter in town."

It is said that Van Wyck "has felt like kicking himself ever since."

MY VISIT TO THE CARLISLE INDIAN SCHOOL. A February day, though mild and sunny as May, found me in the famous Cumberland Valley of the Keystone State, on my way to the Carlisle Industrial Indian School, beautifully located about a mile out of the city of Carlisle. upon the old barrack-grounds once ablaze with the implements of military life, but now con-

secrated to Indian industry and education. Capt. Pratt, formerly an army officer, but now the inspiring genius of the Carlisle school, was unfortunately absent. I heard him spoken of, however, only in words of warmest praise and commendation. In his absence I was, fortunately, put in charge of the resident physician, Dr. Fordyce Grinnell, who, while a most skillful physician and surgeon, is a truly genial and cultured gentleman, seeing in the Indian a man and a brother, capable of education and splendid possibilities. Dr. Grinnell kindly conducted me from his office through the chemical laboratory, the medical hospital, the dormitory, the industrial workshops, the graded schools and school-rooms, through the gymnasium, and through the printing office, where all the employés save one were Indian youths, and where they publish a handsome monthly, The Red Man, and a weekly, The Indian Helper. To say that I was interested, delighted, fasci nated, does not fully express my heartfelt satisfaction with what I then and there witnessed. My soul's depths exclaimed: This solves the Indian problem!

AMONG THE INDIAN SCHOLARS. The Carlisle Indian Industrial and Educational School is represented by forty-three different tribes, nearly all of which are pureblooded Indian boys and girls, and a jollier, happier-appearing set of youngsters, whether in the schoolroom or sporting upon the lawn at recess, it would be difficult to find. The Indian is not, as has been reported, naturally silent and stolid, but on the contrary he is social and confiding, affectionate and thoughtful. The boys in this Carlisle Indian Institution were perfect pictures of health, and the girls, neatly dressed and rosy-cheeked, were as straight as arrows. And then they were neither harnessed nor toggled up in corsets or bustles or any of those modern, Frenchy, fashionable healthdestroying trappings of the times. Looking at these Indian maidens. I thought it not strange that a noted Englishman fell in love with Pocahontas, or that John Randolph was proud of

There are about seven hundred pupils in attendance, and nearly fifty teachers and assistants, some of whom are graduates from State Normal Schools; and they are what we should naturally expect, intelligent, efficient and truly conscientious teachers. I know of no school that could show a more praiseworthy and practical corps of instructors. They took pride as I passed through the different school-rooms in showing the rapid progress of these Indian children. Some of these teachers, by-the-way, have families, and be it said to their honor, they put their own children right into the classes with the Indian children, thus educat ing them together. And then again, some of the older and more advanced Indian students teach in the younger classes. The discipline of the school all through the grades seemed to me perfect.

his Indian blood.

When a recruit of Indian children is brought on from the West, they are careful to put members of different tribes into the same rooms, so as to guard against their talking the Indian language. All the pupils are required from the first to study and speak English; and when the language is fairly acquired these Indian children make the same progress as white children. This was the general testimony of the teachers!

The pupils attend school half a day and work

the other half, the boys being taught farming and mechanics, and the girls sewing, breadmaking and general house-keeping. In writing and sketching they excel. Some of their drawings are magnificent. Said the superintending carpenter as I passed through his shop: "These Indian boys of mine have a better eve for a straight line or a certain angle than I have. The school manufactures nearly all mechanical implements, besides doing their own carpentering, gardening, blacksmithing and printing. Two or three dozen of the girls take lessons upon the piano. The boys have two or three brass bands of music. Quite a number of these Indian scholars are permitted to work out among the surrounding farmers at certain times, retaining the money they earn for their own use. Accordingly, when the news flashed over the wires last winter that the Indians at "Devil Lake agency" were starving, the first money sent to their relief (\$550.00) was contributed by the Carlisle Indian boys and girls.

It was a splendid sight to see these seven hundred pupils march two by two across the lawn into the dining-room, where they all, at the tap of a bell, united in "saying grace (while standing) by singing a verse or two of a hymn. The dinner was inviting, hygienic and health-giving. I should have richly and practically enjoyed it myself had I not been invited to dine with Dr. Grinnell and lady. This was enjoyable. Their home is a model one. abounding not only in love, confidence and harmony, but in books and Indian curiosities. Mrs. Grinnell, while supervising her household. is also teacher, writer and poet. In her beautiful Christmas poem, written for the Carlisle School, speaking of the descent of the heavenly host, she says:

A doorway opened in the bending blue,

The air of heaven escaped in that brief moment, And angels, hand in hand, came passing through, Closing, I quote the substance of a recentlydelivered speech by Bishop Whipple, of Minnesota, long known as a friend of the Indians:

"The past history of our treatment of the Indians from the time when the Pilgrim Fathers decided to sell the son of Philip as a slave to Bermuda, and he was sold, down to the time when a Christian minister was imprisoned for teaching an Indian to read, is sad enough to bow every Christian's head with shame. The United States Government has expended five hundred million dollars in fighting Indians, and ten white men have been killed where one Indian has been. Wars are anti-Christian. and ten white men have been killed where one Indian has been. Wars are anti-Christian. The red men are our brothers, inasmuch as we all are the offspring of God. They are sensitive to the law of kindness. They are true and trusty friends where confidence is established. Their needs are personal rights in property; education and citizenship."

Hammonton, Atlantic Co., N. J.

Japanese chickens with tails from eleven to thirteen feet long are being imported into this country.

Used-up ball-players and athletes find Johnson's Anodyne Liniment a balm in Gilead.

Historical.

Reminiscences of Modern Spiritualism.

NO. VI. THE SPIRITUALISM OF WM. LLOYD GARRISON.

BY E. W. CAPRON.

Statements in regard to the Spiritualism of Wm. Lloyd Garrison have recently been made in the public press-which statements seem to throw some doubts in regard to his opinions in relation to the New Dispensation. This is entirely a mistake. He was one of the earliest investigators of the phenomena with the Fox family, before they became known to the public, before any general investigation was held or any excitement had occurred, except in the minds of the few Friends (Quakers) who had been called upon to investigate the subject. In one of Mr. Garrison's anti-slavery tours, while stopping with Isaac Post, one of the pioneers in the introduction of Spiritualism, in the city of Rochester, he was induced to go with Isaac and investigate the mystery. Unlike most early investigators, he had too much confidence in his friend to believe he was wholly deceived; he thought there was something which was unusual, but which would be explained by careful investigation. At that time many wanted to learn all they could about the strange matter. At that sitting such answers came to him that he was astonished beyond measure. Just as we have seen many times in a congenial circle, when a candid and willing mind came for the purpose of learning everything that was to be learned. The answers were simply astonishing to all present, and when he was done questioning the spirits he had such an array of facts as few men have had at first interviews, and he could find no way of accounting for them other than that adopted by those who came to be known as Spiritualists; hence he there and then united with them, and never, from that time to his withdrawal from the earth-sphere, did he doubt the correctness of his conclusions.

After that Mr. Garrison visited mediums as he had opportunity, and ever gave his adhesion to the Cause; not as an open and public advocate, for he was deeply interested in another great work-the work of his life-which he regarded as the one thing for him, although many others received his attention and help.

In Oliver Johnson's "Garrison and the Anti-Slavery Movement," that life-long friend and co-worker with Garrison, he says: "He never lacked the courage to avow his faith, regardless of the ridicule and reproaches of men. An illustration of this is found in his treatment of the subject of Modern Spiritualism. Having given much time to an investigation of the phenomena pertaining to the question, and being thoroughly satisfied that he had received many communications from friends in the spirit-world, he did not hesitate to incur the odium involved in a frank avowal of his opinion." This was certainly true, even from the very first, and it seems strange that at this time there should be any question about it. When, in 1855, I wrote "Modern Spiritualism; Its Facts and Fanaticisms," Mr. Garrison gave the book an extended notice, commending the special dedication of the volume to George Willets, and giving the statement of facts his cordial endorsement.

Let me give another scrap of unwritten history. After the close of our great war, and when the anti-slavery people had assembled in New York for what proved to be the closing meeting of that great Society which had brought about the emancipation of the slaves, in a manner none of its members had anticipated, there was a gathering of some dozen persons at the house of Mrs. Underhill, No. 53 Ludlow Place, New York. Among the number were Wm. Lloyd Garrison, George Thompson of England, Frederick Douglass, and many others whose names have now been forgotten, and two ladies from Boston. They were not only to hear the spirits, and learn all they could on the subject, but because the lady of the house was herself full of the noble qualities that rendered her a thorough anti-slavery woman, as many bondmen who have been concealed by her in Rochester until they could find opportunity to cross the lake to a land of freedom, could abundantly and gratefully testify. Their labors as anti slavery people were ended. Their meeting at Mrs. U.'s now was to learn more of the spirits, if possible, and to have a short time of enjoyment before the separation for the last time, with that glorious man George Thompson. They commenced the circle for demonstration. They were a congenial company, and the spirits were most happy in their demonstrations. So absorbed were they all in the communications that each and all received, that the night wore away before they were aware of it. Before they realized the time they had passed, the hour of twelve had arrived. At that time Mrs. U. had provided a supper for the great Abolitionists, and they all sat down, and enjoyed it, but not alone, for the demonstration proved that many old anti-slavery friends were present at that supper. Friends who had worked in the cause, and passed on, came and gave proof that they still lived and rejoiced with those left in this life, to see the end of the great contest. Again, after their midnight meal, they continued their investigations, and they kept on until the hour of four o'clock was reached, when they again adjourned to another meal, for at an early hour several of them were to start for their homes. George Thompson then expressed his great satisfaction to Mrs. Underhill for the privileges of that night, which he should carry with him to his last breath on earth, for it had put him in possession of absolute facts and proofs which no earthly power could rob him of, and they were all equally emphatic in their expression of opinions. Garrison was, of course, a most frequent questioner, and had the most emphatic answers. It was not, by any means, his first or his second talk with the spirits, but it was one of the most satisfactory of his whole life. George Thompson, too, had visited the Fox girls in his previous visit to this country,

This was a meeting an account of which has never been published before. It was one of those numerous ones enrolled in the great mass of Mrs. Underhill's facts, which may at some time be brought forth, but I deem it one that should be known, as the names of Garrison, Thompson, Fred. Douglass, Oliver Johnson, are names worthy to be known as early Spiritualists, although they shrank from becoming public advocates of the truths they were well aware of. There are many of the distinguished people in this country who occupy the same position even now, when Spiritualism is no longer a bugbear or a disgrace in most places. New York City.

and obtained answers which he pronounced

'Quite right, quite right.''

A TWILIGHT SONG. FOR UNKNOWN BURIED SOLDIERS, NORTH AND SOUTH.

As I sit in twilight, late, alone, by the flickering oak flame.
Musing on long-past war-scenes—of the countless buricd unknown soldiers,
Of the vacant names, as unindented air's and sea's—

of the vacant names, as unindented air's and sea's—
the unreturn'd.
The brief truce after battle, with grim burial-squads,
and the deep-filled trenches
Of gather'd dead from all America, North, South,
East, West, whence they came up
From wooded Maine, New England's larms, from fertile Pennsylvania, Illinois, Ohio,
From the measureless West, Virginia, the South, the
Carolinas, Texas;
(Even here, in my room-shadows and half-lights, in
the noiseless, fickering fiames,
Again I see the stalwart ranks on-filing, rising—I hear
the rhythmic tramp of the armies);
You million unwrit names, all, all—you dark bequest
from all the war,
A special verse for you—a flash of duty long neglected—your mystic roll strangely gather'd here,
Each name recall'd by me from out the darkness and
death's ashes,
Henceforth to be deep, deep within my heart, recording, for many a future year,
Your mystic roll entire of unknown names, or North
or South,
Embalmed with love in this twilight song.

or South,
Embalmed with love in this twilight song.

— Walt Whitman, in The Century for May.

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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, VL, Friday, Saturday and Sunday, June 6th, 7th and 8th, 1890. Mrs. Fannic Davis Smitth, Mrs. Abble W. Crosset, Mrs. S. A. Wiley and Luclus Colburn, of our State, speakers, have signified their literation 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 Mr. Baxter's first appearance at one of our Vermont Conventions, so let us show him that we in this little State are alive on the vital questions of the hour by gatherings so large that we shall be crowded out of Liberty Hall and be obliged to meet in the grove Saturday afternoon and Sunday.

obliged to meet in the grove saturday afternoon and Sunday.

We also expect the materializing mediums William Eddy and sister, Mrs. Mary E. Huntoon, of Chiftenden, Vt.

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their kindness. A cordial invitation is extended to all. LUTHER O. WEEKS, Sec'y. Proctorsville, Vt., May 7th, 1890.

Meetings in Michigan. The Spiritualists of Southwest Michigan will hold, the coming summer, meetings as follows:
June 18th, a local Grove Meeting in Texas Township, Kalamazoo Co.—Hon. L. V. Mouthon, of Grand Raplits, being among the speakers engaged.
A Quarterly Convention will be held at Lake Cora (near Paw Paw) June 22d. Mrs. R. S. Lillie will here be heard by her many friends. PAW PAW June 22d. Mrs. R. S. Lime will here be neard by her many friends.

Aug. 8th this Society will open a ten days' Cantp-Meeting.

Moses and Mattie E. Huil, and Hon. L. V. Moulton, are among the speakers engaged.

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Quarterly Meeting in Indiana Quarterly Meeting in Indiana.

On the 13th of June next the State Association of Spiritualists will commence its second Quarterly Meeting, to be held at Crown Point, Ind., and continue over the following sunday. There will be present Mrs. Cor L. V. Richmond, of Chicago, Mrs. A. H. Luther and Prof. W. Lockwood, of Ripon, Wis. Other speakers and mediums are expected.

Crown Point is situated on the Panhandle Railroad, 60 miles South-East of Chicago, Mrs. A. H. Luther and others have obligated themselves to entertain all those free of charge who come from a distance while in attendance at the meeting.

A cordial invitation to all. J. E. CROFFIBLD, S. Sec'y.

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From her residence, Livermore Falls, Me., April 11th, 1890 Abby Morgridge Sewall, aged 88 years.

The tiny raps which spoke to the world in '48 touched the key-note of her soul: "Something for me," she cried—but with the fear that it was too good to be true. A few years later, through the mediumship of her own kindred in the innocence of childhood, at her own country home, she learned that nothing on earth or in heaven is too good to be true. She was for many years a subscriber to the BANNER OF LIGHT, whose weekly visits she welcomed with joy.

Hers was a life replete with years, activity and spiritual development. The transit was rapid and painless.

The companionship of her hast years is a legacy of unfold wealth to her who enjoyed it daily.

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The Presbyterian Discussion.

The General Assembly of the Presbyterian Church of the United States has finished its Protective Committee. session at Saratoga, the absorbing question be-fore it being the revision of its standards of confession, with a view to the elimination of certain statements of doctrine borrowed from the hard and inhuman Calvinistic scheme of faith, now repudiated by the advancing religious class in all communities. The Assembly was called upon to carry out the better sentiment of a large majority of its representatives throughout the country, and would have come far short of its duty in neglecting to obey so plain and direct a demand. It was no trivial or superficial request that was made to the assembled representatives of this large and powerfully influential church. The responsibility thus put upon them was too grave to be shirked. It was and still is a direct issue between reform and rupture. The highest courage, as well as the best judgment, was fairly challenged to grapple with a contingency that involved the life of the church itself. Of the fact that revision of the creed is a clear necessity there is no longer any doubt.

For it is self-evident to all truly intelligent minds that all forms and expressions of belief need restating, modifying and changing according to the varying experience of mankind, and inevitably have to submit to it. The Presbyterian brethren are only taking their turn. Their Assembly has just settled the matter of revision for the present by committing the work not to further debate in the presbyteries, but to a composite commission of clergy and laity, who will report a year hence.

There has been some pretty hard talking done, and there has been a good deal more hard feeling. The agitating question before the Assembly concerned the selection of prooftexts, in order to make such an improvement in them as will warrant the softening of certain doctrinal statements. That naturally and inevitably leads to the foundation and root of the whole matter, thus becoming radical and reformatory. It will put to a severe strain the stereotyped old dogma of the wholly divine character of the Bible, and test orthodoxy as it has never been tested in the house of its own friends.

As a writer in the Boston Transcript observes, the simple suggestion of a readjustment of proof-texts as warrants for doctrinal statements is of itself a recognition of the fact that, so far from teaching one harmonious and consistent set of doctrines, the Bible admits of being turned to the uses of sects fundamentally discordant in their creeds. The Bible, released from the traditional, mechanical and superstitious estimate of it, and put to the searching tests of intelligent, honest and candid examination, is found to be strangely inconsistent in the materials which it affords for a digest of its contents into doctrinal systems. To the Universalist it affords texts and promises for the salvation of all men; to the Calvinist it dooms the majority to perdition.

This thoughtful writer admits that with the vast masses of men at the present day the church, the ministry, and the current theology have, wholly and irrecoverably lost their power. | use they are, they could not pretend to say for | Prof. Van Horn, which were sent to her direct.]

The statements contained in the Westminster Confession, once honestly accepted by a large number of devout and serious persons, are now relegated to the list of outgrown and discredited beliefs. And he adds with impressive force that it is to be emphatically affirmed that the discrediting of the old view of the Bible has not come about through any towering increase of folly, ignorance, and wickedness of men, but has come from the enlargement, expansion of knowledge, enlightenment and discovery and certification of positive

Higher and more adequate conceptions of the Supreme Being, of His nature and attributes, have led to a protest against the ascribing to His inspiring and infallible dictations writings that so abound with proofs of the errors, follies and misconceptions, as well as of the limited intelligence of men.

A Noble Institution.

The Women's Educational and Industrial Union held its annual meeting in this city on the afternoon of the 13th inst., Mrs. Abby Morton Diaz presiding. The Union originated in the brain of Dr. Harriet Chisley twelve years ago. She appeared on the platform, as did also Mrs. Julia Ward Howe, Dr. H. Beecher, sister of Henry Ward Beecher, Rev. C. T. Ames, Superintendent Baldwin of the Young Men's Christian Union, and a number of prominent women. After the regular election of officers, the President read her report, which states that in the city of Boston, besides those engaged in household service, there are twentyfive thousand women employés. The Union, at 98 Boylston street, is open day and evening, at which any one of these women can find friends. Women come there from everywhere, and with inquiries of every kind. Advice is sought personally or by letter on all the various affairs of life. The experiences confidentially related are oftentimes of deep and thrill-

Above all things, the Union stands a power for women, and a shield against injustice as well as a means of advancement. It is an institution equipped and ready for any new philanthropic effort, and is frequently made the means of furthering a worthy cause. The industrial department is not a charity, but educates in the direction of self-support. The aim of the Union is to establish here a social intercourse which recognizes no narrower basis than a common womanhood. And this family unity demands a family impartiality in providing opportunities. Hence the purpose is to so equalize opportunities that advancement may be made possible for all.

The Secretary, Miss Lucia Peabody, reported enlarged work in the new quarters, and increased interest in all the branches. The reading-room, with its quiet comfort, is free to all women, and its opportunities are more largely used than ever. A new branch of work is the mending bureau, which promises to find employment for many women, as well as to aid a large class who have neither time nor skill to mend their own garments. The library has re ceived donations of seventy-three volumes within the year. The reading-room now has more than fifteen hundred books, together with magazines and papers.

The treasury has on hand a balance of over nine thousand dollars. The sales of the industrial department for the last year have amounted to \$37,134 64, an increase of \$1900 over the year previous. In the employment bureau six hundred and twenty-nine situations have been filled, part of them temporarily. Reports were likewise made for the Social Affairs Committee, for the Agency of Direction, for the Entertainment Committee, for the Sunday afternoon meetings, for the Hygiene Committee. for the Lecture and Class Committee, for the Art and Lliterature Department, and for the

These various reports were full of most interesting information, and show the practical character of the work to which the Union is devoted. Addresses were subsequently made by many of the ladies and gentlemen present. and tea was afterward served. An evening entertainment was also given, music furnishing the principal feature. It is the intention of the Union to give an entertainment in the coming fall, which shall continue one week, taking the form of a Dickens bazaar, and furnishing representations of the characters of Dickens in costume. This is one of the noblest institutions to which Boston can point.

The Dark Side.

There are some persons, perhaps too many in comparison with the rest, who prefer to look at the dark side of things. It may be wise for all of us to recognize the fact that disappointment is the common lot, but it would not so generally be esteemed disappointment if we schooled ourselves to regard it as such in the true sense, but only because of our short sight and our inability to take in at a single view all the circumstances of the situation. From this, however, we are by nature debarred, and there fore have no right to complain. We are thereby taught the plain and simple lesson, whether we take it to heart or not, that there is a power that rules, causes, combines and orders over our heads and above the reach of our little wills, and that when we do our best to discover the ultimate intent and purpose of that power we have done all we can be asked in reason to do, and may well rest content with whatever final result is commended to our acceptance.

There is a somewhat fashionable complaint in our modern civilization which is termed pessimism, or looking at the dark side of things exclusively. Its professors fancy it is a sort of philosophy, whereas it is nothing more nor less than a chronic bear market. It is an utter want of belief in any possibility whatever. It cannot be called a faith in any sense. It is not much better, in fact, than sheer ugliness-a settled disposition to oppose everything, and run counter to everybody. Most generally it is the offspring of disappointed vanity, and a forever unsatisfied selfishness. No traits of the human character are much more undesirable than these. When not ascribable to them, it is the product of a temperament that approaches all things and persons at a sharp angle. And what the value of judgments are that rest on such a foundation it is hardly worth the trouble to estimate. The pessimists are the stormy petrels of a community. They are always carping, croaking, raising objections, when not openly finding fault, grinding over worthless grain, and imitating the cynicism of some acknowledged leader.

What makes them specially disagreeable is their conceit of a wisdom respecting all matters that is superior to the wisdom of everybody else. Just what good they do, or of what

themselves. It can at most be said of them that they darken counsel, darken the sky, impart heaviness to the atmosphere all around them, and obstruct the working of every active agency for the common good. Now inasmuch as this uncomfortable and unhappy frame of mind is so largely the result of education, and especially of neglected education; why is it not best to begin early with the young and teach them the art of being happy, and of becoming so by first of all looking on the bright side of life in all its changes and chances? They are just as capable of being trained to find pleasure as to fall into lumpish and sour tendencies. It is within our power to diffuse welcome sunshine through them over the society of the future.

Doctors' Latin.

Any one who has made even a very slight examination of physicians' prescriptions, says the Boston Globe, knows that they are generally almost undecipherable, besides being written in rather rocky Latin:

"Who can blame the drug clerks, then, for making occasional mistakes? It would be strange if they did not. And such mistakes are apt to be very serious, sometimes fatal. Again, it would seem that even a patient, though he has but few recognized rights, ought to know what he is being dosed withal. Why should a live nation be dosed in a dead language?"

The custom of writing prescriptions in Latin is a relic of a darker age, and is self-evidently retained for the sole purpose of befogging the patient. If physicians were obliged to write their prescriptions in plain English their pa trons would live longer to bless the change.

We are just in receipt-at the hands of a corespondent in Toronto, Can.-of a copy of The Evening Telegram of that city, for May 16th, wherein is detailed, in a four-column article, the results of a well-conducted raid by its reporters on the chemists' shops of that portion of the Dominion. Under the good old Latin custom of writing for remedies, this report avers that some of the city druggists thereabout "make twelve hundred per cent.; while others again are satisfied with a trifle over five hundred. Fifty drug stores-about half the total number in the city, and representing every districtwere visited for data as to prices, etc. The Telegram also has no hesitation in declaring that "there are a number of doctors in Toronto who not only charge their patients for prescriptions, but get a percentage from the druggists as well. And the druggist does not lose that percentage out of his own profits,

A Quick Return.

A young man ill with consumption, with no prospect of recovery, promised a correspondent of The Medium and Daybreak (London, Eng.), several weeks since, that if, upon his departure from this life, he found any possibility of his returning and making his presence known, he would employ it and appear at Peckham. The writer, Joseph Perry, of Clarendon Place, Camberwell New Road, Eng., now reports that the man passed away at 2 o'clock Sunday morning, April 27th, and appeared at 12 o'clock-ten hours after-and was correctly described to him at Chenston Hall. Peckham. To reassure Mr. Perry of the fact he appeared again at night, and was seen and accurately described by another medium.

This must have been an exceptional case, as our experience teaches us that, as an almost universal rule, it is exceedingly difficult for any one to fulfill a promise thus made, being wholly unacquainted in advance with the laws that will govern his acts when he shall have entered what is termed, for the sake of distinction, "the spirit-world." Some who have thought, and whose friends have thought, they would be able to immediately make their presence known and to communicate with mortals, are not heard from for many years, if in fact ever; while others, who never in this life gave a single thought to returning, do so with apparent ease. If, as has been said, in this life 'circumstances govern cases," they certainly do so in that other life most emphatically.

WATERTOWN, N. Y .- The Spiritualist Society recently formed at this place is very desirous of establishing a library of spiritualistic and reformatory works, to assist its management in arousing public interest regarding the New Dispensation. The Banner Publishing House has already made a donation of books in this direction; Spiritualists everywhere who have such volumes which they feel to spare will be assured of a thankful welcome for their offerings. The books should be sent in care of Mr. J. Gifford, 12 Bronson street, Watertown, Jefferson Co., N. Y.

THE LOOKOUT MOUNTAIN (Tenn.) CAMP-MEETING of Spiritualists—so writes George A. Fuller, Secretary (whose letter we shall print next week)-will commence Sunday, July 6th, to close Aug. 31st.

Electrocution, and its effects upon the spirit of its victim, are interestingly considered on our sixth page through the mediumship of Mrs. Longley.

Read the call for a Spiritualist Convention at Hillsboro' Bridge, N. H.-eighth page.

"Psychic Studies."

The several numbers of the periodical bearing the above name, and published in San Francisco by our esteemed correspondent, Albert Morton, are now issued in a handsome and durably bound duodecimo volume of two hundred and eighty-eight pages, prefixed to which is the admirable address of Alfred Russel Wallace, delivered by him in San Francisco in 1887, making the full number of pages three hundred. The larger portion of the contents consists of essays

upon the highest intellectual, philosophical and aspirational teachings of Modern Spiritualism, their object being to lead mankind beyond a knowledge of the fact of immortality to a study of how best to employ our life on earth in order to fit ourselves for a full enjoyment of the life beyond. A portrait of Prof. Wallace faces the title-page. The book is worthy of an extended circulation, and we trust it may receive it.

Mrs. Jennie W. Holmes,

The well-known physical medium, is in destitute and needy circumstances. All sums sent to our care will be duly acknowledged in these columns and forwarded at once to Mrs. Holmes. Received and forwarded to date the following sums:
 Previously acknowledged.
 \$28.00

 C. F. D.
 1.00

We are in receipt of a letter from Mrs. Holmes, under date of Brooklyn, May 19th, in which she acknowledges the receipt from this office, up to that date, of twenty-eight dollars, for which she returns her earnest thanks to all the dear friends who have so kindly assisted her in this time of trouble. [She also acknowledges with thanks the receipt of two dollars from

829.00

Foreign Items.

The proceedings at the Semi-Annual Meeting of the Adelaide Spiritualistic Association, held on the 5th of March, tre reported in The Harbinger of April 1st. The President, Mr. C. Perrot, congratulated the memhers on the success that had attended the Society during the past six months. From small beginnings good advances step by step had been made, until now the Society has a good library, in which the thoughtful of various minds can find something to study. Two or three good trance mediums have been developed, and two circles have met regularly every week in the rooms with satisfactory results.

To show how public opinion is changing, he read from The Methodist Journal a report of the reappearance of a spirit, which a few years since would have been scouted by such an Orthodox paper as supersti-

He concluded by wishing that all the members, after a life here in harmony, should at some future day meet in like harmony in the Snmmer-Land, to talk and converse with each other of days gone by concerning things discussed in this room.

The election of officers was then proceeded with. and the following were appointed: President, C. Perrot; Vice-Presidents, Messrs. Drews and Opie; Committee, Messrs. Frost, Mackenzie and Freetli; Librarian, Mr. Haxby; Secretary, Mr. Mitchell.

"Dr. M. was a Spiritist who flourished in Melbourne years ago," says a writer in the Sydney Bulletin. He claimed to be able to diagnose and prescribe a cure for any allment on merely seeing a lock of the sufferer's hair. Coroner Youl clipped the locks of a corpse in the City Morgue, and got a young friend to send the hair to Dr. M., with a note to the effect that it had grown on the head of an invalid relative in the country. By return post the hair came back, and on the turned-up corner of the note was written, "Bury this man at once.'

The Harbinger says that recently a sealed letter, ent by a gentleman to Fred Evans, in San Francisco, was returned unopened, with an answer that fully satisfied him that it was given by the spirit-friend he addressed. In addition to this the spirit addedwhen and where he was born in earth life; when he first came to Australia, and how he amassed wealth there. This information was not asked for, but volunteered to strengthen the proof of his identity.

No greater evidence exists of the influence of spirits on the work of mortals than is shown in the inventions, arts and literature of our times. An instance of this is that in France Massenet's new and popular opera, "Esclarmonde," which the public flocks in growds to witness, carries the spectators into the realm of spirits, and gives them a highly suggestive idea of Occultism. As to that wonderful medium, Joan of Arc, never was her history more popular or her name more highly venerated in France than at the present moment.

It is reported that Spain includes among its advo cates of the truth of Spiritualism a larger proportion of people of social distinction and intellectual eminence than any other nation. In this connection it may be stated that Viscount de Torres-Solano con tributes to La Revelacion (Alicante, Spain,) an admirable article on "The Scientific Period of Spiritualism," which he considers has been already entered upon, and he believes that it will prove the aurora of a new civilization, and the prelude to a nobler chapter in the history of the human race.

The wreck of the "Quetta," on the 28th of last February, was the cause of the sudden transition to spiritlife of John C. Garner and his son, a lad eleven years of age. Mr. Garner was an intimate friend of Geo. Smith, well known to our readers as an able adocate and defender of the truths of Spiritualism, and who contributes to the Harbinger of Light an interesting account of some circumstances attending the sad event, from which we learn that Mr. Garner was deeply interested in all matters of a spiritual nature. and at one time Secretary of the Brisbane Psychological Society. He was employed as an artist and engraver by the Brisbane Newspaper Co.

graver by the Brisbane Newspaper Co.

"His object [says Mr. Smith] in leaving this colony was, first, to visit his old father and relatives in London, after an absence from home of about fifteen years; and, secondly, to carry out an idea formed some time ago of visiting that new colony of Spiritualists in California called 'Summerland.' From the first time he read of the scheme and saw the plan of the colony he became interested, and often afterward stated his intention of proceeding thither...

He reached Summerland sooner than he expected, but not that in California; instead, he crossed to the Summerland of the spiritual spheres, and no doubt was glad to find that though not carried to the place for which he booked, he was landed at a better...

He lost his wife some years ago, but regularly saw her on the anniversary of her death. On the last oc-casion, after a visit to him only a few weeks ago, she appeared, so he stated, plainer and more distinctly than ever before; and he particularly spoke of this to his irlends.... We hear of the usual presentiments and warnings

than ever before; and he particularly spoke of this to his friends....
We hear of the usual presentiments and warnings that always precede a calamity like this: many curious stories are being told of passengers who at the last moment decided not to go by that vessel; of dreams depicting the catastrophe before the vessel sailed. One well-known gentleman, whose wife and son were lost, dreamt twice of something dreadful happening, and on waking decided to sell his wife's and son's tickets, and prevent their going; but his fear departed with the darkness, and in the daylight he let them go, with the result that both passed over. The marvelous escape of Miss Lacey is known to all who have read the particulars of the wreck; how she was rescued after being on the water for nearly forty hours, over twenty of which she was entirely unsupported by anything, but floating about in an unconscious condition, during which time (as she stated when recovered) she thought she was in a hotel under water. That a frail, weak girl, subject to fainting fits, should float safely on the water so many hours, certainly points to an influence or power of some sort outside herself, which kept her in safety until rescued."

Matters Current.

The Ladies' Aid Association of the Soldiers' Home in Massachusetts, hopes that all ladies who can make it convenient will attend the exercises on Memorial Day at its lot in Malden. A special train leaves the B. & M. Station, Haymarket Square, Boston, at 2 P. M. of that day. The new wing of the Soldiers' Home will be dedicated June 7th at 2 P. M. The anniversary meeting of the Association occurs the second Thursday, June 12th, at the Soldiers' Home, Chelsea.

The fact is patent to even the most casual observer, that no organizations in the United States have multiplied more rapidly in the past decade than the sickbenefit, funeral-aid, death-benefit, and other kindred societies. They are generally confined to those who are in the humbler walks of life, and the good they have done is incalculable. We are requested to state that any one interested in these associations can help render the statistics of their organizations for the forthcoming census more complete, and disseminate a knowledge of the good work they are doing, by sending the names of such societies as they may know of, and the addresses of their principal officers, to Mr. Charles A. Jenney, Special Agent of the Eleventh U. S. Census, 58 William street, New York City.

Just now it is the wont of certain parties to lament the decadence of the Republic, and to declare the existence of a laxity of moral sentiment among our people which needs the interference of the law for its contravention. The essayist Herbert D. Ward evidently does not share in their apprehensions, as may be seen by the subjoined paragraph from his pen recently appearing in a Boston daily contemporary:

"We are the most civilized nation in the world in the one supreme and sacred item of morality. Dissipation exists among us to an insidious extent; but public opinion goes along with clean lives. We have a greater proportion of homes where purity is a matter of course than any other large nation. In spite of a weekly incursion of five thousand allens, the overwhelming majority of American men honor the chastity of women and the virtue of their own lives. This is the saving salt of American institutions."

From our Washington correspondent, George A Bacon, we are in receipt of a copy of the Official Congressional Directory, compiled by W. H. Michael. and corrected to May 10th, 1890. Mr. Bacon finds place in it as Corresponding Clerk of the Department of Agriculture; residence 2026 P street, N. W.

A lady reporter of the Frederick Free Press, South Dakota, recently interviewed twenty-six matrons of that village, with a view of ascertaining their view

upon the woman suffrage question. The ladies interviewed were not aware that their sentiments were to be made public, which gives additional importance to them. Of the twenty-six all but two were emphatically in favor of the ballot for women.

The twenty-first annual reunion of the Society of the Army of the Potomac will be held at Portland, Me., on the 3d and 4th of July. All veterans cordially invited. Every officer and enlisted man who has at any time served with honor in any of the armies which did duty east of the Alleghany Mountains, and has been honorably discharged therefrom or remains in the service in the regular army, is entitled to membership in the Society. Many distinguished officers have already signified their intention to attend the sessions. General Sherman has been invited as a guest of the city of Portland, and will undoubtedly be present.

Prof. Henry Kiddle, of New York City, delivered a lecture last Saturday evening before the Brooklyn Spiritual Conference, on "Modern Spiritualism—Its Trials and Triumphs." He was met by a fine audience-good both in number and quality. There is, ve are informed, much earnestness of interest among the Brooklyn Spiritualists.

"A Magnetic Wonder" is what the managers of Mrs. Abbott (a lady of great physical strength and electrical power, similar to Lula Hurst), who is now on exhibition, claim the lady to be. A correspondent writing from Gallatin, Tenn., requests us to ask the Controlling Intelligence of our Circle-Room the source of this woman's strength, that enables her to lift strong men with ease, and to perform other remarkable feats. We have done so, and the spirit assures us that this woman (as do those of a similar nature) generates a superabundance of electrical force, which not only of itself acts upon surrounding objects and persons, but is also directed by intelligent and powerful spirits, who understand the laws of electrical activity, and who are attracted to such an individual as this by the peculiar elements her personal atmosphere contains.

Marshal von Moltke's recent speech before the German Reichstag is being given a pacific meaning which did not enter the head of that veteran warrior at the time. He strongly supported a bill looking to an increase of the army of the Fatherland, etc., on the plea that the situation in Europe, instead of becoming more promising, grows more difficult, and a strong government alone can preserve peace; that the days of war originated by ministries are past, and the disturbing element is now found among the people-and he feared that some popular outburst would drag the established governments of Europe into war, even against their own inclinations: Which leads the Christian Union to remark that if the day of ministerial wars has indeed passed, and war is now only to be expected by a popular prompting, the dawn of universal brotherhood is indeed near-since what the people of Europe want is not war, but an era of peace, reduction of taxes, freedom from military service. and relief from the cloud of suspense which now par. alyzes and overshadows them.

NEWSY NOTES AND PITHY POINTS.

To work, to work, with hope and joy, Let us be doing what we can; Better build school-rooms for the "boy," Than cells and gibbets for "the man." -Eliza Cook.

Story, the sculptor, has been chosen to design the bronze statue of George Washington which will be resented to the French people in return for the gift of the Bartholdi statue of Liberty Enlightening the

In the world of unheard sound about us (says an exchange) some notes we cannot hear because they are too high and some because they are too low; we live in a world of odors, of which, to our grave loss, we smell a bare hundredth part of what a healthy dog smells.

The name of a Cingalese gentleman who has been appointed by Queen Victoria to a seat in the Legislative Council of the Island of Ceylon, is Panabokke Samastawikrama Karumatilaka Abbayawardhana Bhuwanasekara Jayasundara Mudiyanselage Tikiri Banda Ratemahatmeya; and Oriental courtesy demands that the full patronymic should be used when-awar than is cocasion to address a patic dignification. ever there is occasion to address a native dignitary!

The greatest calamity that can befall a nation is the destruction of its young men. To destroy this promising class upon whose future so much depends, there are licensed by the general and municipal authorities of our American cities, drinking places by the thou sands.

In ten years, says the Chicago Inter-Ocean, women's clubs have done more for the actual good of society than all the men clubs of the past fifty years have

"This House For Sall!" the placard read, And ere there was a bid A Kansas cyclone struck the place— And, sure enough, it did.

year, put their number at 112 instead of 180, as in 1888.

— Whiteside Herald. The returns of the pensioned veterans who fought under the great Napoleon, who now receive \$50 a

All who read the English papers have seen advertisements setting forth the fact that manuscript sermons, suitable for either Church of England or Nonconformist pulpits, could be bought at very moderate rates; and it has long been an open secret that many country clergymen in England, possessed of more money than brains, willingly purchased these readymade effusions, the work of obscure preachers possessing more brains than money. But it will be a surprise to many to know that these venders of sermons have numerous reverend customers in America, who find it more convenient to buy their sermons than to find it more convenient to buy their sermons than to

The total loss by fires in the United States during the first three months of the present year was \$25,-032,625, against \$30,610,700 during the same period in 1889, and \$37,171,600 in 1888.

write them. -Ex.

Baggs—"What makes Signor Spaghetti so stiff on the stage? He looks like a wooden man." Gaggs— "I guess he has swallowed his timbre."—Puck.

AN "ORIGINAL PACKAGE."-The following is said to be the shortest sentence which contains all the letters of the alphabet: " Pack my box with five dozen liquor jugs."

A compositor on an exchange recently got a marriage notice by mistake among a lot of items under the caption of "Wrecks and Disasters of 1889," and when the foreman heard that the groom was a clerk in a dry-goods store at eight dollars a week, he said it had better remain under that head.—Truth.

It is proposed to have executed a statue of Susan B. Anthony, as one of the contributions to the World's Fair at Chicago, Ill.

"There is always room at the top" is a saying that applies just as well to the hereafter as to the here. If there is any truth in evangelical religion, heaven will be as sparsely settled as Nevada, while that square mile in New York City that holds 250,000 inhabitants do n't begin to be as thickly settled as Hades will be.—Marlboro' Times.

Wine is now transported in Europe in tank cars, like petroleum in the United States. One recently carried eleven thousand litres from Italy to Berlin, and such transport is looked upon as successful.

It must be a comfort to the highly poetical, superæsthetical *Transcript* to know that the tulips in the Public Garden are about gone.—*Record*.

Nature plays queer freaks with the flower seeds sent out by the Agricultural Department at Washington. A man who received a package of seeds labeled 'giant pansy," planted them in a flower bed, and soon had a small crop of turnips, while a number of seeds labeled "double pinks" produced longneck squashes.

The butterfly is a greedy creature; no sooner does it come from grub than it goes for grub.—Texas Siftings.

The International Arbitration Conference is to open in London, Eng., July 23d.

The story goes that a Lewiston gentleman gave his little girl a bad quarter of a dollar the other day, telling her that it would do to play with. She kept it for a day or two, and seemed to be saving it for a purpose. "You must not attempt to spend it, my dear," said he. "No, I am not going to, papa," was the reply, "but I know what I shall do with it. I shall put

it in the basket at Sabbath school next Sunday, and God will make it good."—Lewiston (Mo.) Journal. Those who deposit cycless buttons, bogus nickels and retired "brummagem" coins in the evangelical collection boxes-complaints of which action we from time to time encounter in the depominational literature of the day-may possibly share in the faith of the child above-mentioned!

She wanted a cottage. He wanted an apartment. "Bultes to the sweet," he said, with a tender glance, "Flats to the flat," she retorted, with a scornful smile. N. B. – They took a cottage. – N. Y. Sun.

"The world is growing better," writes a Georgia editor. "A man who has owed us seven dollars for seven years came in yesterday, and settled at the rate of fifteen cents on the dollar. A man out West has ordered fifty back numbers of the paper at five cents each, and the Town Council has remitted our last year's tax. It is not a bad world, after all."

A Nebraska farmer says that when his hogs lose their appetite he takes them out riding in a lumber wagon and joits them over the roughest places he can find.

We take this occasion to suggest to the gentlemanly cab-driver with an unconquerable predilection for cobblestone pavements, that whatever else may be said of us we have not lost our appetite.—Washington Post.

The pet names of the four new States are as follows: North Dakota is the "Flickertail State," South Dakota is the "Swinge Cat State," Washington is the "Chinook State," and Montana is the "Stubbed Toe State."

FISHING.

FISHING.

By medical men 't is agreed

That fish is a food for the brain,
Yet curlous seems it indeed,
The latter are caught when in-selne.

—Munsoy's Weekly.

An English photographer claims to have obtained \dot{a} photograph in which the natural colors were reproduced when the exposure was made by accident, just at the moment when there came a blinding flash of lightning. He says that a friend of his once got a colored plate under similar circumstances, and believes that electricity has to do with photographing

Carlyle relates that, when "a very little thing," anxious to learn, Jane Welch, who afterward became his wife, would sit up half the night over her lessons. One day she had been greatly perplexed by a problem in Euclid which she could not solve. At last she went to bed; and in a dream got up and did it, and went to bed again. In the meantime she had no consciousness of har dream; but on looking at her slate, there was the problem solved.—"On Dreams." Horatio King, New England Mayazine for May.

Mr. Gladstone has published two hundred and ninety-nine books and pamphlets. This does not include his magazine articles, nor any of his speeches. He has all his life been assimilating knowledge and giving out ideas.

Talmage thinks the devil was the cause of the recent tornado which swept over Louisville. Talmage is not so near being a "zany" as to believe any natural force ever sprung from anything but natural cause. The supernatural has no place in nature.—The Monache Tidings, Porterville, Cal.

A pair of robins have built a nest (in which there are now four eggs) on a shelf in the Boys' Board School, Boscastle, Eng. The shelf is only four feet from the ground, and in full view of the scholars. One of the birds spent two and three-quarter hours in the nest one day recently during school hours.

THE LAW INVOKED. First Doctor—"Say, there's an unlicensed physician in town curing people right and left." Second Doctor—"Curing people! Good gracious! We must have him arrested."—New York Weekly.

Four young whales, each about seven feet long, appeared in the Thames, Eng., recently. They gambolled about in the river, and spouted, to the great entertainment of a large number of persons who gathered on the river bank and bridges. Two men followed them about in a boat and shot at them, but unsuccess-

MAYBE.

MAYBE.
Two little syllables there are
With solemn, subtle meaning.
Alas! that thus our Joys they mar
With constant intervening!
To-morrow will present the sun,
And everything will gay be;
And rest will greet the weary one—
Maybe'

Emin Bey's salary of \$500,000 a year as an exploring officer in the German service, says a contemporary, will enable him to live on the best the markets of Central Africa afford. Go West-by-South, young man, and grow up with Ethiopia.

Foresight.-She-"Oh, horrors!" He-"What is it, darling?" She-"I forgot all about poor pussy, left in the house alone, and we off for a week. She'll starve." He-"Oh! I remembered her. I left a can of condensed milk on the kitchen table with a sardine opener beside it."—Washington Paper.

CHINESE EPIGRAMS.-Overdoing a thing they call "a hunchback making a bow." A spendthrift they compare to a rocket which goes off at once. Those who expend their charity on remote objects, but neglect their family, are said "to hang a lantern on a rope, which is seen afar, but gives no light below."

Citizen Train has got there. Long live Tacoma!-

COOL!-An advertisement in an English paper is quoted as follows:

ICE! ICE!! ICE!!! If you want it pure and n
And at a reasonable pr
Follow no new dev
But send to me in a tr
At my off

EIGHT HOURS!-Employer-"You want shorter hours, I understand?" Striker -" No, sir; far be it from me to desire you to tamper with the presen chronological system. I am entirely content to have the hours retain their present length. Fewer of them as applied to my daily period of service is what I

TRIUMPHANT CITY VISITOR.

Oh! I fain would be a simple swain,

Oh! I fain would be a simple swain,
And drive my yoke of cows,
And rest at noon beneath the shade
Of the rutabaga boughs.
Oh! I 'd hunt the woods for the cocoanut bush
The whole of the livelong day,
Or start at morn with the rustic hoe
To dig the hills for hay.
And if at noonday I grew faint
With my labor's strain and rush,
I would mix the milkweed's luscious milk
With the mushroom's luscious mush.
I would pluck the pineapple from the pine—
But why has your color fled?
But the farmer fell with a stokening thud—

But the farmer fell with a sickening thud— The farmer man was dead!

AND THE MISSIONARY WAS SILENT .- A native convert to Christianity in equatorial Africa recently asked a missionary the following question, says the New York *Tribune*: "Which is more contrary to Christ's commandments, to go about naked according to the custom of our ancestors, or to go in debt for garments which make us hot and unhappy?"

Columbia College has established a school of philosophy. It is to be hoped that one branch to be taught will be the philosophy of getting a living. There's the rub in this workaday world.—Herald.

answer of the missionary is not given.

Present decision of Louisiana: A dollar in the hand is worth two in the lottery.

SURE DEATH.—"Do you hunt, Doctor?" "No; I am not an expert in handling a gun." "But you might prescribe for the game."—Ex.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipo in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

Meetings in Boston.

Free Spiritual Meetings are held in the Hannin or LIGHT HALL, No. 3 Hosworth street, regularly twices week on Tureday and Friday Apprintone. J. A. Shelha-mer, Chairman.

mer, Chairman.
First Spiritual Temple, corner Newbury and
Sixeter Streets,—Spiritual Fraternity Society: Sundays,
14 P. M.—Mrs. II. S. Jake, speaker; Il A. M., Fraternity
School for Childrent Wednesday evening meeting at 7%.
M. D. Weilington, Secretary.

Twiniskon, Becreary.

Twilight Hail, 780 Washington Street.—Sundays, at 10% a.M., 2% and 7% r.M. Ebon Cobb, Conductor.

Engle Hail, 616 Washington Street.—Sundays at 10% a.M., 2% and 7% r.M.; also Wednesdays at 3 r.M. F. W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1081
Washington Street.—Business meetings Fridays, 4 P. M.;
Supper 6 P. M.; Public meeting 7½ P. M.; Test Circle and
"Spirits' Afternoon" last Friday in each month. Mrs. A. E.
Barnes, Pendident; Mrs. F B. Woodbury, Socretary, 23 Bromley Park, Boston Highlands.

Odd Fellows Building, Trement Street, Room 2.

Facts Social Sence every Monday evening. Meetings for
the discussion of Psychic Phenomena Friday evenings. L.
L. Whitlock, Chairman.

Cambridgeport.—Meetings are held every Sunday evening at Old Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

Cheisen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.—Last Sunday afternoon Mrs. H. S. Lake, entranced by her guides, spoke upon the subject of "Marriage," and also answered several questions, which were sent to the desk, relative to the

subject of "Marriage," and also answered several questions, which were sent to the desk, relative to the subject.

The lecture was prefaced by the reading of a poem by Alice Cary, and a portion of a chapter from Andrew Jackson Davis's "Beyond the Valley."

In introducing the subject the entrancing intelligence said: "I come to my task with some degree of hesitation, because misrepresentation of my utterances is so probable. This misrepresentation is not always willful; it is often the result of failure to correctly receive what is said. My purpose in presenting the theme at all is to impart light relative to the affections, for if these be not rightly understood and directed, all departments of life suffer thereby. The conjugal is the central or pivotal love, and the more nearly perfect it becomes, the more likely are crime, and vice, and disease to disappear. Therefore it is important that we try to understand its manifestations. The present conception of marriage, and the laws relative thereto, represent a barbarous age, and take little cognizance of spiritual needs. True marriage is not merely physiological, it is spiritual as well; it is that subtle blending of tastes, desires, aspirations and inspirations, which evolves harmony and satisfaction. As the spiritual nature is but imperfectly understood at present, and as it is exceedingly difficult for people to know each other, it follows that imperfect and unsatisfactory unions are the rule rather than the exception. Yet little provision, of the right character, is made, either in the custom or the law, for this fact in human nature. 'Till death do us part' is the language of the marriage formula cherished by Christendom; and an inability to keep this contract is looked upon with suspicion and condemnation.

The more perfect the marriage, the more enduring it must people right character, when yet we have yet and the more enduring it must people right character.

ished by Christendom; and an inability to keep this contract is looked upon with suspicion and condemnation.

The more perfect the marriage, the more enduring it must necessarily be; therefore, when natural dissolution of the compact ensues, it is not necessarily an evidence of baseness, but of imperfection.

No one can understand so well as an intelligent mother how far-reaching are the consequences of unpleasant relationships upon the young life about to be ushered in to this external world. A tonch, a tone, a look, yea, even a thought may indirectly make or mar the tendencies of the incoming spirit. It is therefore essential that the very truest conceptions of freedom for woman should be recognized and maintained in the conjugal relation and laws relating thereto.

Yet I do not examine this subject alone in the light of its effect upon children, but also upon the partners themselves. The dignity and sweetness of life must always be based upon the perfection, delicacy and sincerity of affection. It is therefore essential that the maintained, or that its decay be honestly recognized and provided for.

I arraign society because it discourages, rather than encourages, this legitimate purpose. How does it do this? By very generally impugning the motives which prompt persons to annul contracts of this kind. I grant you that it is lamentable that necessities like this arise, but, when they do, they should be met in the light of spiritual understanding.

You inquire at what age marriage should be entered upon, and I answer, whenever the person recognizes what may be termed as mateship; but you must remember that mere boys and girls do not usually have any conception of such a term, and are governed more or less by boddily attractions. For this reason a thorough study of the entire subject of marriage should be given every youth, as soon as it is possible to comprehend the same. Nothing should be evaded or ignored, that the affections may be wisely trained and spiritually directed. The few almost perfect unions which

The singing by Miss Mary Packard was appropriate Next Sunday the subject of the discourse will be:

Next Sinday the subject of the discourse will be:
"The Functions of Government," together with
answers to questions.
Lesson for Children's School, which convenes at
11 A.M. will be: "The Effect of Spiritual Influences."
The Industrial Union and Psychical Research Society meet on alternate Tuesday evenings. Wednesday avoiling Social at 7.5%. Effiday afternoon meeting day evening Social at 7:30. Friday afternoon meeting at 2:30. Subject this week: "Disease, and Some Methods of Cure." Class for song service each Friday evening at 7:30. All invited.

Rerkeley Hall Spiritual Meetings.-Last Sunday Mrs. R. S. Lillie gave two powerful and interesting lectures, which closed the exercises for the sea-

Being flower Sunday, the platform was surrounded

Being flower Sunday, the platform was surrounded with plants, while at the centre stood a floral harp some three feet in height.

After singing and playing by Mrs. Clapp and Mr. Lillie, and an invocation by Mrs. Lillie, under the influence of her guides, the latter thanked the friends, visible and invisible, for their sympathy and support, and proceeded to speak upon "Spiritualism, Past, Present and Future," and for more than one hour held the close attention of her highly appreciative audience.

Spiritualism, it was said, is natural, and sustained and governed by eternal laws 14 to 1 and governed by eternal laws. It has existed since time began; ten thousand years ago it was as true as it is to day, though not then discovered. The world was not ready for it. At times there have been individuals inspired to see and feel spiritual truths, but their recognition has never been so clear as in the present are

present age.

The Spiritualists have established in the minds of millions immortality as a fact—scientifically demonstrated in the minds of millions.

The Spiritualists have established in the minds of millions immortality as a fact—scientifically demonstrated it as such.

Her guides paid a high encomium to the soldiers of the G. A. R., which reached the hearts of her audience in a spirit of thankfulness for the service they rendered at the time of our country's need.

In alluding to the difficulty Spiritualists had encountered thus far in organization, it was said that the time is near at hand when some form of organization will come, one without a pope or dictator. It will be the outcome of growth and necessity, as far as establishing institutions of learning, building homes for worn-out mediums, caring for the poor, and spreading the Spiritualistic literature, etc. The speaker made an eloquent, earnest appeal to wealthy Spiritualists, that they come forward and assist in establishing such homes. Unity of action in some form is advisable. Wealthy Spiritualists have what some of the sensitive mediums have not, t. e., money; whereas the mediums have spiritual gifts that are superior. Both are needed, and a fair exchange is advisable and right.

Reference was made and a tribute of gratitude rendered to Mr. Luther Colby for the good work he has done for the cause of Spiritualism, and the faithfulness he has shown to mediums and the subject in the col-

he has shown to mediums and the subject in the columns of the Banner of Light.

Alluding to the churches, it was said the nearer the ministers of all denominations preach the philosophy of Spiritualism the better they are supported. The Christian church denominations of to-day require or need the philosophy of Modern Spiritualism to strengthen and support their belief and faith in immortality; without such being demonstrated, their doctrine will crumble in the near future and fall.

The discourse was supplemented with an improvised poem upon a subject given from the audience.

In the evening Mrs. Lillie's subject was: "The Different Phases and Manifestations of Spiritualism and Their Uses"—her treatment of which related more especially to modern than to ancient phenomena, and was listened to with close attention by a large and intelligent audience, whose appreciation of its truth was very apparent.

Sunday's meetings being the last of this season's

very apparent.

Sunday's meetings being the last of this season's series, it was announced by the Chairman, Col. W. D. Orockett, at the close of the morning service, that Mrs. Lillie would resume her public lectures in this city on the first of next October.

Mrs. Lillie spoke appropriately and feelingly of the floral gitts, and also thanked the management for the sympathy and support rendered her in sustaining and conducting the meetings for the month of May.

Rev. Mr. Wagner made a few remarks in approval of the May course, which was then terminating—considering Mrs. Lillie a most wonderfully apt and elequent advocate of the Cause. He also related some of his personal experiences in several interesting cases, which proved to him that Spiritualism is a fact beyond all controversy. Mrs. Lillie then closed the services.

America Hall, 724 Washington Street. The Echo Spiritualist Society held Memorial services last Sunday. Those of the morning opened with a

short address by the Chairman, Dr. W. A. Haie, under control of Com. Harry Milliken. Miss Nottic M. Holt and Mr. C. D. Fuller followed with remarks and tests. Remarks were also made by Bro. Thomas Beals, of Portland, Mo.

Afternool.—Again a large audience assembled. Services opened with an invocation and a Memorial address by the Chairman, under spirit control. Mrs. A. Wilkins, Mrs. Kato H. Stiles, Mrs. M. A. Chandler, Miss Nettle M. Holt, Mrs. I. E. Downing, Mrs. Dr. C. H. Loomis-Hail, and others, made remarks of much interest, interspersing the same with tests. Miss Holt gave expressions of thanks to our mediums, their spirit guides, and the many friends who have austained the meetings during the season by their services and attendance, and Dr. Hale followed with remarks of a similar nature.

Econing.—A grand Memorial Concert was given by

a similar nature.

Evening.—A grand Memorial Concert was given by the Lyccum children, under the direction of Mrs. Maggie F. Butler, with Prof. W. Milliken planist. It was a very enjoyable affair; the children held the large audience spelibound for nearly two hours, and in a very convincing manner illustrated the beneficial instruction of the "Children's Progressive Lyccum."

At the close a vote of thanks was tendered to Mrs. Butler and the children. Thus closed the most successful season of the Society, which is now in better circumstances financially, and otherwise, than ever before. The meetings will be resumed Oct. 5th in the same hall.

same hall.

A Reception will be tendered "Sunshine," the controlling intelligence of Mrs. A. Wilkins, in her parlors, 20 Bennet street, Boston, Thursday, May 29th, at 7:30 P. M. All cordially invited.

Resolutions of the Society and acknowledgment of subscriptions and moneys received for the Lyceum fund will appear hereafter.

M. M. Hollt, Sec'y.

The Memorial Services of the First Spiritualist Ladies' Aid Society were held in their hall on Washington street, on Sunday the 25th. The exercises were opened with a solo by Miss Ella Wakefield, folwere opened with a solo by Miss Ella Wakefield, followed by a few remarks by the President, Mrs. Barnes. Mrs. Alice Waterhouse made a brief opening address, being followed in a speech by Dr. Storer. Mr. Wilson contributed a song, and Mrs. Kate R. Stiles a speech. Miss May Burgess gave a fine reading, and Mrs. Sarah A. Byrnes was never more eloquently inspired. Mrs. Clapp and Mr. Lillie contributed much to the interest of the occasion, in the song and music rendered so

Miss May Burgess gave a fine reading, and Mrs. Sarah A. Byrnes was never more eloquently inspired. Mrs. Clapp and Mr. Lillie contributed much to the interest of the occasion, in the song and music rendered so effectively. Mrs. Lillie followed in her usual eloquent strain, and Miss Balley and Miss Wakefield sang a duet with their usual sweetness. Miss Lucette Webster read "Bearching for the Sidni" and Mrs. Carrie F. Loring spoke in a very interesting vein of members "not lost, but gone before." In the course of her remarks she described a vision that presented itself above the audience: There appeared a large bank of flowers, back of which were twenty-three spirits. As she continued looking others came into view, until the flowers were completely surrounded. Each, upon approaching the bank, plucked a flower and held it over the audience. Then the bank faded away, and the spirits surrounded the audience; exemplifying the fact that though not present to mortal sight, they were with them in spirit.

The evening exercises were opened by Miss Wakefield with a song of cheer. Dr. Richardson then spoke of the growth of a belief in Spiritualism, and urged our better preparation for the life that now is, those on the other side being better able to give us glad welcome to their sphere if our work here has been well done. Mrs. Willis, of Cambridge, spoke eloquently of the teachings of Spiritualism, that we shed no tears for those who have "passed over the river's shining tide," and instead of wishing them back, to send out our best thoughts, bidding them speed on their happy journey. Rev. Mr. Fairchild said "that Spiritualists have no fears of being forgotten. To Spiritual

Eagle Hall, 616 Washington Street.-The

meeting Sunday morning, May 25th, opened with remarks by the chairman, Mr. Mathews, and music by marks by the chairman, Mr. Mathews, and music by Miss Folsom, after which remarks were made by Mr. Blackden, Mr. Haynes, Father Locke and Mrs. Leslie. Afternoon.—Music and remarks by Mr. Mathews. Mrs. King improvised a song upon "The Gates Ajar." followed by an address and readings. Remarks and tests were given by Mr. David Brown, Mrs. Chandler-Balley, Mr. Toothaker, Mrs. Buck and Mrs. Bell. Evening.—Music by Mrs. and Miss Folsom. Miss Jewell gave a recitation; Mr. Blackden offered remarks. Mrs. King under control improvised a song. subject. "Decoration Day." Tests and readings were given by Dr. Coombs. Mrs. Chandler-Bailey, Mrs. Smith and Mrs. Bell.

Wednesday, May 21st.—Remarks by Mr. Blackden, acting as conductor in the absence of Mr. Mathews. Remarks and tests by Mrs. S. E. Buck. Prof. Milleson, Dr. Brown, Mrs. P. L. King. Dr. W. A. Hale, Mrs. Chandler-Bailey, Mrs. M. W. Lesile.

Meetings are held in this hall every Wednesday at 3 o'clock; Sunday at 10:30, 2:30 and 7:30.

F. W. MATHEWS, Conductor.

The Dailey Bill.

To the Editor of the Banner of Light:

I wish to inform all those who took an interest in opposing the Dailey Bill, entitled, "An Act to Suppress Fraud and Deceit in Alleged Spiritual Manifes tations," that the committee to which it was referred by the New York Senate, at its late session, did not think it proper to report it for further action by the Legislature.

In this the committeemen showed more wisdom, as it appears to me, than was exhibited in the presentation of so unnecessary and so mischievous a measure. Had this bill passed, it would have invited and encouraged efforts of the same kind in other States, and thus, perhaps, led to a general persecution of mediums and their friends.

It is to be housed great care will be oversigned.

diums and their friends.

It is to be hoped great care will be exercised that there may be no more incidents calculated to incidents the calculated to incident the same. It is to be hoped great care will be exercised that there may be no more incidents calculated to incident the calculation of the same. Mediums and Spiritualists should study, and carefully put in practice, the laws that control spiritual manifestations, and hold no circles in which or by which in any way these laws would be violated. Then, purity and the love of truth prevailing, our Cause will soon rise in power and respectability before the public.

New York, May 26th, 1890. HENRY KIDDLE.

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 realizing the importance of implanting and cultivating in their natures the principles of charity, justice and humanity, hereby agree to pay, as an annual subscription, the sums set against our respective names, for the purpose of organizing and sustaining a Children's Lyceum, to be called **The Boston Spiritual Lyceum**, connected with and conducted under the auspices of The Boston Spiritual Temple Society that meets in Berkeley Hall. We earnestly appeal to all who feel interested in the movement to join with us, and render substantial aid 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 MRS. WM. S. BUTLER, 98 Tremont street.

Boston, March Sist, 1890.

The names of the donors and the amounts received active and earnest endeavors to instruct the children

The names of the dol	iors a	na me	amouni	is rece	l V t
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Special Notice to Subscribers.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH, Publishers. work.

Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

Movements of Platform Lecturers. (Notices under this heading must reach this office by

Monday's mail to insure insertion the same week, I Miss A. Peabody, formerly of No. 1 Bennet street, Boston, has removed to 1041 Washington street, oppo-site Dayls street, where she will continue her work as usual.

as usual.

Mr. George W. Walrond, trance lecturer, clairvoyant and platform test medium, has removed from Ohcago, Ill., to 60 Linwood Avenue, Buffalo, N. Y., where engagements may be arranged.

Prof. J. Madison Allen spoke in Liberal, Mo., March 20th, 30th and 31st; during April and May 4th and 10th, Mrs. M. T. Allen spoke in Colfax, Dexter and Des Moines, Ia., March 26th to April 20th; in Topeka, Kan., April 13th to 27th; in Winfield and Elk City, Kan., April 20th to May 6th; in Liberal, Mo., May 10th. Mr. and Mrs. Allen are now in Atlanta, Ga., where they may be addressed for a short time.

A correspondent writes: "Mrs. E. Cutler. (of Phila-

A correspondent writes: "Mrs. E. Cutler, (of Philadelphia, Pa.,) platform test medium and psychometric reader, can be engaged for lectures, etc., also to organize Women's Progressive Unions to help the Cause, or Children's Lyceums—having organized those in Buffalo, New York and Watertown, N. Y. Address Eden P. O., Parkland, Bucks Co., Pa."

Mr. J. W. Fletcher's address for the summer will be 26 Clinton street, Saratoga Springs, N. Y. He is open to a limited number of engagements for next season.

open to a limited number of engagements for next season.

Mrs. M. T. Shelbamer-Longley lectured in Hanson, Mass., on Sunday last. Her theme in the morning—furnished by the audience—was "The Nobility of Truth, and the Character of Honesty in Human Life;" in the afternoon: "The Destructive, Constructive, and Instructive Force in Spiritualism." Her remarks were much liked by her auditors. Prof. C. P. Longley at both sessions favored the people with some of his choice spiritual songs.

Mrs. Clara Field-Conant, of Washington, D. C., called at this office on the 27th inst., looking much improved in health. She will, for the present, be located at 31 Common street, Boston, where she will be pleased to see her old friends and patrons. She will spend the summer in New England, devoting some time at Lake Pleasant, and filling engagements to lecture at Sunapee Lake, N. H., and Queen City Park (Vt.) Campheetings. She can be addressed for engagements for the lecture season of '90-'91 in care of Banner or Light till further notice.

"Mary L. French is thankful for favors received, but

"Mary L. French is thankful for favors received, but cannot accept any more engagements until December, 1891. Will lecture for the West Groton Liberal Association during the summer and fall. She has been its speaker for nineteen years," so writes a correspondent.

Mr. J. Frank Baxter concluded his work in Ohio on Sunday, May 25th. He will lecture, sing and delineate in New Bedford, Mass., Sunday, June 1st; in Vermont, at the State Convention. Saturday and Sunday, June 7th and 8th; in North Collins, N. Y., at the Western N. Y. State Reunion, Saturday and Sunday, June 14th and 15th. Attention to dentistry has necessitated a cancellation of appointments from hence until Sunday, July 13th, when he will, without doubt, resume and keep all other pending appointments.

Bishop A. Beals closed his engagement at St. Paul, "Mary L. French is thankful for favors received, but

Bishop A. Beals closed his engagement at St. Paul, Minn., Sunday, May 25th. For the month of June he speaks at the following places: Eau Claire, Wis.; Fort Dodge, Iowa; Sheboygan Falls, Wis.; Gurnee, Ill.; Toledo and Columbus, O.

Glies B. Stebbins made a visit to The Banner office on Monday last—having journeyed eastward on a tour in which business and professional labor were conjoined. He has spoken of late in Friendship, N. Y., Plainfield, N. J., Providence, R. I.; on his way homeward to Detroit, Mich., he is to speak Sunday, June 1st, in North Collins, N. Y.

A. E. Tisdale closed his Lowell (Mass.) engagement May 25th. He is to speak in West Duxbury and Hanson June 1st and 8th. His Camp engagements up to date are: Harwleh, Mass.; Niantie, Ct.; Onset Bay, Mass.; Temple Heights, Me.; Lake Pleasant, Mass.; Queen City, Vt. For the first, second and last Sundays of July he is disengaged; societies wishing his services can address him at Merrick, Mass.

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Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notly us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

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

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

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT, and keeps for sale the publications of

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

ADVERTISEMENTS.

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and tee, §2.00.

The above sent free by mail or express on receipt of price, with full directions, by addressing the Proprietor, DR. D. J. STANSHURY, 443 Shawmat Avenue, Hoston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms.

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The above named remedies are for sale by COLBY & RIOH, No. 9 Bosworth Street, Boston, Mass., and will be sent by express or mail. If sent by mail, postage free.

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Will be for sale by MESSRS. COLBY & RICH when ready. May 3. TRAVELERS FOR ONSET WILL please call for Excursion Tickets via EAST WAREHAM, which cost less than by the farthest way round route, and arrive there quicker, safer and hapier, as our cars pass the Anditorium, the Wharf, leading Hotels, and Point Independence and Bridge.

FER ORDER OF ONSET IMPROVEMENT ASSOCIATION.

May 31.

For Sale at Onset Bay. O NE lot of Land, well improved. For particulars address J. F. VAUGHAN, Malden, Mass. 2w* May 31. Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 88 Berkers street, Boston. Hours 10 to 7. Is Nov. 18.

PROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written; horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

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The Status of American Spiritualism, AS SEEN DURING A FOUR YEARS VISIT, BY J. J. MORSE. With an Appendix: Hints to Enquirers into Spiritualism.

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ville.

The object of this book is the study of three subjects—Genesis, Miracles, and Prophecies—and the work presents the highest teachings thereon received during a period of several years by its eminent author through the inediumability of a large number of the very best French and other mediums.

mediums.
Cloth, 12mo, tinted paper, pp. 438. Price \$1.50, postage free.
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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 JO'CLOCK 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.

MRS. M. T. SHELHAMER-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 Ohalirman, 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 de-carnated individuals an opportunity to sond words of love to their earthly friends—which messages are reported at con-siderable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them '90 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, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Natural flowers for our table are gratefully appreciated 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 alter of Spirituality their floral offerings.

offerings.

Fig. 1. Letters of inquiry in regard to this Department must be addressed to Colby & 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 March 11th, 1890. Spirit Invocation.

Spirit Invocation.

Oh! thou Divine Spirit of Love, thou who art all paternal wisdom and protection, filled with maternal solicitude and tenderness, we lean upon thee spiritually, seeking to draw from thy great life something that will stimulate our hearts and refresh our souls. We recognize the relationship existing between thee and humanity. We know that every child is a part of thee, however lowly his circumstances, however humble his birth on earth, and we believe that within that child is implanted something of infinitude, something that is truly divine, and that these qualities will in time expand and grow, unfold themselves in goodness and beauty, and all that is truly spiritualizing and sweet. Knowing that thou art the parent of all life, the great intelligence of all existence, we can draw near unto thee in spirit, asking for strength and guidance, seeking light and a conception of truth.

Oh! may we at this time come into sympathy with the high and holy intelligences of heavenly life, who are qualified to give forth instruction, and to give, also, tender ministration to humanity. May we receive from such minds on high gleams of new truth, pearls of wisdom, that will enrich our own lives, and make them stronger and better in every way. Oh! may we come under the atmosphere of those beautiful angels of peace and good-will who have only kindly feeling for all creatures, who are ever ready to uplift the fallen and to befriend the needy. May we receive from them that which shall be a blessing to our own lives, and make them more sympathetic and kindly in dealing unto our kind.

ceive from them that which shall be a blessing to our own lives, and make them more sympathetic and kindly in dealing unto our kind.

We welcome all returning spirits to this place, however lowly they may be, trusting that they will find something to assist them in their search for knowledge; or however exalted they may prove, hoping to receive from such that which shall not only be of personal benefit and blessing, but which, when disseminated abroad, may prove the same unto others. We ask the benediction of love from all good souls to rest upon each one now and at all times. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By J. L. Teney.] Is there any substance that the human spirit cannot pass through? For instance, could a casket be made of any substance that, if a child should be put in it while alive, and the casket scaled, would retard the passage of the spirit, and for how long?

Ans.-There is no material substance that is impervious to the passage of the spirit, al-though conditions of a physical nature may be such that the spirit cannot for a time release itself fully from the confines of the body. This may be the case whether the mortal form is sealed up in a metallic casket or not, depending altogether upon the physical conditions and upon the mental atmosphere of that spirit. We have known certain spirits to remain tethnical to the physical forward. ered, so to speak, to their physical forms, although dissolution had taken place to an extent, and the body was, to all intents and pure which it demands for the sustenance of life, poses, inanimate clay, until that organic form had dissolved and its elements had passed out possess. We must remember that in the reinto the atmosphere, or been taken up by the soil in which they were placed.

Now, what has been the cause of this? Is it

Now, what has been the cause of this? Is it because the substance of which the casket, the environment of the body, was composed, was impervious to the passage of spirit? you ask. By no means, but rather because of some mental condition of the spirit, which psychologically attached it to the form it once inhabited, and from which it could not wholly break.

You may take the hody of the living child

You may take the body of the living child You may take the body of the living child and encase it securely in a metallic casket and the breath will remain but a short time, the physical life soon ceases to be, the organs of the body cannot perform their functions, and the child is dead, so to speak. The spirit will not be retained within that solid casement—solid to the physical sense but porous to the spiritual. The spirit of that child will speedily wing its way beyond the mortal confines and find its home and associations in the spiritual world why beyond the mottal commes and that the home and associations in the spiritual world with loving friends. This would be particularly so in the case of a child, for we never knew the spirit of a juvenile to become earth-bound or physically trammeled. We have known of the spirits of many adults being thus affected, but wards because of the materialistic weight. but purely because of the materialistic weight which held them down to physical things, a weight which had been formed from the emana-tions of their own lives, from their own doings and associations, emanations that have been dense and crude in character, forming a chain by which to bind the spirit for a time to the physical condition. But even such may after a while break from their trammels and pass out into the spiritual atmosphere. They are assist ed to do this by wise and compassionate intelli-gences, who desire to bless those who are suffer-ing, and to help and strengthen the weak. Such spirits as are thus confined will in time realize their condition, and struggle against the tram-mels which hold them. This will assist them to break their chains, and through the uplifting impetus of strong desire to rise, together with the assistance of spiritual intelligences who come to them, they will pass out from their

Q .- [From the audience.] What will be the outcome of the present agitation relative to me-diums occupying a seeming high place in the es-timation of the true Spiritualist?

A.—There has been a tendency on the part of some Spiritualists to exalt mediums personally. They do not separate the mediumship, or the expression of mediumistic qualities, from the individual himself. They have seemed to think that whatever a medium does must of necessity be right, since he or she is presumably under the guardianship of wise intelligences. This does not always follow. One may be extremely negative in his nature, so as to be highly susceptible to whatever influences

there be a strong suspicion that the medium has been wronged through the misjudgment or ignorance, or because of the strong personal power of some other intelligence over his nature, then you should judge kindly, and while you condomn the wrong and seek to restrain the offender from repeating it, extend the hand of charity toward the wrong-doer.

We believe the time is coming when Spiritualists will have to look upon mediums and mediumship in their true light, and not condone an enormity or overlook an offense against humanity because these have been committed in

manity because these have been committed in the name of mediumship or by any medium. For the protection of society, for the benefit of individuals and for the progress of humanity, the offender must be restrained from repeat-

the offender must be restrained from repeating his offenses against himself or the world, as the case may be.

Opprobrium has been brought upon the name of Spiritualism by some of those who have claimed to be agents for the dissemination of immortal truth, mouthpleces for the angel-world, messengers of glad tidings for those who have gone before to those who yet remain on earth; and it is just as wise and necessary for the true Spiritualist to kindly seek to know the real from the false, in mediumship and among mediums, as it is for him to learn to judge between the spurious and the to learn to judge between the spurious and the genuine coin that passes current in mercantile circles. This can be done. It may be done judiciously, without in any way offending the genuine medium, or bringing disgrace upon the spiritual cause. If Spiritualists will band together in harmony, will be content to lay aside gether in harmony, will be content to lay aside their self opinions and personal prejudices, to exercise judgment and common-sense, it will not be long before they can carefully weigh the claims of mediumship and be able to sift the pretensions from that which is sound and true. This must be done before Spiritualism will wield the power and take the place in the world that it deserves and ought to do.

Q.—[By Ella Wilson Marchant, San Bernardino, Cal.] What are the causes which produce the phenomenon called the mirage? Or what is the mirage? Does it pertain to the realm of psychometry, and therefore but presents a picture in the air of some scene formerly belonging to the locality where it appears? Is it a refraction from some distant earthly scene? Or is it a scene from the spiritual world, whose vibrations the circumstances surrounding the time and place make it stances surrounding the time and place make it possible to bring down to meet those of the material plane in such a way that it becomes cogniz-able by mortal vision? Or do all of these things enter more or less into the constitution of this, to us, strange and wonderful phenomenon?

A.—This phenomenon, so called because it is outside the line of usual occurrences, and not because it is of any supernatural tendency, is, so far as we understand it, a purely physical manifestation, belonging to the earth and its atmosphere, and is not the reflection of any spiritual scene belonging to another world or condition of life. Mirage is a reflection upon the clouds or the atmosphere of some locality existing at the time of its appearance upon the the clouds or the atmosphere of some locality existing at the time of its appearance upon the earth's surface. This locality may be hundreds of miles away, we are told, and yet it is pictured upon the clouds with a fidelity astonishing to those who behold and recognize it. Mirage is undoubtedly produced by refraction—at least so it seems to us. The clouds, the atmosphere, must be in a peculiar state to produce this particular appearance and yet such duce this particular appearance, and yet such appearances have not been rare, for they have been observed by many individuals who inhabit the earth at the present time.

We do not see that psychometry has anything to do with this question, or with the appearance, since it is really a physical phenomenon. It may be, and some spirits claim that it is, a fact that the atmosphere is in a more highly spiritualized condition at the time when this occurrence takes place than on ordinary occasions. This we cannot say. Scientists have given their solution of the question, and we cannot differ from them to any extent.

Q.—(By B. F. Leonard.) Is not cruelty to animals a great sin, especially that wanton destruction of their lives which prevails, even for human food, unless under dire necessity?

A.--Wanton destruction of animal life is certainly to be condemned. We may be pardoned for calling it a sin. Wanton destruction of anything that is useful, or that has become a part of life itself, is a wrong. We are not prepared to say just how far a man is justified in wreaking destruction upon animal life in the desire for gaining physical food. We believe that as man has come from a carnivorous state, as he has descended from a race of meat-eating as he has descended from a race of meat-eating people, it may be necessary for him to partake of a certain portion of animal food in order to mote ages man lived as a savage being; it was necessary for him to struggle in brute force with the animal which dwelt upon the same plane, in order to overcome that animal and make use of him as food. In those remote days this animal food was not even prepared by fire in a proper state for the physical system of man; but as knowledge came, as he realized his own powers, as he experimented with the forces of nature, man came to understand that his food assimilated much better with the physical system, and gave him more satisfaction, it was prepared in various ways, cooked by the sun's rays or by the artificial rays of fire; so he learned his lessons, and he has been experimenting, gaining knowledge from that time to

the present.
We believe the time is coming when there will be no animal-eating man anywhere upon this planet; but the climate will change before that time arrives; the entire atmosphere of the globe will, we think, be more equable, mild and beneficent; the various portions inhabited and beneficent; the various portions inhabited by man will bear fruits and vegetable sub-stances, sweetened for the taste and filled with nutrition; the human body itself will become more refined, until through the progress of time it will throw aside the cruder elements which cry out for this coarser food, and take upon itself more refined atoms which will not require nutrition of this sort; therefore we shall have a race who will look upon animal food with abhorrence, and will most certainly abstain from wantonly taking life of any kind.

Q.—[By S.] Will "Prohibition," if enacted or enforced, prevent the sale or use of intoxicants?

enforced, prevent the sale or use of intoxicants?

A.—This, Mr. Chairman, is a question that might very properly take an hour for its answer, if we were to enter closely into the merits of the subject. Prohibition, if properly enacted and enforced, might, we think, prevent the manufacture and sale of intoxicating liquors in that locality where the law was enacted and enforced; but it could not, of course, extend unto other borders or dominions, and therefore it would only affect a small portion of the race that is now afflicted by this great evil. We do not believe in the use of intoxicating liquor as a beverage, in any degree, but this is our personal opinion; it has nothing to do with the ideas of other intelligences on this or on the spirit-side of life. We have been told by chemists and medical men, on both sides of life, that alcoholic stimulants are very neces-

of some Spiritualists to exist medium persons the some stands. They do not expansible the medium does must of the same stands and medical men, on oth sides the expression of medium state qualities, from the individual himself. They have seemed to think that whatever a medium does must of necessity be right, since he or she is presumably under the guardianship of wise intelligences. This does not always follow. One may be extremely negative in his nature, so as to be highly susceptible to whatever influences come about him, and such an one will be swayed as fully by psychological and carnal conditions, as individuals, as responsible human beings, should be weighed in the same blance as we are accustomed to weigh our common humanity. They are neither above nor below the human plane. Many of them have weaknesses, and these may sometimes overcome the individual and cause him to fall saide from the path to honor and rectitude. Now if you can be and influences from the individual properties of industrial life, and distributed, through his overcome the individual and cause him to fall saide from the path of honor and rectitude. Now if you can the same that of the pathent unit to the pathent units and manufacture to be a contained that I have been very anxious since leaving the words spoken over the cold form. I wanted to think the them here, not dead I mass of the pathent units and minimation of manufacture to the pathent units and the manufacture to the pathent units and the manufacture

man family, but perhaps not through the pro-hibitory power. We do not know that a law can be constitutionally enacted prohibiting the manufacture and sale of this evil, although we believe these can be restricted, as can the sale of any poison. However, the solution of this question will be found, we think, in that which applies also to every department of hu-man life where ignorance abounds—in educa-tion.

man life where ignorance abounds—in education.

We believe that the growing generation is, even in this day, becoming instructed upon this great question, so that the young people who are coming up are beginning to look upon the use of alcoholic stimulants as an evil not to be encouraged; and what is more, they are beginning to think that to engage in the manufacture and sale of intoxicants is not creditable to any individual; they begin to be ashamed of their relatives or friends who are engaged in that traffic, and they would not become associated with that business department for themselves—that is, we mean the great general masses. Here and there, of course, we find those who are willing to engage in anything, if it will only bring to their coffers wealth and personal influence.

The masses are growing, the evil is becoming less and less. Those who have grown old and hardened in the sin of manufacturing and sending out to the world this poison are passing away. Those who have become confirmed in ing out to the world this poison are passing away. Those who have become confirmed in the habit of partaking of intoxicating fluids are passing away, and in the generations that are yet to come we shall find less and less of this evil, until we think at the close of another century from this time the man who drinks even the finer brands of alcoholic stimulants, such as rare wines and brandies, will not be frequently found, while he who partakes of the coarser fluids, the more stimulating liquors, will be rare indeed.

Q.-[By "Electrode."] Your inquirer, Mr. Chairman, has doubts in regard to electrocution as a penalty in case of murder. That is, what effect will it have on the spirit that is suddenly separated from its material body? Will it be disastrous or otherwise to the future of the spirit?

A.—No physical shock, however violent it may be, can prove altogether disastrous to an immortal spirit, although such a shock, coming to an individual, may have a very unpleasant, and, for a time, lasting effect upon the spirit. We do not believe in electrocution, nor do we believe in capital punishment of any kind. In the interest of common humanity we should certainly say if you, as a government, are de-termined to commit murder in the name of law,

certainly say if you, as a government, are determined to commit murder in the name of law, and to put a fellow-being out of the mortal body, then for the sake of mercy follow that line of punishment that will be the most swift, as it is the most severe.

And perhaps your officers of state would reply: Then, sir, electrocution would be the proper punishment to apply, as that is certainly the most swift in its operation upon human life.

Very little is known and understood, even in the enlightenment of the nineteenth century, concerning the laws of electricity, or concerning the vital fluid itself. You see the results of its operation in various directions upon human life, and in connection with the material appliances of mechanics, but the full action of this law you cannot determine, neither can you measure its course, or know just where its effects may be stayed. Indeed we, as returning spirits, are not yet prepared to give statements concerning this vital fluid and its operations, although the use of electricity, specalled maintains in spiritsal life in scien. give statements concerning this vital fluid and its operations, although the use of electricity, so-called, maintains in spiritual life, in scientific circles, and among advanced intelligences. Your correspondent desires to know, Mr. Chairman, what the effect of electrocution, or putting the spirit violently outside the mortal body by a strong charge of electricity, will have upon the immortal part of man.

have upon the immortal part of man. So far as we have observed, when an individual has been violently separated from the mortal form through the action of electricity, as has happened to an individual in New York City within a few days, we find that the spirit is violently shocked—remains in a dazed condition: cannot seem to recover its faculties for a tion; cannot seem to recover its faculties for a little time; but this condition does not last so long as perhaps your inquirer may think, al-though with some spirits the effects of the physical shock would remain longer than with others, it depending very largely upon the ral-lying power of the spiritual faculties belonging to the individual. Thus one keenly alive in the moral and spiritual faculties, living more large ly in the interior life than seemingly in the external state, one whose intellect is more active than the physical parts of his nature, will re-cover from such a violent shock much more

may be attended to, where that which is pas-sionate and degrading in their natures may be suppressed, and that which perhaps is better and more pure (there must be that within them, somewhere, if you only strive to reach it) may be put forth into unfoldment; that it is your duty as a people to place restrictions around your criminals, so that they will be prevented from working further harm to themselves or to their kind, and at the same time to provide them with such treatment as will redeem them from a state of moral thralldom and degradation.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Feb. 21st, 1890. Lawrence Johnson.

Dead! Did they say I was dead? I must deny it, emphatically deny it. I heard those words spoken over the cold form. I wanted to say to them: I am here, not dead. I passed

be an inhabitant of earth again." But we do desire to come into communication with our loved ones, and there are some friends we would like to meet. Lawrence Johnson.

Rebecca Bowker.

Eighty-two years is a long time to dwell on earth, but to-day I feel young. Think not I was ignorant of spirit-return. Oh! how sweet it was to commune silently with the dear ones that had preceded me to that better land. When they called me to pass into the higher life, gladly did I lay aside the old garment of fiesh and put on the bright and beautiful one of immortality. How happy I was to welcome the loved ones, as they came around me, and these words were spoken to me: "Come, Rebecca, your work in the material is done; now for the spiritual work, while you feel interested for those that are dwelling here." And most assuredly I do. Often do I meet with them in the halls, here in your good city. Oh! them in the halls, here in your good city. Oh! it is not right, dear friends, when God has blessed you with this world's goods, to hold them too closely to yourselves; but, instead, you should assist those in want, whether they are

should assist those in want, whether they are your kindred or not.

I hope my long life was a useful one. I hope that some yet dwelling in mortal life were benefited through me, and what God had seen fit to give me. I am not here to quote my goodness, by any means; but I feel it is right we should look after the poor and the suffering. We are not confined to kindred, as I have said to you, after leaving the form; wherever we find one whom we can aid, it is our work to do it, and in a town adjoining this good eity I find one whom we can aid, it is our work to do it, and in a town adjoining this good city I know they remember me. I hope they think of me often. Not that I want to speak here in public of what I was called to do, but I have been of benefit to some that yet dwell here, and my work in the mortal still carries me on to a higher work; for I feel attracted to many to-day, to whom I hope I may be of service through the influences I may leave with them.

How grand the thought with you mortals, how grand the knowledge with us. Often have I heard them say in mortal life: "I can't see what this Spiritualism amounts to. If your loved ones are coming to you, they will come anyway." Oh! dear friends, will you not meet us half way? Do your part, and how much happier we shall be as we come into your homes, into the halls, or wherever we may be attracted, feeling that we have a work to do. Little children are gathered here, eager to make themselves known. All are permitted to come into the meetings, and it is beautiful—I can find no word in the English language that will express it any stronger than the word beautiful—that we live, and that we are active people, more than we could be in the form. I know I shall not be forgotten by many in this good city. Rebecca Bowker.

I. P. Whiting.

Many times I have been gratified and benefited by coming into this room, and I can speak for a large number of spirits who have had the same experience. I will go a little further and say I feel that mortals may be benefited also by coming here. They used to say I was too outspoken. I freed my mind, and I do it wherever I am called. To-day I feel like saying, I would that the whole world might know that spirits return to earth, that they always did, and always will, for God's laws are never broken or changed.

laws are never broken or changed.

While the lingering disease consumption was upon me. I knew full well I should not regain my health, and I felt satisfied when the change came and they bid me welcome from that came and they bid me welcome from that bright and beautiful shore, where parting is never known. How grand, dear friends, it is to realize that loved ones do not forget you! I have said many times, the dead are those that are forgotten. It is true. Oh! do not forget us. I am anxious to reach friends in Milford, Mich. There are those to-day who would like years much to know how. I have found it. It

very much to know how I have found it. It has been said: "Spiritualism will do very well to live by, but not to die by." Ah! dear friends, you make assertions that you do not understand yourselves. I say: It is good to live by, and it is good to pass out with, this knowledge that your loved ones live and are waiting to welcome you into that beautiful home where no good-byes are spoken, no farewell tears are slied. I am very happy in being able to speak here. I should have been gratified even to announce my name. I. P. Whiting.

Esther Means.

I have been listening to what others have said, and as I came close to the medium I felt if I could control I should be very much pleased, for my friends have wanted so much to hear from me. Many times have I heard this said: "Here is one comes, and another comes, and they come so close to our current. I have been listening to what others have to the medium felt if I could control I should be very much as a firely in the outward or physical condition.

We will take a criminal such as the man kemmler, who is at present confined in New York, and upon whose case the discussion of this subject of electrocution is taking place. Such a man as this, sent out of the body viole lently by a shock of electricity, may remain in a dazed condition for a long period of time, or a he may recover immediately, but as one recovers and recover immediately, but as one recovers and included at all, but I stepped back so quickly I lost the power to control the organism of that little lady. Such a one would act almost with the uner reasoning power and impulse of brute force, making his way headlong back among materials of man and the condition of the man in question.

We do not consider that it is altogether a hem to the world, because we do not think anything that applies a violent shock to the nerves and to the spiritual nature of a human being can possibly be very humane and beneficent in its action, although stimulus is some that sessential in the work of reformation, but not of such a physical character as this.

It is well known that returning spirits do not think that your duty as a society and as a government is exercised and performed toward the criminal when you put him to the world, because we do not think anything that applies a violent shock to the nerves and to the spiritual nature of a human being can possibly be very humane and beneficent of the pody.

We believe it is the duty of government to take the proper of its criminals and place them under a system of restraint, where their interior wants may be attended to, where that which is passionate and degrading in their natures may be suppressed, and that which perhaps is better and more pure (there must be that within them, somewhere, if you only strive to read it in may be put forth into unfoldment; thatitis

the dead.

My home was in Milton, Vt.

Egerton Sprague.

They tell me I am privileged to speak here if I don't drive on too fast. I was in the habit of speaking a little quick, so I 'll have to guard myself in regard to it. Now I have listened to others, but it is a much greater satisfaction to speak for myself.

When you say spirits don't come to earth, I would like to ask you, dear mortals, to prove that we ever leave the earth. I say to you, we are so near to you, seemingly, that we do not that we ever leave the earth. I say to you, we are so near to you, seemingly, that we do not leave you. Then again, I hear this: "If they come to earth, why do n't they come right to me and make me know it?" Let me ask you a question which I think will answer this one: Why every person cannot do the same kind of work? You can't answer that. You do n't know why

work? You can't answer that. You don't know why.

I have been very anxious since leaving the form to make the people understand that I am not a dead man, and that I have been into the surroundings of many of my old fellow-townsmen that I used to visit and walk with in this life. I know they would welcome me, if they would give the matter a little more consideration, and entertain the thought that they could come into communion with me and that I visit them.

A few yet dwelling in the mortal form will be glad to know that Egerton Sprague, of Randolph, Vt., has reported here.

Charles Thompson.

Charles Thompson.

Death! Oh! dear friends, it sends a feeling of dread over a mortal when you speak that word. I was thrown in contact with a great many while here in the form, who had dropped the use of it. I feel a special interest in mediums, and I would ask you to-day, dear friends, to be gentle, to be charitable with your mediums. Mediumship, true mediumship—I'll put the adjective there—is worth more than gold; and when I dwelt in the form, I always felt it a duty to search that I might know whether they were true or not—that is, those whom I dealt with. Where you find they are true, try to give them all the encouragement you can; you cannot do too much. Many class them all alike. Still you seldom get anything genuine without also finding its counterfeit; but do not think that all are the same. I did not intend to speak so much upon mediumship, but it seems to come before me.

Mary Hardy, while she dwelt in the form, had many things to bear. I feel proud to say that I always took her part in regard to the truth, and always took her part in regard to the truth, and I know many assertions were made that never ought to have been uttered by man or woman. When the Master was upon earth did he not say, "Let him that is without sin cast the first stone"? That was charity, the greatest of all the virtues. I have met her in that beautiful beyond, and I know the poor spirit had been crushed many times while dwelling in the form. I have spoken thus while I remained in mortal crushed many times while dwelling in the form. I have spoken thus while I remained in mortal life, and now being what is termed a disembodied spirit, ah! dear friends, we know much more than you give us credit for. I will assure you of that to-day. Now be careful, be charitable; if you know not of any fault, do not take another person's word for it. Seek to learn where falsehood is, and then be charitable still. This would be my advice to each one. I am not This would be my advice to each one. I am not personal, by any means. While dwelling in the form I studied faces, and I studied the nature

form I studied faces, and I studied the nature of many.

I know there are many in St. Johnsbury, Vt., who will be glad to hear from me. As Spiritualists convene together in their halls, often does my name come up; and I know, when I make this assertion, it is God's truth that they have spoken of me kindly. I heard two gentlemen conversing in regard to me but a short time since, and questioning why others did not hear from me. There is always a reason, dear friends. We come and we manifest whenever there's an opportunity for us to do so, but we understand We come and we manifest whenever there's an opportunity for us to do so, but we understand spirit law and conditions better than you do. I am proud to acknowledge that I did firmly believe in spirit-communion, and to-day I would say to the whole world: Search for the truth, learn by the reason God has endowed you with, and you will be happier when you are called to pass into the higher life, when you have done with the material and are called to work more in the spiritual. Charles Thompson.

John McGee.

I feel at home here, Mr. Chairman. Quite a number of years have elapsed since they said I was dead. I remember about the time when your paper was started, sir, for I was a printer, what they call a type-sticker. I have been a frequent visitor here in your meetings, and I feel at home from the lower floor to the top of this building, more so in the printing-office, for I was connected with that work on this paper many years ago. If I was to undertake to tell you how long, I don't suppose I should get the number of years right. Suppose I set it at over number of years right. Suppose I should get the number of years right. Suppose I set it at over twenty-five. I guess I'll be on the safe side when I say this. I feel friendly in coming here, and also whenever I may use an influence for good I will gladly exert it in this sur-

here, and also whenever I may use an influence for good I will gladly exert it in this surrounding.

I find this is God's truth that you are teaching here, and only about half of it is made plain to mortals. Can't get it all at once; must n't expect to. I know I am not forgotten in this good city, or in East or South Boston. I feel free to come in here and speak to-day, and I think I shall feel better and progress faster for so doing.

One dear spirit that entered the higher life only a few months ago, that was employed upstairs, has said to me: "I would not listen to one word in regard to Spiritualism, but I find it a truth." You will know to whom I refer, as she passed away so suddenly. As I had been connected here, as well as she, we were brought in contact, although I did not know her in mortal life. We form acquaintances in spirit-life a little more freely than you do in the mortal. We don't pass and repass so often and not know anybody; there is less coldness and ceremony. If we meet with any one, and the law of attraction draws us together, we feel as though we had known them for years. Is n't that pretty good? Very much of this ceremony you have to go through with don't amount to even a type-set. I think we should feel better to be a little freer, but I can speak only for one.

I would like my friends to know I have been

feel better to be a little freer, but I can speak only for one.

I would like my friends to know I have been here. There are a few friends in East Boston who will be glad to hear from me. Only a little while since I came so close to a medium I thought perhaps my name would be spoken. But no, not a word. We do not always effect our object by coming close. I cannot tell you the process. If I should undertake to do it I should fail, therefore I will not make the attempt; you'll all know sometime for yourselves. Each one must try the realities of the other side; and never can you understand, or even realize and never can you understand, or even realize for a moment, the satisfaction that we feel when we are sure we can make ourselves known. John McGee.

William Lee.

Oh! how gratifying it is to speak for one's self. Consumption claimed me for a victim, and only the day before they called me home I was out taking a walk. I had known for a long time that I could not regain my health, but at twenty-five one would naturally be anxious to stay longer in mortal life; still, I was willing to go, and glad when it was over. They speak of the dark river, but there is nothing to fear, it is so quickly passed.

It was hard for my dear parents to feel their Willie must go, and everything was done for me that kind hands could do; my pathway was smoothed down to the shining river, but they could not hold me, for the angels called me higher. They thought, as they gazed upon that face, "He is through with all his suffering." I would not have them think for one

that face, "He is through with all his suffering." I would not have them think for one moment I suffered in the change, the passage was so quiet and so easy to the bright and beautiful beyond. Well may it be called the Summer-Land.

Dear old Lake Pleasant! I do love the place. I often go there. You may say: "At this time of year?" It makes no difference to us; we sense not your heat or cold; we go there just as the attraction takes us. I am looking forward to the time when they will congregate

as the attraction takes us. I am looking forward to the time when they will congregate there again, for I have been one of their number, and have met with them from year to year since I was called to the better land.

I heard these words spoken: "He is gone!" Oh! so quickly did the summons come; although they felt I could not last through the season, as I went there with the dear, loving friends, hoping it might be of benefit to me. Yes, it was, as they called me home from that beautiful grove. I understood all—I realized everything that was being done for me. I stood beside that poor, thin form and gazed upon it, and the thought overshadowed me: Yes, I have moved out of that tenement into a better one.

better one.

I am happy. I would like these few words to reach my loving friends in Troy, N. Y. I have been there many times with them as they have gathered in the meetings. I have felt happy to hear words spoken from the spirit-side so kindly to others, trying to teach them something of the bright beyond. I am very grateful for these few moments allotted to me here to-day.

I am glad to say to each one this is a truth, we are alive, and we are active spirits; we go wherever we please, and are not confined to any locality. These loving words I leave for them all, and I would say to each one within the home: Listen for some tiny raps, as they may better one.

home: Listen for some tiny raps, as they may be given, for we desire to make you sense our presence more and more. William Lee.

Sarah Catharine Ross.

While the young man was speaking I saw a

shadow pass over his face as the thought came to him of the parting from his loved ones when he went out. The greatest suffering we endure is when we see our loving friends mourn for us so much. We often say to you: "Dry your tears; those in mortal life need them more than we do. Oh! much more." I have looked upon the faces of many loved ones as they have been called home, with sadness, because at that period I did not understand it was merely moving out of one tenement into a better one. As the dear, loving friends look upon the form, it is all they can see, for the jewel contained in the casket, the spirit, they cannot behold. How grand is the thought that comes over us—"we shall find our own again"—and true are these words, "there are none lost, not one." The mother meets the child, the husband the wife, and the wife the husband, and how gladly, how tenderly do they greet them and escort them to their homes.

How true that love is eternal, never to be broken, a victor over death. If we loved our friends here, are we not eager to meet them yonder, and are we not eager for them to visit us? And we come to visit you, dear friends. You were anxious for our visits while we dwelt in the form; then why not welcome each one as they come to you from the spirit-world?

I well remember these words that were spoken in my younger days: "The spirit goes to God who gave it; we must wait until the judgment day." Dear friends, the judgment day is every day, as I look at it. What more can you ask for than the judge that is within you?

In Warren, Penn., I am not forgotten, and

In Warren, Penn., I am not forgotten, and there are anxious ones waiting to hear from me. I have made the attempt several times to make them know I was there with them. I have been here once before, some time ago, but there is a purpose I am trying hard to bring into effect, which I feel if I persevere I shall accomplish, and that is why I have come here today. I am grateful for the time given me. I think my message will reach some friends, who I know will be glad that I have spoken here, only there are some points I cannot touch upon in public, so I will leave the request that they try to come into communication with me through some medium privately. Sarah Catharine Ross.

Dan Norris.

While the lady was speaking I could see there were points she wanted to touch upon, but she hesitated, thinking it would not be best to speak in public, or account of family affairs, perhaps. I did not know her business, by any means; it is all I can do to attend to my own. I am very glad that when we pass out of the mortal form we have a great desire to attend to our own business, and we also feel, if we can assist any one, that is a part of our work. There is not so much selfishness with us as you have is not so much selfishness with us as you have in this life. I am grateful for that. I well re-member a short time before passing out a con-versation I had with one that they termed an elder. Of course we were educated to believe

versation I had with one that they termed an elder. Of course we were educated to believe they knew a little more than we did. I do n't tell you I believed it. Now I can't understand how they are going to know any more of the future than you or I do.

It has been said they have made it their study. Perhaps so. In what way? There's a mystery again. But I am not here to solve it. There's one thing sure: we all have reason given us for some purpose, and if we do not make a good use of it, when we enter the other life we must learn there. It is a school either side of life. Not long after passing out I heard these words spoken: "I wonder how he finds it, if he has got into a good place?" I am satisfied with the home they gave me, but I know through progression I may make it more beautiful.

I was passing along in Pasadena, Cal., perhaps a month or so before I left the mortal form, from which I went pretty quick, and a gentleman said to me: "Come, now, let us go down to a hall," a certain place he named. But I didn't go; I didn't want to mix up with any such folks as they called Spiritualists. I didn't want to hear anything about it. But I found, soon after my entrance into the spirit-life, I was attracted to such places in Oakland, Cal., and elsewhere, and received benefit from them. I asked a spirit—who told me he had attended many of your meetings—what made him come, in the first place? He explained to me it was asked a spirit—who told he had attended many of your meetings—what made him come, in the first place? He explained to me it was through the law of attraction. Well, I can't explain that to you; I aint going to try; but I'll be honest and say I am attracted into the I'll be honest and say I am attracted into the meetings of these same Spiritualists. You know who they are. I am glad to be one of their number to-day, and say it is a grand theme in which they are interested. You should all want to learn of the world you are fast coming to, for every day brings you nearer that beautiful Summer-Land that the children talk so

much about.

It is n't wholly because our homes are so beautiful that we have no desire to come back to stay; when these bodies are cast off, much of the desire of earthly life is taken away from us. I desire of earthly life is taken away from us. I find it so, and express it according to my feelings. They used to say, many times, that Dan Norris was a strange person. I was myself. I never personated anybody else. In Pasadena a few will remember me, and some only knew me by hearsay. I am much obliged to you, Mr. Chairman, for allowing me to have my say. Anything to pay? I haven't a cent. I came near forgetting myself.

Julia Caler.

There are some who mourn me very much, Mr. Chairman, and it has been said: "I cannot understand why she was called away so early

Mr. Chairman, and it has been said: I cannot understand why she was called away so early in life."

Dear loving friends, we have no voice in the matter. Often these words are spoken harshly by some loved ones: "I do n't feel it is right they should be taken from us." Oh! be careful. Little can you understand why these things must be. The parting is hard; but only think of the reunion, which will be more grand, more glorious, more beautiful than anything of earth can be. Dear mother has said so many times: "I can't see why they have taken my child from me." When father went she felt it was hard again. She says: "Alone at night; alone at morn," and "Where are you, Julia, that you do not make yourself known?" I try to, dear mother, and I will still persevere. Father stands beside me to-day, and sends loving words to you, mother. A little while since we were in a hall; you were there, and you felt so disappointed, as you heard one and another name given, from some loving one to their friends, a sweet message accompanying them, and you said: "Why am I to be closed out, and my own child cannot make herself known?" Mother, be patient; all things will come right eventually. I know you are lonely and sad when you think of us, but try and be cheerful; wear the smile you ever did; feel that your Julia lives, and if I live I am active, and I come to you often. In the early morning I am with you, sometimes at noonday do I flash beside you, and I have seen you as you have turned eagerly hoping to catch a glimpse of some of us.

Orrin Kennison sends loving words to his friends, asking me merely to speak for him, as he will not speak for himself to-day. In time,

Orrin Kennison sends loving words to his friends, asking me merely to speak for him, as he will not speak for himself to-day. In time, perhaps, be will be permitted to; and he also asks me to say he was satisfied with the way things were done after he passed on to the higher life.

Oh! mother, it is grand to feel we are ourselves. I love you dearly, and I would that you might behold my form, even in the home, as loving friends have spoken so kindly to you, and have told you, perhaps, I am there many times when you have doubted.

Charlie Emerson has assisted me to speak today, and I feel I have gained much power from him, as he stands here beside me and sends loving words to his mother. I would like to see the day hasten when you will be with me, mother, and the family reunited all together.

These loving words are to my mother in North Andover, Mass., from Julia Caler.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Feb. 23.—Geraldine D. King; Isaac Nay; Martha Lincoln;
Sylvanus Morse; Freddie Oliver; Sally Wood; Elizabeth
Ashworth; Edward A. Berdge; William Latham.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course. May 16.—Thomas J. Lewis, Martha M. Boyington; Wilton Copeland; Jerrold Stanley; William H. Livingstone; Charles Allard; Wadleigh Hill; Timothy Jackson; Minnie Wilson; Rachel Wood. Advertisements.

I took Cold, I took Sick,

SCOTT'S

I take My Meals, I take My Rest,

AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON ; getting fat too, FOR Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY Incipient Consumption BUT BUILT ME UP, AND IS NOW PUTTING

FLESH ON MY BONES

AT THE RATE OF A POUND A DAY, I TAKE IT JUST AS EASILY AS I DO MILK." SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERS DAILY. TAKE NO OTHER.

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Apr. 5.

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tf May 10.

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May 17.

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Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. lol Washington street, opposite Davis street, Boston.

May 31.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. May 10. 4w* MRS. C. H. LOOMIS-HALL, Business Psy chometrist and test medlum; magnetic baths; magnetic and electric treatments. Terms \$1. Answers six questions on business by mail, 50 cents. 128 West Brook-line street, Suite 2, Boston. Circles Sunday evenings.

May 31.

May 31.

M. J. BUTLER will receive her patternts on Tuesdays and Thursdays, from 9 to 12 A.M., at her residence, on Longwood Avenue, Brookline. Longwood ears pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. May 3.

A. HAYWARD, Magnetist, 156 W. Brook-den line street, cradicates disease with his healing off when medicine falls. Hours 9 to 4; other times will visit the slock. For 18 years he has had signal success in cures with his powerful Spirit-Magnetized Paper; 2 packages by mail, \$1.00, Apr. 5.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre-mont street, Boston. Private sittings daily. Will an-swer calls for Platform Tests. 4w* May 24.

Mrs. Alden,

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May 3.

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7, 30; also Thursdays, 3 p. m. Readings given by letter from photos for \$1.00. MISS E JOHNS, 136 Chandler street, Boston. 3w May 17. Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8'2 Bosworth street, Room 7. Hours 9 to 6.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. May 31.

Mrs. I. H. Frost,

NORFOLK STREET, ROXBURY, MASS., answer questions and gives advice by letter. Fee \$1.00. May 31.

Miss L. E. Smith,

MEDIUM. Circles Sunday, Tue-day and Friday at 8 P.M. Wednesday at 3 P.M. 695 Tremont street, Boston.

M Wednesday at 3 P. M. 695 Tremont street, Boston. Iw*

HENRY H. WARNER,

INSPIRATIONAL Trance Lecturer and Medium, may be engaged for senson of 1890-91 by addressing him 441 Shawmut Avenue, Boston, Mass. Sittings daily after May 1.

Mar. 8. 13w* Mrs. Hattie Young,

TRANCE and Business Medium, 180A Tremont street, Room 5, Boston. 4w May 17. Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon May 31.

Mrs. J. M. Carpenter WILL be at 8 Pembroke street, Boston, Wednesdays and Thursdays until July 1st. tf May 24. OIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent stamps. MARGUERITE BURTON, 1472 Washington street, Boston. May 17.

MRS. J. C. EWELL, Magnetic and Inspira-tional Medium, 96 West Springfield street, Boston.

DR. FRED CROCKETT, Magnetic and Medical Medium, 86 Worcester street, Boston.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 208 Tremont street, Boston. MRS. H. DEAN CHAPMAN, Medium for the sick, 147 Tremont street, Room 9, Boston, Mass.

May. 24.

DR. A. H. RICHARDSON, Magnetic Healer Waverley House, Charlestown. tf Oct. 5.

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Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temper ate and semi-tropical products, including bananas, oranges lemons, figs, grapes and nuts—with strawberries and garden products all the year—can be bought or leased at low prices and on easy terms. A map of Summerland and the subdi-visions of the Rancho, with a pamphlet giving all particuars, will be malled to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Bar bara. Back, and two and a half miles to the north, extends the Santa inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee), if they prefer them when they visit the ground.

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May 24.

MAY 24.

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"What Shall Be My Angel Name?"

"What Shall Be My Angel Name?"

"What Shall Be My Angel Name?"

"Ever I'll Remember Thee."

"Ever I'll Remember Thee."

"Love's Golden Chain," resarranged.

"All are Waiting Over There."

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"The Angel Kisseth Me."

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"The Angel Kisseth Me."

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For sale by COLBY & RICH. "Glad Tidings of Immortality."

Song......25c

FINELY executed lithographs bearing the above title have been received by us. The size is 22½28½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love," Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of leantly is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings lilustrative of the Spiritual Philosophy.

Price 50 cents.

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BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious

Reason and Philosophy—in His unchangeable and glorious attributes.

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boards.
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Special Inducement for Purchasers. ALL purchasers of C.P. Longley's book of beautifulsongs, A "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubice, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.12

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NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dn. STONE. For sale at this office. Price \$1.25; cloth-bound copies, \$2.50.

Banner of Bight.

BOSTON, SATURDAY, MAY 81, 1890.

Medical Laws in Massachusetts. To the Editor of the Banner of Light:

I feel like expressing my thanks in no uncertain manner in relation to your voluntary labor in the cause of medical freedom, and also for the valuable

manner in relation to your voluntary labor in the cause of medical freedom, and also for the valuable space devoted in your paper to the advocacy of equality and justice before the law for all modes of eradicating disease known to mortal man.

During the past fifteen years or more such able men as Prof. J. R. Buchanau, Prof. Alexander Wilder, A. E. Giles, Esq., Bronson Murray, Thomas It. Hazard and many other favorably Rnown writers and workers in the line of equal rights and freedom in the choice of practitioners and modes of treatment have in The Banner's columns spoken brave words which should never die out from the remembrance of a grateful people. What these writers have advanced through your widely-circulated paper has gone over the United States and other countries, and without question has been the means of doing untoid good in many localities where the "regulars" have endeavored to obtain for themselves legal guardiancy over the people as regards the exercise of their dearest rights; and has accomplished much toward bringing on the "good time coming," when doctors will no longer hesitate, and inquire how cures are made, but will make then in every way possible.

I desire to present a few statements in relation to the bills and orders for medical legislation in the General Court of 1889 and 1890, for the purpose of having the truth set before the people—as truth always cuts like a keen-edged sword, and freedom comes afterward.

It will be remembered that in the year 1889 Represen-

ing the truth set before the people—as truth always cuts like a keen-edged sword, and freedom comes afterward.

It will be remembered that in the year 1889 Representative Qua sent an order, afterward a bill, to the General Court, which matter was referred to the Judiciary Committee. He (Q.) claimed that he was the only man responsible for it, and even boasted of his act in this regard. The hearing before the Committee was met by some of the most able attorneys of the State, both with fact and argument. There were also many thousands of prominent citizens of the State who signed remonstrance petitions, which were placed before the Committee; but in the face of all this able opposition the Committee but in the face of all this able opposition the Committee formulated one of the most useless and expensive bills that was ever concotted in any State of the Union.

Sect. 1 demanded that every person practicing medicine or surgery for hire or gain or reward within this Commonwealth, or who publicly professed to practice medicine or surgery, must first file with the clerk of the city or town in which he resided, and in which he had his principal office, an affidavit, duly subscribed and sworn to by him, in which he must state his full name and residence; place and date of birth; location of his principal office; what medical college or institution, if any, he had attended, and for what length of time; what degrees in medicine or surgery, if any, he had received—and from what institutions, with date of granting the same; and of what medical societies or associations, if any, he was a member.

All the requirements of the bill were fulfilled when

member.

All the requirements of the bill were fulfilled when this information was given. Then the city or town clerk was to grant such person a certificate setting forth the fact, which certificate must be conspicuously displayed in his office; if a person did not comply with the demands of this bill he was punished by a fine not exceeding one thousand dollars, or imprisonment not exceeding one year, or both such fine and imprisonment.

a fine not exceeding one thousand dollars, or imprisonment not exceeding one year, or both such fine and imprisonment.

What an amount of expense such a bill (if enacted) would have caused cities and towns, and for no earthly reasons, and no extra protection to the people! If anything, it would give an ignorant patient to understand that the practitioner, having compiled with the law, the town or city had legalized him or her to practice, and that said town or city was somehow pledged to see that he was successful in said practice. Indeed, such a certificate would have a tendency, or should have, to make the city or town responsible for the acts of those to whom such legal instrument had been granted.

Representative Qua labored hard for his bill; it passed the House and went to the Senate, and there the remonstrants met it and sent in a protest, describing the bill in its inconsistencies in a manner which showed the folly of such a statute—also how it would appear to disinterested individuals. The chalrman of the Senate Committee took up a circular from certain remonstrants, and said to the Senate: "I hold here a circular going to show that some of the prominent remonstrants are willing that this very mild bill shall be enacted," etc.; but at the third reading in the Senate, Senator Dwinell said: "Who wants any such bill? I do not." Several others opposed it in strong language, and when the vote was cast but five Senators voted for it; it was killed, to all intents and purposes!

In the following June the Massachusetts Medical

In the following June the Massachusetts Medical Society met in its annual convention, and two of the leading members advocated the enactment of a stringent medical law at the next session of the General Court.

Society met in its annual convention, and two of the leading members advocated the enactment of a stringent medical law at the next session of the General Court.

On the announcement of this contemplated movement, a remonstrance petition (printed in the Banner or Light) was placed at the several spiritual campmeeting headquarters for signatures, and the people responded with a long list of names.

At Onset, also at Lake Pleasant, resolutions were unanimously passed which clearly proved that the people were willing to work to defeat any medical enactment which would deprive them of their choice of medical treatment and practitioner when sick. Soon after the General Court convened in 1890 two orders were sent in for a registration law: One from Dr. Roeth, which was hardly alluded to before the Committee, but the other one from the labor organizations, under the supervision of George S. Wilson, M. D., assisted by Attorney and Ex-Representative Gove, was, together with Dr. Roeth's order, referred to the Judiciary Committee—Mr. Gove presenting a bill which, if enacted, would prevent all but so-called regular? diplomated physicians from legalized colleges from practicing medicine, or healing the sick in any manner whatsoever.

Miss L. J. Robinson appeared as an attorney (with Dr. Flower) for the Massachusetts Constitutional Liberty League, and after ably opposing the Gove bill, she presented the old last year Judiciary bill (that was fought against so hard by The Banner and it (that was fought against so hard by The Banner and its correspondents). In presenting this bill she said—as reported in the public press—"I take pleasure in stating right here, also, that the National League has endorsed this very bill." Miss Robinson, in her remarks before the committee, also said: "I offer to you, gentlemen, as our bill—to which I hope you will give serious consideration—exactly the bill which your committee reported to the House last year, with the mere change of dates," etc., and "I cite to you the fact that when this bill,

No one well informed can gainsay that Dr. Flower favored this same bill.

Is there any form of deception connected with the medical profession which the present laws. If enforced, would not punish? It seems as if the Judiciary Committee the present year became convinced that there is not, hence—and for the public good most assuredly—they declared it to be inexpedient to legislate in the premises.

—they declared it to be inexpedient to legislate in the premises.

In order to ascertain whether all bills presented in 1890 under the order to the committee were killed by this decision, I made investigations, and learned that even if there had been twenty bills put in at the hearing on said order—either from the remonstrants or petitioners—the entire number was included in the decision: "inexpedient to legislate." In order to ascertain whether Miss Robinson actually left a bill with the committee, I made inquiry in the proper quarter, and the following is the answer:

"The bill referred to by Miss Robinson is the one reported by the House Judiciary Committee of last year. She left printed copies of the same with the committee."

committee."

Doubtless this bill came before the Committee in the same manner as did the "Gove Bill," and shared the same fate. I cannot understand why it is that certain individuals, since the report of the Committee, have called on several prominent persons, who are remonstrants, with a proposition to "fix up" a bill to present to the General Court, while at the same time it is too late for any one but the Committee to present a bill.

Can it he possible that the time of the committee to present the committee to present a bill.

it is too late for any one but the Committee to present a bill.

Can it be possible that certain parties are working with a member of the Committee for a new bill?

I believe, Mr. Editor, that The Banner has ever been actuated by the highest motives in opposing all new medical legislation, on the ground that the present laws, if enforced, are amply able to protect the people: The precedent to which Massachusetts owes her freedom up to the present hour is that special legislation in the direction of "regulating" medical practice is unnecessary; once let that precedent be broken down under any pretext whatever, or by the passage of any new law, however mid, and we shall see the commencement of a movement which will ultimately and inevitably result in the building up of a later sessions of the Legislature) of the most rigid and persecutive character on the statute books of this State.

A. S. Hayward, Magnetic Physician.

Roston, Mass.

W. J. Colville in Boston.

Mr. Colville enjoyed his recent visit to Boston very much, and at the same time has been instrumental in throwing considerable light on many problems which at present are agitating the minds of thinkers.

throwing considerable light on many problems which at presont are agitating the minds of thinkers.

In the five lectures given at Hotel Huntington in the commodious rooms placed at the speaker's disposal by Mrs. Frances Miller, editor of "Divine Science of Health," almost every phase of progressive thought was toniched upon in a manner calculated to greatly lessen misunderstandings which often unfortunately crop up between reformers of different phases of opinion. During the first lecture (May 21st) it was said, "Let us conceive of eight thoroughly honest and conscientious persons standing together on the summit of a hill, each one endowed with good eyesight and excellent powers of observation, describing in glowing language all that met his gaze, we might listen to eight totally opposite descriptions of surrounding country. At first we may feel confused at their seeming wide discrepancy, but after having questioned the narrators a while we learn that each man standing with eyes in a different direction, north, south, east, west, north-east, north-west, south-east and south-west, points of vision accounted for the eight differing accounts of the neighboring region. Thus the sincere Spiritualist, Theosophist, Christian Scientist, Nationalist, Christian Socialist and many others are in each individual case not only perfectly honest but quite correct in their statements so far as those statements are affirmative and not denunciatory. A new school of philosophy is forming which will happily and intelligently unite all the existing phases of thought, which are but varying aspects and degrees of one great all-embracing truth.

The very greatest outward expression of truth in its relation to social improvement is certainly to be found among the diligent workers in the fields of Nationalism and Christian Socialism, while in the purely medical or hygienic aspects of reform Mental or Christian Scientists keep well to the front. To blend the works of these diversified workers, not to antagonize or repudiate any of them, i

themes treated.

On Saturday evening the world's several great religions were very ably treated in a masterly address. The questions and impromptu poems on all occasions were important features.

Though the drawing-room gatherings at Hotel Huntington were thus largely attended, the great crowd was reserved for Berkeley Hall, where last Sunday afternoon at 3 o'clock all available space was occupied by one of the finest audiences Mr. Colville has ever addressed in Boston. The lecture was on "Edward Belamy's Dream; Will it Ever be Realized? If So, When and How?"

The music, flowers, and all the avarages.

lamy's Dream; Will it Ever be Realized? If So, When and How?"

The music, flowers, and all the exercises were beautifully in harmony with the spiritualistic views advanced so eloquently through the medlumship of the inspired speaker. Those who have gained an impression that Mr. Colville has relinquished his firm hold on Spiritualism must, if present, have felt themselves thoroughly mistaken, for never was Spiritualism more fearlessly upheld by him than on that occasion.

In the evening at 7:30 Mr. Colville ended his brief campaign in Boston with a lecture on "Christian Socialism" at Hotel Huntington, in presence of nearly two hundred persons. He has returned to New York, where he is holding meetings every afternoon except Sunday at 13 West 42d street, and on Tuesday, Thursday and Saturday at 8 P. M., at his present place of abode, 52 West 12th street, where all communications for him should be sent. He lectures in Brooklyn, in Kingston Hall, Kingston and Atlantic Avenues, Sunday at 3 P. M., and on Monday, Wednesday and Friday of the Mr. M., and on Monday, Wednesday and Friday of the Mr. M., and on Monday, Wednesday and Friday of the Mr. M. and on Monday, Wednesday and Friday of the Mr. M. and on Monday, Wednesday and Friday of the Mr. M. and on Monday, Wednesday and Friday of the Mr. M. and on Monday, Wednesday and Friday of the Mr. M. and on Monday, Wednesday and Friday of the Mr. M. and on Monday, Wednesday and Friday of the Mr. M. and on Monday. days at 3 P. M., and on Monday, Wednesday and Fri-

day at 8 P. M. and on Monday, wednesday and Friday at 8 P. M.

Persons desiring him to take a class in Boston, and deliver public lectures during July, will send their names at once to Mrs. F. J. Miller. Hotel Huntington, who is making arrangements to that effect, provided sufficient cooperation is granted.

Zedra.

Washington, D. C .- Our lecture course closed on May 26th for this season-Mrs. C. Fannie Allyn being the speaker. The morning was devoted to Memorial Services for Decoration Day. Our beautiful (Grand Army) hall was handsomely and appropriately deco-rated for the occasion with flowers, banners and flags, in honor of the soldiers who have passed on. An in-vitation had been extended through the press to the sol-diers and Grand Army men to be present, and a good-ly number of them could be distinguished among the assembly.

diers and Grand Army men to be present, and a goodly number of them could be distinguished among the
assembly.

The Children's Lyceum took a prominent part in the
beginning of the exercises, under the direction of Mrs.
C. F. Allyn, making a good display.

The oration by Mrs. Allyn was grand from beginning to end. The subjects given for poems (one of
which was "No North, No South," and another "The
Blue and the Gray,") were treated in a manner fully
commensurate with their patriotic meaning.

Our Society has thus closed one of the most interesting, profitable and successful seasons it has ever
been my good fortune to record.

Our city has been especially favored this season in
the great number of visiting mediums for different
plases of phenomena.

Mrs. Clara Fleid-Conant has established her home
in our midst this whiter, and has made it very pleasant for both speakers, mediums, and resident Spiritualists alike, by opening her parlors for receptions,
etc. When to all this is added a goodly array of our
home talent and home mediums—concerning whom
we can boast upon all occasions—I do not think one
need complain. I doubt if any city in the Union has
been more blessed.

New Bedford, Many—On Sunday May 25th Mr

New Bedford, Mass.-On Sunday, May 25th, Mr. F. A. Wiggin, of Salem, closed his work with the First Spiritual Society for this season. At the afternoon

Spiritual Society for this season. At the afternoon service the control took as a subject from the Bible—James dit., x: "But the tongue no man can tame, it is an unruly evil, and of deadly poison." He gave on this theme one of the most brilliant addresses ever presented before this Society.

The evening exercises consisted of a powerful memorial address, and the reciting of the historical poem. "Sheridan's Ride," by the control of Mr. Wiggin; singing by Mrs. Ruth S. Sherman; the recital of the famous "Charge of the Light Brigade," by Mr. Benj. Drummond, and a patriotic song by Sergeant W. H. Carney, "The Hero of Fort Wagner"—making the occasion one of great interest. The andence was, with one exception, the largest of the season.—Next Sunday Mr. J. Frank Baxter occupies our platform.

S. H. E.

Haverhill, Mass., Red Men's Hall .- The leeture course for the season closed on May 25th with two fine discourses by the controls of Celia M. Nickerson subjects: "The Inspiration of the Hour" and "Destiny." Mrs. Nickerson also occupied the platform on the previous Sunday; and on Wednesday evening gave a scance for the benefit of the Ladles' Ald Society, which was one of the best of the season. She is one of our best mediums, and her time should be fully taken by societies desiring earnest and faithful workers.

ers.

The season's work has been of unusual interest, as well as a financial success; many good and earnest workers have labored with and for us. The Home Orchestra—Miss Jessie Little, Leader—has been a Orchestra—Miss Jessie Little, Leader—nas been a great attraction to the younger portion of our congregations, as well as some of the older ones, as they have discoursed fine music at each evening session throughout the entire course of meetings. May the coming season be equally successful.

Chelsea. Mass.—On June 3d an evening enter-tainment will be given in aid of the Spiritual Ladies' Aid Society, at Pilgrim Hall, Hawthorn street. MRS. M. L. DODGE, See'y.

Miss Williams and Mrs. Shackley occupied the platform of the Spiritualist Society, Sunday, May 25th.—Sunday, June 1st, Mrs. Abbie N. Burnham will lecture and give tests. All are invited.

E. S. Wells, Chairman.

Worcester, Mass .- Fred L. Hildreth, in a letter which we shall print next week, announces that the Children's Lyceum voted May 26th " to have a Picnic at Lake Ouinsigamend about June 1st, and an instructive Grove Meeting at Elm Park as soon as the flowers



A cream of tartar baking powder. Highest of all in leavening strength. U. S. Government Report, Aug. 17, 1889. ly -

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, & Union Square, between 17th and 18th atreets, on 4th Avenue, on the first and third Thursday of each month at 8 r.k. Parilies seeing articles in the secular press treating of Spiritualism which in their opinion should be either of the officers of the Alliance. Prof. Henry Klodlo, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d atreet; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 2M and 7M P. M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday oven-ing at 8 o'clock at Mrs. Morrell's parlors, 310 West 48th street, just west of 8th Ayenne. Mary O. Morrell, Conductor.— Soul Communion Meetings every Friday at 3 o'clock at Mrs. Morrell's parlors, 310 West 48th street.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 26 Broadway.

The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avenue, every Thursday evening. Mrs. Kate A. Tingley, President.

The First Society of Spiritualists.-Mr. J. Clegg Wright discoursed in the morning upon subjects given by the audience. In his opening remarks he said: The potential capability of spirit expresses itself in different ways. When the spirit rap came it was
not the first rap that visited the world, but it awakened in the consciousness new possibilities. We have
been wandering into speculative fields regarding matter, and shall have to reidjust our definitions of matter. Do not yield until forced to. But the fight is
necessary; the storm clears the atmosphere; and
when forced to yield, do so like a brave soldier. The
first subject taken up was, "Independent spirit-writing on siates." In regard to this the speaker said:
The totality of all the elements which enter into the
spiritual body and the conscious principle itself is
netting on its sphere. The force of a thought on the
magnetism is the outcome of the reservoir of the energy stored in the soul itself, and the expression of it
creates whration in the magnetism and acts independently of the mind—the brain. Mr. Wright did himself, through his controls, great credit in ably answerling several other questions.

At the afternoon meeting there was a large attendance of representative Spiritualists, by far the
largest since the last anniversary meeting. This unusuality large audience was caused by previous announcements that Miss Maggle Gaul, of Baltimore,
would be present and give tests and psychometric
readings. Her tests were numerous and excellent,
and fully recognized, and every one was delighted and
thoroughly satisfied. Mrs. M. E. Williams presided,
and in her opening remarks said, after introducing
Miss Gaul, she was glad to see such a large attendance. It was a proof that there is nothing nearer
the heart of the human family than a desire to know
that though we die, shall we live again? Mr. Henry J.
Newton made a few remarks, and was followed by
Mr. J. Clegg Wright, who spoke on mesmeric influence in relation to Spiritualism.

In the evening Mr. Wright replied to a question relating to the Darwin theory, remarking that that
theory did not differ materially from the assert

generations, man can never die—he will live above forever." Miss Lilly Runals sang a solo in beautiful style. Miss Maggie Gaul gave numerous tests and readings, to the great satisfaction of all.

Next Sunday Mrs. Nellie J. T. Brigham will occupy the rostrum morning and evening.

New York, May 25th, 1890.

People's Spiritual Meeting .- Prof. Wm. A. Baldwin, Mrs. Mary A. Gridley, Mrs. M. E. Wallace, J. Franklin Clark and others are expected to take part in the seventh anniversary exercises of the People's Spiritual Meeting, at the residence of Mrs. Mary C. Morrell, 310 West 48th street, Sunday evening, June 1st. Mrs. Ella Wolcott will give recitations, and musical talent will also enliven the occasion. A good time is guaranteed.

F. W. JONES.

Cleveland, O .- Mr. J. Frank Baxter, of Boston did excellent service for both the Children's Progressive Lyceum and the Society for the Advance of Scientific Spiritualism on Sunday, May 18th, again. It was his third Sunday here, and the forenoon very stormy. He was a welcome though unexpected visitor at the Lyceum, and had it been known he was to be there, many others would have braved the elements and heavy present. As it were agreed at tradacas to rebeen present. As it was, a good attendance is re-corded.

been present. As it was, a good attendance is recorded.

After the various exercises usual there, Mr. Baxter was introduced, read a short and pithy poem, and taking it as his text gave the children a short talk with a valuable lesson. He was about to retire, amid the applause, when he found numerous risen members on the spirit-side enthusiastic, and he named many, and described not only spirit-graduates who were children once in the school, but past conductors and officers. He then sang a 'touching song, and when he concluded many were in tears, and slience reigned. Conductor Pope spoka truly when, in closing the school, he said, "This session has been made memorable by Mr. Baxter's visit this morning, and all here will never forget him, or the session."

During the exercises an interesting letter was read by the Conductor from Past-Conductor Gaylord, now sojourning in Arizona. It was applauded, and a set of resolutions were passed thanking him, and hoping he would follow the same with others.

In the evening a large audience convened in Memoral Held Held to hear Mr. Partaris latters are it Medium.

sojourning in Arizona. It was applauded, and a set of resolutions were passed thanking him, and hoping he would follow the same with others.

In the evening a large audience convened in Memorial Hall to hear Mr. Baxter's lecture on "Medlumship and Spiritualism vs. 'Medlumism and Deception!'" The latter expression was the Rev. Dr. Sprecher's recently, after a sermon in which he declared all the spiritual phenomena resolvable to either conjuring and willful trickery, or to psychological and hypnotic effects, accounted for without the aid of spirits out of the body—in other words, they are all traceable to the medium one way or another as to their origin and not to spirits at all—hence Spiritualism and Spiritism were titles of misnomer, and suggested "Mediumism" as the best term. Mr. Baxter made many a telling point on the Doctor, as he plainly showed the Reverend had unwittingly wielded a double-edged sword, and with every slavh at and thrust into Spiritualism had lacerated the heart of Christ and plerced the vitals of Christianity. Such a lecture as this, the Spiritualists rejoiced to see, in telling and lengthy synopsis, in the Civvetand Loader, News and Herald of the next day, for thereby ten thousand people could read in correct and concise form what otherwise only a few hundred had heard. The press generally here—and let The Plain Dealer be named herowith—has done Mr. Baxter honor and the cause of Spiritualism service by its truthful and extended reports of his lectures. It has quite faithfully reported others, particularly those of Mrs. Lillie, Prof. Tuttle and Mr. Howell; but Mr. Baxter chances to be especially favored, as Spiritualism just at this time is one of the most important considerations in Cloveland, by pulpits, churches, press and the people. The press invariably has characterized the lectures of Mr. Baxter as interesting, logical and worthy.

On Sunday evening, May 25th, Mr. Baxter gave his closing service for the present, and therowith concluding the Society's season of lectures, which, by the

CONSUMPTION SURELY 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 where to any of your readers who have consumption, if they will send me their Express and P. O. address.

Resnactfully.

Respectfully. T. A. SLOCUM, M. C., 181 Pearl street, New York.

Sutton, N. II.- The Spiritualists of this place have been enjoying for the last two Sundays of May the inspirational instructions of Dr. Lucy Barnicoat,

the inspirational instructions of Dr. Lucy Barnicoat, of Boston, Mass. The four lectures have been entertaining and fully to the satisfaction of our people. The efforts of this speaker will result in a renewed growth of spiritual advancement.

The tests of the two Sabbaths have been very convincing, and nearly all recognized; and the four services well attended.

Our meetings at the homes of several of the members have been very happy ones; the tests and descriptions being, of course, of a family and more hybrate nature.

N. L. Ra

Providence, R. I., Sinde Hall, Cor. Washington and Eddy Streets.—The Spiritualist Lalies' Aid Society met in its room Thursday afternoon, May 22d, as usual. Supper from 6 to 7 P. M. Evening meeting at 8 P. M., opened with singing; poem by Mr. J. Carroll; remarks by Mr. Bilss, Ward Parmelee and others; a recitation by Miss Florie Salmon-entitled "Deacon Brown." which was well rendered; speaking by the controls of Mrs. M. A. Waterman; also a word from Mrs. Osborn. Vice-President; tests by the control of Mrs. Sarah Humes; closed by a short address from the control of Miss Florie Salmon.

S. D. C. AMES, Sec'y.

Haverhill and Bradford - Brittan Hall .-Prof. M. Milleson gave two of his illustrated lectures upon "The Astral Man" last Sunday in Brittan Hall before the Union Spiritualist Fraternity—by which was shown—according to the lecturer's theory—the manner in which the psychic power is distributed from spirit to spirit in this universe of mind. The lectures were full of scientific and spiritualistic interest.—Next Sunday the lecture course will be closed by F. A. Wiggin, of Salem, whose evening lecture will be a memorial service, a tribute to those who fell in the late war for the maintenance of our government, and the perpetuation of human liberty.

E. P. H. ipon "The Astral Man" last Sunday in Brittan Hall

Mothers,

Save your children from diphtheria and other contagious diseases by using in your Nursery, Bath, and Sleeping Rooms the

SHERMAN "KINC" VAPORIZER, the ONLY

CONTINUOUS and ABSOLUTE DISINFECTANT

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Send for "How to Care Skin and Blood Diseases."

Baby's Skin and Scalp purified and beautified by Cutiouna Soap.

Kidney Pains, Backache and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

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Breakfast Cocoa Is absolutely pure and it is soluble. No Chemicals

are used in its preparation. It has more than three times the strength of Cocca mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as persons in health.

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Will treat patients at his office or at their homes, as de-Y sired. Dr. S. prescribes for and treats all kinds of dis-eases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms.

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Troubles-Balsamine-is proving its efficacy in numerous cases. It should be kept on hand in every household, to be used in sudden Colds, Pneumonia and kindred Pulmonar Affections. Special directions are given for the use of this and all other remedies prepared by Dr. Shelhamer. These have all been prescribed by Spirit John Warren, a most efficient physician of the progressive school.

Balsanine 50 cents per bottle.

Brecifics for the following diseases, prescribed by spirits, \$1.00 per bottle: Liver, Kidney, Gastrilis, Nervous Prostration, Liver and Kidney Complication. Constipation Powders, 50 cents per dozen.

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In connection with his treatment Dr. S. successfully employs Animal Magnetism, which force is now recognized as a wonderful curative agent in dealing with disease: scientists and the medical fraternity alike acknowledging its usefulness in detecting and curing disease when other means have failed. The Editor of the BANNER OF LIGHT, as well as many others, can attest from personal experience to the most effective work accomplished by Dr. Sheihamer through his magnetic powers and remedies. his magnetic powers and remedies.
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LITTLE SHOES AND STOCKINGS.

Little shoes and stockings, what a tale ye speak Of the swollen eyelid and the tear-wet cheek; Of the nightly vigil and the daily prayer; Of the buried darling present everywhere.

Brightly plaided stockings of the finest wool. Rounded feet and dainty, each a stocking full: Tiny shoes of crimson—shoes that nevermore Will awaken echoes from the toy strewn floor.

Not the wealth of Indies could your worth eclipse, Priceless little treasures, pressed to whitened lips, As the mother muses, from the world apart, Leaning on the arrow that has pierced her heart.

Head of flaxen ringlets, eves of heaven's blue. Parted mouth—a rosebud—pearls just peeping through Soft arms fondly twining round her neck at eve, Little shoes and stockings, these the dream ye weave Weave her yet another, of the world of bliss:

Let the stricken mother turn away from this; Bid her dream, believing, little feet await, Watching for her passing through the pearly gate. -Annie Dillon, in Sheffield (Eng.) Telegraph.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, overy Saturday evening, at 8 o'clook. Good speakers and mediums slways present. Seats free. All cordially invited. Samuel Bogart, President, Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand, Secretary.

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 1% o'clock. Good speakers and meditums always present, Porter E. Field (39 Powers street), Secretary.

Conservatory Hall .- After an absence of several Sundays, Mr. J. W. Fletcher resumed his extended engagement with this society. In the evening there was a large attendance.

The services were memorial; the platform was covered with elegant floral offerings, addressed to spirit-friends. Mr. Fletcher's address upon a "Message from Beyond," was very comforting and cheer-ing. The lecture finished, a remarkable test followed ing. The lecture finished, a remarkable test followed;
Mrs. Weller then, on behalf of some of those in attendance, presented Mr. Fletcher with a magnificent floral star; the speaker responded in a feeling manner.

Next Sunday Mr. Fletcher speake; morning and evening, which is his last appearance; while Maud Lord Drake gives a scance in the afternoon. The scoond and third Sundays Mr. Colville will speak; the fourth and fifth, Mr. F. A. Wiggin. These services close a very prosperous season.

Cassadaga Lake Free Association. The Annual Picnic and Sunday Assembly of this Society will take place at Lily Dale, Chautauqua Co., N. Y., June 6th, 7th and 8th, 1890. Speakers: Willard J. Hull, of Buffalo, N. Y.; Jennie B. Hagan, of South Framingham, Mass. The Northwestern Orchestra, of Meadville, Pa., will furnish music Saturday and Sunday, and for the dancing on Saturday evening. Send name on a postal for August Camp Cir-

A. GASTON, President, Meadville, Pa. A. E. GASTON, Secretary, Meadville, Pa.

Onset Bay Grove Association.

The usual "opening day" at this popular seaside resort will take place June 14th. Tickets from Boston \$1.75; good to Onset only on Saturday, the 14th, and can be used to return

on the 14th, 16th and 17th.

Be sure to call for excursion tickets to Onset, and do not leave the car at any other station. Good speaking on Sunday, the 15th.

Per Order Management.

Boston Spiritual Temple Society. THE ANNUAL MEETING of the Boston Spiritual Temple Society will be held in Odd Fellows Building, on Wednesday, June 4th, at 8 o'clock P. M., for the election of officers and such other business as may legally come before it.

O. L. Rockwood, Sec'y.

The New Hampshire Association

Of Spiritualists will hold its next session at Hillsboro' Bridge, June 6th, 7th and 8th.

Speakers engaged: Mrs. Juliette Yeaw, Mrs. A. M. Stevens, Mrs. Morgan, Mrs. Craddock and Mr. Frank T. Ripley. Others have been invited, and are expected to be present. The friends at Hillsboro' Bridge are alive in their interest, and will leave nothing undone to make the Convention a grand success. grand success.

A fine quartet has been secured, and friends from all sections will find the warmest welcome. Let us show our faith by our works.

GEO. D. EPPS, Sec'y.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10¼ A. M. and 7½ P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary,

The Second Association meets every Sunday after-noon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Meystone Spiritual Conference every Sunday at 21/ P. M., southeast corner 10th and Spring Garden streets, Wil-liam Rowbottom, Chairman.

The Fourth Association holds meetings every Sunday at 7% P. M. in the hall northeast corner ad street and Girard Avenue. Mrs. Minnie Brown, President.