VOL. LXVII.

COLBY & RICH, 89 Besworth St., Beston, Mass.

BOSTON, SATURDAY, APRIL 19, 1890.

(\$3.00 Per Annum, ) Postage Free.

NO. 6.

#### TABLE OF CONTENTS.

FIRST PAGE .- The Spiritual Rostrum: Anniversary Address. Literary Department: Nameless.

SECOND PAGE.—Banner Correspondence: Letters from Mas-

sachusetts, Minnesota, Connecticut, and Illinois. Poetry: April Showers. The Forty-Second Anniversary: Interesting Exercises in Commemoration of the Advent of Modern Spiritualism.

THIRD PAGE.—Auniversary Reports Continued. Letter from W. J. Colville. Materialization at 55 Rutland street,

FOURTH PAGE.-Trying "Things Supernatural." Our Children's Lyceums. "The Southern Problem." Protest at Washington, D. C. "Punish it Severely." "The Brittan Communication," etc. FIFTH PAGE.—Newsy Notes and Pithy Points. Meetings in

Boston, Not Spiritualism, Lyceum Appeal, Movements of Platform Lecturers. New Advertisements, etc.

81XTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. April Magazines. Mississippi Valley Spiritualists' Association. SEVENTH PAGE .- Mediums in Boston. Miscellaneous Ad

EIGHTH PAGE.—Anniversary Reports Continued. Spiritual ist Meetings in New York. Medical Notes, etc.

## The Spiritual Rostrum.

Anniversary Address. Delivered Before the Spiritual Temple Society at Berkeley Hall, Boston, Mass., on Sun-day Afternoon, March 30th, 1890,

BY MISS JENNIE LEYS. [Specially Reported for the Banner of Light.]

This is a day of rejoicing, when, in both hemispheres, great assemblies of glad hearts are celebrating the advent of Modern Spiritualism, heaven's latest and best evangel of love and light to earth. The morning and the evening of another day will close a marvelous period of revelation from the spirit-realms of life. has risen full-winged from the ashes of empire, Forty-two years! a number that is luminous with prophetic meaning; for it is the multiple a fit counterpart of that stanch little nation of two most mystic and significant numerals, six and seven. The first number, six, is the measure of the sacred six-pointed star; the star that symbolizes the union of heaven and lever of liberty and fraternity; spirit patriots intelligences differ in some statements; but earth; the descent of the spiritual and the ascent of the material in a vital interblending of the two worlds, the visible and the invisible. This star also typifies the sublimest law, the two-fold law of progression, evolution and involution, that holds for supreme purpose and culmination the perfecting of man's whole being into the likeness of Deity and oneness with the Infinite Perfection - the crowning achievement of creative love and light.

So, too, the second number, seven, is a perpetual emblem of "sweetness and light"; for it is the measure of nature's great choirs of tone and tint and time; the ceaseless successions soul-lifting marvels of music and the glorious processions of truth-lighted days that, under angelic inspiration, have been powerful factors in the advancement of the race. And this number, also, is the sign of the secret of true immortality; the law of the soul's divine constitution, which to apprehend and to achieve is the consummation of perfected personal immortality - the crowning glory of creation in infinite love and light.

Thus so divinely numbered is this day of days that we celebrate. And never before has there been so much cause for rejoicing in the world as at the present time; for never before have the great hopes of humanity approached so near to realization. Yet every cycle of time has had its own baptism of revelation. For as methodic as the constellated movements of the starry firmament, are the impulsions to earth of renewing spirit-powers that herald and accomplish every new awakening of the human mind. From that primeval morn when man first stood upon this planet, a conscious being, up to the present time, there have been similar outpourings of spiritual truth, and similar manifestations and ministrations of spirits. But as human capacity to receive | mother, the authoress says: "Her daughter truth has expanded, the revelations have increased in significance and power. The light has been cumulative, and progress more accelerated. Hence, since the dawn of the latest dispensation, humanity has advanced with far swifter movement and to far higher levels.

And in this century the light has come, not to any one people or nation, nor to any one creed or caste. When in this chosen land the rap from the spirit-world sounded, it quickly reëchoed through the civilized earth. Hearts listened and looked upward everywhere; and through that attitude of eager hope and expectancy, countless avenues were opened for an illumination not local and limited, but universal and unlimited. What had been but a vague hope now became a vivid reality. . The Ideal became Real. The veiled dreams of aspiring souls now emerged to unfold a divine fulfillment. And how marvelous the uprise of the world at that signal! How wonderful the impetus then imparted to every domain of human effort and aspiration! What words can fitly picture the unprecedented progress of these swift-speeding years?

In this land, where then, beyond the West, stretching to the far Pacific, was a vast, unsettled wilderness, now cluster everywhere stately cities and towns, all aglow with the lofty ambitions, the giant energies, and the splendid achievements of modern civilization; and, molded in noblest proportions, new State after State has risen, star-crowned, and claimed place in the grandest federation of freemen the world has yet seen. In both continents people after people have pressed upward to new heights of liberty and power through the fires of determined revolution; till now, below the equator, the last throne has gone down in the flood-tide of a peaceful evolution. From sea to sea, almost from pole to pole, there is now one grand sisterhood of republics, at once the of inexpressible beauty and sublimity, and to hope and the justification of hope to other reason a field of facts of unimpeachable verity.

waiting nations; the ideal of the patriot becoming real.

And in the eastern hemisphere what inspiring changes! In Asia, ancient empires, long closed to other people, are now open to all nationalities; and their sovereigns are hastening to utilize not only the blessings of modern discoveries of science, but also the benefits of modern methods of legislation and education; ent Father, the Omnipresent Mother; the All and this means, ultimately, the entire reconstruction of life in all the oriental nations. So, too, in these years, the vast "dark continent" has been traversed by heroic heralds of progression, led forward by spirit-explorers -the hero, Stanley himself, declaring that a power stronger than his own will has impelled him into paths that were not of his planning. Soon over the broad Congo and the beautiful Lualaba will float the white fleets of commerce, bearing a swift transformation; and opening that immense land to a future happy republic, to be founded, we believe, by civilized African-Americans, who will have taken peaceful possession of their own fatherland: one ideal of the explorer becoming real.

And in Europe what prophetic steps toward the coming sublime federation of the world! Rome is no longer simply the guarding citadel of a church, but the free, secular capital of a consolidated nation; with Bruno living again, and leading to higher liberties-the ideal of Italy's patriots becoming real. So, too, with greater and lesser kingdoms banded together, the German nation advances, and presents the spectacle of a martial monarch sincerely trying to help his people to a higher and happier social condition. And France, phonix-France, a sterling and steadfast republic, growing to be in the Alps that has so long radiated through Europe the heart-fire of a true republic. Every throne feels beneath it the mighty overturning leading onward the human to the realization of Freedom's ideals.

Slavery, and the inhuman sale of human beings, has not ceased entirely; but in three continents, from millions of serfs and slaves the shackles have been broken forever, the after passing from the earthly life have bowed ideal of the liberator becoming real. And far greater millions of toilers, the bondmen and that they have not floated to the anticipated bondwomen of labor, are rousing to a keen consciousness of their divine rights, and at the call of spirit-taught leaders they are rising to break the old-time bonds, and create for them- only status and establishment of the spirit in selves a new social order. Artisan and artist, the hereafter. And a solemn thought it is that inventor and educator, ruler and legislator, all human beings are building every moment for ave felt the vivifying touch of spirit, inspirers

And religion, too, has yielded to the transmuting power of the spirit. Where, in the first days of the New Dispensation, but one or two voices dared deliver a message greater and truer than the creeds contain, now from thousands of pulpits there is taught a literally new gospel. Less of the infinite powers of God, and more of the infinite possibilities of man; less of the imagined requirements of deity, and more of the actual necessities of humanity; daily life, its sacredness and sublimity, its divine duties, opportunities and responsibilities, these are now more and more often the living themes of the ministry. Pastor and people alike are bringing catechism, creed and confession to the tribunal of illuminated reason. They are hearkening anew to Christ's fearless injunction: "Why judge ye not for yourselves?" The Presbyteries may now cling to their rigid, cold Confession; but it is destined to melt away in the light of Spiritualism; for angel-messengers are writing the true Scripture in their very midst. We will quote from a Presbyterian Sunday school book that is now in constant circulation. Speaking of a bereaved still seemed to walk by her side in that strange soul-companionship which so many of us know with some beloved one dead to the world but not to us. In all our busy coming and going we bear them with us. Their influence is as potent in our lives as when changing eye and speaking lip met our own. Sometimes when watching a great congregation slowly gather, there comes a wandering thought of those others, unseen, whom so many are bringing with them. What would it be to the speaker if he could see his great invisible audience?" In the light of such words as those, glowing with the warm radiance of the truth, the creeds cannot much longer survive. For the ministering spirits are there, and here, and everywhere, an innumerable multitude, pouring upon life the regenerating truths that they themselves have learned in the spirit-realms; coming to reconstruct religion, and to reconstruct to the uttermost the whole scheme of mortal existence.

There are vast wrongs yet unadjusted; vast miseries wailing to heaven yet unassuaged; myriads of minds yet uninstructed, and myriads of souls yet unillumined by one ray of spiritual truth. But the divine renovation has begun; the agencies of restoring love and light are multiplying rapidly everywhere; a new spiritual consciousness is being awakened; a new public conscience is being created; and nothing can stay the entire reconstruction of all human affairs into harmony with the divinest ideals, till earth shall be verily heaven.

And how has this latest light such surpassing power? Because it is the full, satisfying response to every great cry of man's immortal nature. Because it is the Ideal made Real. Because every declaration of Spiritualism concerning God and man can satisfy the most exalted ideality and the most exacting casuality, presenting to imagination an expanse of truth

In the light of Spiritualism the ideal Deity is becoming real. The terrible God of the past is vanishing. The God who appeared as the infinite persecutor of men, overwhelming them with fear, is being replaced by an infinite Parent, worthy of human love and confidence. Prototype of human parenthood, God is drawing nearer to human hearts as the Omnipresenfolding Light and Love; the illimitable Spirit that fills the boundless universe with beauty and glory, yet a Presence closer to our lives than the very air that we inbreathe; a Presence that becomes ever more and more personal as intuition deepens and spiritual consciousness expands; on Whom the heart may lean for surest soldie in every time of trial; and the source of such intensity of strength as makes the soul quenchless and unconquerable, victor over every ill by the might of the indwelling Deity God is the Infinite Intelligence, source of all finite intelligence; the Infinite Energy, source of all finite energy the Infinite Glory, who is not and cannot be honored by the glittering baubles of ecclesias tic pageants. And God is the Infinite Common-Sense and the all-seeing Sympathy and Italy now stands one strong united people; the Justice, who says to every soul: "Work for kingly crown higher than the papal tiara; and your fellow-beings is worship of me. Build me no costly temple till every child on earth has a comfortable home. Manifest your professed love of me by practical love of one another." And this divinest Deity is daily becoming more real to human perception, and more potent in human action.

So, too, in the light of Spiritualism, the ideal heaven is becoming real. The vague, visionary heaven of the past is vanishing. Set afar off for an exclusive few, and its only door the crucifixion of Jesus! Oh! what untold miseries have been wrought in both worlds by that perversion of the truth! In the crucifixion of Christ is hidden a truth pertaining to the true regeneration, but no one enters heaven through the physical death of another. Spiritdescriptions of the spirit-world are identical; and all, sooner or later; keenly realize that Christ's declaration is literally true: "The kingdom of heaven is within you." Countless numbers of conscientious men and women down in bitterest anguish of spirit at finding heaven, with diadem and harp of gold and seraph-song forever. For the actual state of one's nature and character at transition is the eternity, by thought, by word, by act, and by every aspiration, very substance of self ascending to form there for habitation a palace of brightness and happiness or a prison of darkness and wretchedness. As you create here, so will you be encompassed there. As you build when a mortal, so you abide when a spirit. There is no escape from this inexorable law.

Spiritualism thus imparts the highest incentive to right thinking and right living; not only for right's sake here, but for the sure recompense of right in the hereafter. The ideal heaven of every anxious heart can thus be made real; for you are the creators of your made rear, for you are the creators of your own heaven. There are palaces of radiant splendor and dwelling-places of quiet beauty; fountains of living waters delighting the senses; gardens of fadeless flowers, more beautiful than earth's brightest blossoms; songs of sweetest birds that there never know sorrow; amployments that suit and satisfy every energy employments that suit and satisfy every energy and aspiration; schools for research and study, profound and enchanting; great councils of advanced spirits who plan for earth's progress sion; missions of loving ministry to spirits and to mortals; companions the best-loved and the most congenial; days of festivals for kindred and happy fraternities; and times of rest for the spirit, pure and entrancing as the cloudless calm of the seraphs; all that fondest heart, or highest intellect, or most prayerful soul, can decide or december, and the or mathematically desire or deserve. And the one path to all these precious possessions is through conquest of self and service of others.

of self and service of others.

And ever before the spirit extend still sublimer ascensions. As the nature grows into
spotless unselfishness, purity and harmony,
there open yet diviner vistas of beauty and
blessedness, till, having become united in very
essence and being with the all-perfect, eternal
soul, it is ushered at last into the utmost beat;
the life all selected that is foreyermore tude, the life all-celestial, that is forevermore "a joy unspeakable and full of glory." And the one path to this supremest blessedness is also, through incessant conquest of self and incessant service of others. By one's own incessant service of others. By one's own effort and attainment only can one reach the heights supernal. And nosoul is shut out from this heaven. There may be imperfection and evil in the nature here; and in the life disappointment, defeat and even disgrace; but human souls by their own God-given powers can overcome every imperfection and rise triumphant over ill. Onward forever up the glorious steeps, each hour a step in the great ascent, with the fire of the soul's sublime possibilities kindled anew in the life, and the light of heaven's divine compensations glowing anew in the heart. This is the reasonable and beautiful heaven that is disclosed by Spiritualism, and this ideal heaven is daily becoming more real.

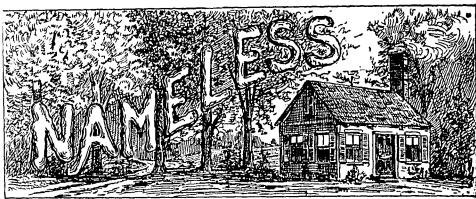
more real.

And the ideal communion of the saints is be And the ideal communion of the saints is becoming real. Heroes and martyrs, saints and sages, are not lost to the world. They are working ceaselessly to release humanity from pain and sorrow, sin and death. The more unfolded the spirit, the more intense is the desire to help others. And your own loved ones, the precious loves of your hearts, who went from you, leaving the earth dark behind them, they are not lost to you; they abide with you. Many spirits make their spiritual habitation within the dear old earthly home. Loving arms fold about you, though you feel not the gentle embrace; tender faces press your own, though you sense not the loving caress. Unseen, unrealized often, yet they are with you; faithful and true as the shining stars to the night. At the couch of pain they minister with touch softer than the breath of the tephyr; to the weary and heavy-laden they

[Continued on seventh page.]

Literary

Aegartment.



Written Especially for the Banner of Light, MRS. M. T. LONGLEY.  $\mathbf{B}\mathbf{Y}$ 

CHAPTER XI.

The Staff She Leaned Upon.

In her narrow quarters she who was nameless to the world lived her secluded but devoted life: devoted in thought and aspiration and deed to the bidding of the angelworld, as its mission wrapped her spirit in its sense of tenderness and truth. To say that she was altogether unlike other human beings, that she had overcome all weakness, all sensibility to mental anguish or to physical suffering, would not be true. Physically she could feel the cold or heat of the atmosphere to a certain extent, so that in winter a gentle fire upon her hearth gave a pleasant warmth to her frame, and in summer-time the balmy breezes, tempering the torrid heat of the sun, were grateful to her brow. But neither heat nor cold had such power to affect her unpleasantly as it had others of her kind; and especially was this so when she was engaged in some labor of beneficence, for then she might go forth in inclement weather, clad in light raiment, and suffer no inconvenience or danger to comfort or health. The very exaltation of her mood, the sacredness of her errand, seemed to serve as a protecting shield against sickness or discomfort. Of food she partook very sparingly, and there were times when she did not require a morsel for many hours; yet she knew that she could not refuse it entirely, for although fed by the elements and magnetism of the air, and of that spiritual atmoswhich enveloped her, yet the body re quired a certain amount of aliment which the products of the soil alone could afford. The diet of this strange woman consisted principally of fruits and grains, of water, hot or cold, and sometimes, for days together, of milk alone. Solid food she did not crave, and it was very little trouble to her to prepare her simple

During the months and years of her seclusion the woman was occasionally visited by her old friend, David Saunders, who never came empty-handed, and who always insisted on adding something to the store of money which he had forced upon her. To the old sexton his friend had become almost as a saint, so pure and even holy did her life and its work appear in his eyes; and mingled with the sense of homage and of devotion that he felt for her was an emotion of tenderness and of protection such as he might have given his own child under the same circumstances.

The man sometimes brought news of Trent to the little hut. Its inmate did not disdain to listen, nor did she bid him be silent; but in spite of her spiritually high estate, there were moments when her soul grew faint with longing for the dear ones she had known, and grieved in secret over the broken ties and associations of the past. There was something of human weakness in her nature yet; she had not outgrown the capacity to suffer and to feel pain; but the struggles through which she passed in her hours of anguish only seemed to lift her spirit to a loftier ideal of human life, and to deepen in her soul the emotions of sympathy and compassion that she held for all hap-

less, sorrowing, unfortunate lives. The tidings that Saunders brought were usually such as to create pain in her gentle breast When he told of the prosperity of the people of Trent, she was glad; when he spoke of the departure of George Trenton and his wife for for eign parts, she smiled, hoping the change would prove beneficial to both. When he told of the memorial window placed in the pretty church of the town in memory of Viola Trenton, and stated that it represented a lovely young woman standing upon billowy clouds in mid-air, with rapt, upturned face, and hands classed as if in prayer, with the inscription: "She hath chosen the better part," in letters of gold beneath her feet, the listener again smiled, as if all were well with her. But when the old man told of the return of the Trentons, after an absence of a year, and said that the rich man's wife had such a yearning, unhappy look in her face that people wept who gazed upon her; and also that George Trenton seemed old and distressed since his daughter's death, and that his life was not as cheerful as it had been, she bowed her head in pain and sorrow, and longed to give the comfort that these loved ones craved.

Sometimes when the old man was present tiny soft rappings and faint musical sounds like the tinkling of some little silver bell would be heard in the hut, while pale but beautiful flashes of light were seen crossing the room, and darting along the walls; and his hostess would say to him that his angel child Bessie,

and Zola, and Hebron, and other unseen intelligences were with them to inspire and bless their lives.

Recently the visitor had brought word that Howard Stockton, to whom Viola Trenton had been betrothed, had united himself in marriage with the sister of his business partner. The sexton had heard this news from a friend of his in Trent, who had known young Stockton well. To those who remembered how wretched the lover had appeared when his young bride had lied, it seemed strange that in two years he should have so far forgotten her as to wed another; but, intuitively, the heart that listened to David Saunders's story knew that he had not forgotten and never would forget Viola Trenton, whatever his experiences and movements in life might be. Nevertheless, she could not help feeling a pang of pain as the disclosure was made to her, and for some hours after her old friend had gone she felt as if a hand of iron had taken hold of her very soul, and that a pall of darkness rested upon her. But these feelings passed away, and only left a clearer light and more attractive grace in the eyes and upon the fair countenance of the lonely inmate of that old and worn-out hut.

But if the dwelling seemed only a brokendown and unlovely but to the outside world. it was a very temple of beauty and of holiness to the woman who claimed it as her home. Many times when no mortal footstep disturbed the silence of the Peesley woods, there was light and companionship and joy in the little old house. Its inmate felt the presence of her beloved guides at such times; listened to their gentle whispers of counsel or cheer or of instruction; gazed into their tender faces and caught a gleam of hope and courage and peace from what she beheld; felt the quiet touches of loving hands upon her brow, and knew that she should never walk alone. Always after she had passed through some

mental struggle the lights grew brighter, the musical sounds more sweet and clear, and even the fragrance of Eden bowers seemed to fill her room with a subtle incense. Especially was this so after her hours of pain and anguish when she learned of Howard's union with some far-off maid. The room was lighted as by some brilliant torch; sweet music fell in richest melody upon her ears; the odor of rare flowers thrilled the atmosphere, and a great calm fell upon her troubled soul, through which she could hear the voice of Hebron repeating:

"Though I walk through the valley and the shadow of death I will fear no evil"; --- and Surely mercy and goodness will follow me all the days of my life, for I will abide in the house of the Lord forever!"

The clouds had departed, the blessed light had come. No longer did the trembling heart bend in anguish before a mortal below. Heavenly guidance was the staff she leaned upon, and a knowledge of its power gave new strength and purpose to her life. It was not a selfish desire to hold the love and remembrance and thought of Howard Stockton from all other objects of affection. It was not her wish to have him walk through life without tender companionship. She had no yearning to have the name and memory of Viola Trenton forever foremost in his breast; nor had she ever any purpose to return to the world and reclaim the recognition and love of those who had been dear to the dead girl. None of these had stirred the pain in her heart or caused the falling tear; but because there was just this little taint of human weakness within she was startled, and for a little while unhappily affected by the tidings she had received.

Practically speaking, this life had no identity with that of the late Viola Trenton; the petted and cherished idol of her parents' hearts had departed from the world-wrenched out of it and from all that it had ever known by a great and irreparable wrong—and the lovely maiden would never more appear. This quiet and beautiful woman was as unlike the joyous girl of other years as the stately light of the sun is unlike the scintillating ray of some wandering star; and their lines could never be merged or an identity established between them.

Viola Trenton had been wooed and won, and happy thoughts of marriage filled her waking dreams to the very last hour of her life. This pale and serious woman had no thoughts of conjugal domestic life. She did not look for this; she did not desire it. Her lot and part in life were of a different character. She was here in the world simply at the behest of higher powers, and to be about her Father's business as his infinite will should appoint.

After this trying experience her life went for mortal cars, it is that because of them I may on as usual, only that her service, her words and her example seemed larger and richer and even more fruitful than they had been before. There appeared no work too coarse for her to undertake, no fatigue too great for her to risk, no task too severe or unpromising for her to essay in connection with her mission of helpfulness to those who were in need. She went to great distances, unattended by mortal guides, and found her way from place to place, doing her work in every case. Those who knew something of her labors were amazed that she accomplished so much, but no one on earth realized the half that she was enabled to per-

Still she lived on in the little hut, making that her headquarters and her tower of strength; but sometimes she would be gone for weeks, busy among the people whom she loved to minister to in their distress. Meanwhile no one molested her home and its belongings in her absence, for the villagers mostly respected her silence and her desire to remain unknown, and to the greater part of the community she appeared as a helpful saint whose example and good offices no suspicion or distrust from malignant tongues could dim.

The clergyman, Mr. Brown, had by this time profited greatly by the words of truth and the spiritual illumination which this strange life had brought to him. Under its influence his own mind had been quickened and stimulated, and his new researches into the mysteries of human nature and of divine love had brought profound convictions to his soul. Therefore the man preached with new earnestness and strength; he appealed to the highest natures of his hearers; outlined pictures of the love of God, and taught the lessons of tolerance, of peace and of good-will.

The fame of the little preacher grew and miles to listen to his word. On week nights he was sent for to visit other towns, and speak the uplifting message of divine tenderness and the love of the Father for all his children, the brotherhood of man, the divine in humanity-and it fell like cooling water upon tortured hearts. Total depravity, the mysteries of godliness, the iniquities of the race, the sacrificial atonement and kindred doctrines had always been expounded, but a higher, grander, more humanitarian gospel of Love had never been known in these parts until the unknown had put it into the heart and the understanding of the clergyman Brown.

The third year of her stay in the old hut had passed, and still the stranger leaned upon her staff of heavenly guidance, and never once had it failed. Her old friend still came occasionally, and his latest news had been of the transition of Mrs. Trenton from the earth. That lady had steadily declined in health from the date of her daughter's decease, until the Angel Change had called her home. During the few weeks succeeding that event which clapsed before the sexton came, the recluse had caught glimpses of a well-known face smiling upon her, but although she had at last been satisfied as to its identity and knew that its possessor must have passed away from earth, she could not forbear shedding a few tears when her old friend related the pathetic death-scene of the good lady, who in her latest hours had whispered: "I shall see Viola now! We shall be at home in heaven.'

'Ah, poor lady," sighed the old man, "she did not find her lamb on the other side. How disappointed she must be. I thought of it all. and when I placed her coffin beside the empty one that people think holds her child's remains, I could have wept at it.'

"But she knows it now, dear friend; it\_has all been explained to her, I am sure, for she criminal when he exists might be taken and atcomes to me with happy smiles. She can see tended to as a poor misshapen cripple is cared it is all for the best, and she will help me in my for in your hospitals and sanitariums, for he is work.

#### CHAPTER XII. Suspicion's Cruel Flame.

During the past year there had been two heavy and daring burglaries in the town of Ayer, adjoining Bridgton, and so skillfully planned and adroitly managed had they proved that no clue had been obtained of their perpetrators. The detectives who were employed to discover them were at a loss where to search. until some one suggested that perhaps the strange woman who lived alone in the woods. half-way between Aver and Bridgton, might furnish them with information regarding the case, as it had been reported that she held communication with unseen beings, and that she had some weird, mysterious power.

After a while one of the detectives, a pert, wide-awake young fellow-who had, however, the air of one who knows it all, and who cannot be deceived on any point-determined to visit the unknown and make inquiries in a cautious manner. Not that he believed in her mysterious powers, or that she could hold conversation with the dead, but he concluded it a suspicious circumstance that such a young and levely woman as this was reputed to be should be living in such retirement from the world. and he deemed it his duty to probe the secret of it, never doubting his ability so to do.

Strangely enough she admitted him into her dwelling, and gave him audience. More curious still, she seemed to divine the object of his errand before he had uttered a word.

'Sir." said the beautiful woman-her clear flute-like voice penetrating his very soul, her large and brilliant eyes fixed upon him with a peculiar light that made him shudder-"you have come on a two-fold quest: first to discover who and what I am, and secondly to learn if there is any truth in the report that I possess occult powers. If I have the power of divination, you say, I will be able to point you at once to the individuals who have committed the robberies at Ayer, and through my guidance you will have no difficulty in tracing the stolen property, and convicting the criminals: Is it not so?'

The man, somewhat startled by her plainspeaking, and awed in a measure by her appearance and that of his surroundings, bowed his head in response to her question. She had certainly very cleverly guessed the object of his call.

Very well, sir; permit me, then, to say that you have taken unnecessary trouble in seeking me. I possess not the power to hunt criminals, or to reveal the hiding-places of missing articles. My work is in another direction. Let those who have the instincts and the adroitness to run down the hunted, follow their profession. If I have dealings with the unseen, with those who pity the poor and oppressed, and desire to uplift them to a higher state of goodness and peace; if I have unusual sight into the vast unknown, it is that I may gain strength and assistance from the faces and the scenes of surpassing beauty it contains to do my appointed work. If I hear sounds not meant me. I possess not the power to hunt oriminals,

carry consolation, and even knowledge of honvenly things, to the bruised and trampled hearts that long for comfort and sympathy. None of these are given me for my own use, or for business purposes."

"But, lady, pardon me; would it not be an unselfish work for you to employ your supernatural gifts for the detection of crime, and for the punishment of the criminal?"

"No, because there is too much of worldly ambition in the hearts of those who wish to detect; too much of the instinct of the bloodhound, intent only on running down its prey; too little of humanitarian principle; too little of manly regard for right and justice. He who shall detect the criminal knows full well that he will be counted the best and smartest and most successful among his fellows, and it is his pride and purpose to win the reputation of a shrewd and subtle power."

Her visitor bit his lip at these remarks, but concealing—as he thought—from his hostess all signs of his chagrin, for it was his purpose to learn something of this woman's life, he said:

"But, my dear lady, do you not concede that it is the duty of society to protect itself against depredation and injury? If we do not bring these fellows to justice they will go on in their career, preying upon the lives and property of others, and at the same time setting an example and giving encouragement to other wrong-doers to follow the same track!'

"That may be, sir; he who is undetected in his evil course will for a time, no doubt, pursue it, and the innocent will suffer for his guilt. I do not deny that he should be arrested and placed where he can do no harm. But your present system of restraint and punishment does not appeal to me to help you in bringing the offender to its doors. To my mind it only deepens the sense of hardness and bitspread; his audiences increased, many coming | ter scorn of all judicial justice in the heart of the criminal. He does not repent under it, for it marks him as the felon, sets him down as unfit for human regard and sympathy, shuts protection. It was a new gospel in that region him up for a time, at last turns him upon the world branded as a convict, to be shunned and scorned, and leaves him sullen and unrepentant still. If you would take the criminal into a house of restraint, provided by government, where honest instruction and moral suasion were given by wise, tender, helpful teachers and guides; where he could be made to feel himself a man still, who had gone wrong, but who had only to be set right to try and atone for his wrong; where he might, by his surroundings, feel that his keepers really desired his moral and physical elevation, and that they were a class of men and women really pure and good and wise, and not those who are perhaps better and more respected than himself because they had never been surrounded by depressing forces and by almost irresistible temptations-1 would bid you God-speed in your work, and be happy to assist. As it is, sir, if I knew to-day where your criminal hides, I would not tell you, but I would go to him in secret and say: 'My dear friend, you are wasting the best powers of your life; you are throwing away a noble manhood in the course you pursue You are unlawfully wresting the things that perish from your neighbor. Do you not see that it is your own brother whom you rob? Your own sister whom you wrong? We are all children of the living God; He is our loving Father, and He will raise up friends for you in the hour of your need.' And then, sir, I would stir myself to help the poor creature regain his self-respect, and to find the means of making an honest livelihood.

"Lam also in favor of a new society, or rath er of regenerating the present social systemnot that I wish to undertake the work, but I would like to see it established-so that the a moral deformity, who requires medical and judicious care. I think society should look after its waifs and outcasts in early life, too, that they may be taught, tended, cultivated, and brought into a state of mental and spiritual growth, before the evil tendencies they may have inherited shall have time and favorable conditions for starting into activity.

"And now, sir, you will pardon me if I wish you good-day. I can tell you nothing of myself. I live in seclusion here because I find it best for my work, and because I have no desire to live nearer the world and its bustling interests. My life is a quiet one, and it contains really nothing that can be of service to others, even if it were laid bare to a curious world.'

The detective, abashed and discomfited, allowed himself to be dismissed, and retired in a musing and somewhat humbled frame of mind; saying to himself as he turned from the rude

"There's something mighty strange about that woman. What a beauty she is! And one feels himself so small and sneaking in her presence. She did use some good logic in her remarks, and she almost made me feel mean for engaging in this work, especially when she said we only did it because of our ambition and pride. What a mystery she must be to the people around here. A beautiful mystery, too; I do n't wonder they all talk about her. It made me shiver in spite of myself to see all those white hangings; somehow they reminded me of death; and yet there was nothing ghastly about her but the peculiar whiteness of her face, and perhaps the long clinging garments she had on. It was bright and warm and pleas ant in there, but for all that I would n't care to live in such surroundings myself. Well, when I get time I must work this mystery up, and see what it 'll lead to in the end.'

But the robberies were not explained, and in a little while, Blair, a city ten miles from the opposite side of Bridgton, became the scene of similar depredations; excitement now ran wild throughout the vicinity, for people began to fear for the safety of their own goods and chattels. Inquiry at the railroad station elicited no information beyond the fact that three strangers, two young men and an old one, had arrived in Blair the morning of that night when the deed was done; the old man had returned after dusk, and gone his way; indeed he had been seen, perhaps once in six weeks or so, for two years or more, coming and going in the same way, but the two younger men had

shade: The bank at Blair, a time-honored, respectable institution, containing the investments of half the people in the place, had been entered, its watchman overpowered and the contents of its safe rifled. The watchman, a tall and sturdy fellow of about forty years, could give no account of the attack when released from his fastenings, only that as he sat in his accustomed seat in the building he heard a faint noise, followed by a stealthy step behind him, but before he could speak or move he was caught from behind by one pair of strong arms, while another threw something over his head and

quickly pinned him down. The bank thus robbed was the one where Tom Preston was employed, and that young stalwart found himself called upon to do active duty on the following day in answering and appeasing the demands of the eager crowd of creditors that besieged its doors. It was late before he retired from the building, and he concluded to take his tea in town, as the ride home was a long and tedious one. After he had satisfied his appetite at the hotel, Tom concluded to go over to the railroad office and make inquiry concerning late arrivals in town. From the station agent the young man learned that only an old man had arrived the day before, the same who had come to Blair on the former occasion, as had been mentioned. A full description of this man was given him, and he could not help feeling that after all the elderly gentleman who made periodical and mysterious visits to the city might be concerned in the work of the depredators. On arriving home, our friend found a lady visiting his sister from Ayer; she was an old schoolmate of Maria Preston, and had been induced to prolong her visit until Tom should return, who would escort her home; and so, after his horse had been attended to, the young man proceeded to perform this gallant duty toward his sister's guest.

The moon had risen in silver radiance, and was shining brightly through the branches of the old trees in the wood, when Tom Preston once more rode through them on his homeward way; and just as he turned into the road leading by the short path to the Peesley hut, he saw a sight that for a moment seemed to still

the beating of his heart. He had been busily thinking of the robbery and of the old man who had been seen in Blair on two occasions when a crime had been committed, and just as he had ceased puzzling his head where this stranger could be, the door of the old hut opened, and a man appeared upon the threshold in the act of pulling an old slouch hat upon his head. The moonlight fell full upon his features and upon the clothing that he wore, and in that moment Tom recognized the stranger who had come to Blair, by the description he had received from the railroad

Softly he pulled up his horse and watched the open door through the bushes that hid him from sight. The unknown stood beside the old man and gazed at him with a gentle but almost solicitous and anxious expression. Evidently they had not heard the sound of wheels, and did not know any one was in the wood.

"Be sure and return by way of Ayer, my dear friend; it is opposite from Blair. You had better not be seen in that city just now. Something tells me danger lurks there for you. You have only to walk a mile or two to the country station at Ayer, and the train leaves at midnight for the North"-and the speaker pointed in the direction from which the hidden rider had just come.

Her voice floated out to him in softly moduated tones, as she stood fair and almost weirdlike in the moon light, her gray, nun-like draperies falling about her in classic folds.

The man at her side murmured something and departed, taking a turn at the door through a by-path and across a stile beyond, thus escaping a meeting with the team at the foot of the lane. The beautiful woman stood for a moment as if watching his retreating figure, and then closed the door as she entered her little

Tom, with a start, and gathering himself up with a shake, softly pulled the reins, and the horse stepped on. For the remainder of his ride the fellow sat like one stupefied; he could not reason or think, so amazed was he at what he had seen. The clock struck ten as he drove into his door-yard, and at the sound he seemed to awaken from his helpless trance.

"She said the midnight train," he thought; "I have time to follow and overhaul the man. Shall I do it? He is certainly a suspicious character, and the ends of justice might be served. But no-if I do that she will be suspected of crime. Good heavens, what was he doing there? I will stake my life on her honor and purity, but the world is so ready to believe evil. No, I will not betray her friend. He is probably the only link that binds her to the past. I will not tear her

secret open; let the old man go if he will." By this time he was in the little stable attending to his horse. This duty done he entered the house, and finding that his sister had retired went to his own room, but not to sleep, for long after the lights were extinguished he lay and tossed in restless thought, and every now and then he broke out with: "I know she is little less than an angel; the world shall not suspect her of wrong." When at last the midnight hour had rung he muttered: "I hope the old man has got safely off. I will stake my life on her honor and purity, but I am glad no one but me saw that parting at her door."

Some one else had, however, seen it; for Catherine Jones, who had spent the evening at her uncle's, Farmer Green's, on the edge of the wood, was coming home in the moonlight, escorted by her cousin, Tom Green, and had approached near enough to see the open door and its inmates, although she did not hear the words with which our heroine dismissed her old benefactor. There was food for speculation and for deep suspicion for the woman, who had fairly grown to hate the sweet unknown because of her exclusiveness, and because she was so very far above the common gossip and slander of evil tongues, and it was with an exultant throb of delight that the mischiefmaker hurried on to her own quarters, dismiss ing her escort with a hint to say nothing at home of what he had seen.

### [To be continued.] 'An Honest Man 'is the Noblest Work of God," and vice versa.

## Bunner Correspondence.

Massachusetts. NORTH SCITUATE. - Over the nom de

plume "Progression," a correspondent writes:

The cause of Spiritualism has taken deep root in this village, being a growth from seed sown in this village, being a growth from 86ed sown by the Studleys forty years since, when wonderful manifestations vouchsafed to our people through the mediumship of Miss Susan Bagley, and later by Amelia Bradford, née Studley, carried conviction to many a disconsolate soul, and opened the way for a Yurther development of its teachings. Later Mrs. M. A. Horton, Prof. Carpenter, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Mrs. Yeaw, and J. Frank Baxter, have aided us in the good work. A Lyceum formed in 1868, suspended work in 1875 for want of a hall; but in 1886 one of the fathers in our Israel, Joseph Gannet, erected a building, and dedicated the upper portion as a hall for the use of Spiritualists. A grand opening appearing, a Lyceum was organized under the lead of the veteran officers of the suspended Lyceum, which to-day has one hundred members. Owing to the passing to the higher life of Bro. Gannet, the hall was secretly passing beyond the control of the Lyceum, but through the efforts of that indefatigable worker, Mrs. Carrie Nott, who has developed as a fine speaker, a lease has been granted for a year, with a promise of a renewal at its expiration. This sketch of the rise and progress of our Cause in this place would not be complete without an acknowledgment to Mrs. Not of what she has done for the Lyceum; gathering the little ones in her by the Studleys forty years since, when wonment to Mrs. Nott of what she has done for the Lyceum; gathering the little ones in her home on each alternate Saturday afternoon, teaching them to sew and declaim, they rightly chose her as the guide of the happy band. That chose her as the guide of the happy dand. That she may continue in the good work, and with improved health, is the humble wish of all the friends of herself and the cause of Truth and Progress in this vicinity."

#### Minnesota.

ST. PAUL.-"E. B." writes: "For years we could get no public recognition of our beautiful Faith in this growing city. We welcomed the coming of the good BANNER into our homes with its words of encouragement our homes with its words of encouragement and cheer, and sometimes met in private circles, where blessed heavenly influences fell upon our souls like dew upon the early flowers, and we besought the spirit-world to send us more workers in this field of Truth.

About two years since, Mrs. M. E. Aldrich, of Philadelphia, was directed to our city. Through the efforts of Bro. Flower, Mr. H. H. Kenyon and others a society was formed and

Kenyon and others, a society was formed, and Mrs. Aldrich hired as speaker. She remained with us one year—an excellent medium, a faithful worker in the Cause, a true and lovely

woman.

In September last we had the good fortune to secure the services of Bishop A. Beals, whose name is familiar to all readers of The Banner, and dear to hundreds in our land. Through his ministrations the 'Spiritual Alliance' has increased and strengthened, and many from the various churches, have become interested. the various churches have become interested the various charenes have become interested to investigate the blessed truths of Spiritual-ism. This gifted speaker needs no encomium from my pen. Through years of faithful ser-vice and rare devotion to the spiritual work, he has ever illustrated the teachings of his spirit-guides in his own pure and beautiful life. The slate-writing medium, Perry Johnson,

continues to give exhibitions of his wonderful power, after the Sunday evening lectures; and whether it be spirit-power or 'psychic force,' as some maintain, it affords a stimulus to thought and investigation."

#### Connecticut.

MERIDEN .- "Listener" writes: "On Thurs day evening, April 3d, Mr. J. Frank Baxter lectured to grateful acceptance of the Spiritual ists, and to marked edification and interest of a large audience gathered in Meriden to hear him. He opened and interspersed his exercises of poem, lecture and mediumship with appropriate sentiment in pleasing song, which, by the way, is one of the attractive features of this gentleman's work. The lecture was unusually entertaining and instructive on 'The Spirit: Its Body Terrestrial and Spiritual. Spirit: Its Body Terrestrial and Spiritual.'
Mr. Baxter is a positive and emphatic speaker,
and thoroughly honest to his convictions.

After the lecture, for nearly an hour he gave

After the lecture, for nearly an hour he gave grand evidence through his medial powers of the presence of spirits and their ability to manifest it. In this seance he gave many fine descriptions and several absolute tests that the spirit control and power alleged were undoubtedly the genuine in reality. Mr. Baxter, what with his presence and education, his versatility of telepte and excitators from the weighted of talents, and assistance from the spirit side, is a great power for good on our spiritual rostrum, and an honor to the Cause he represents."

### Illinois.

CHICAGO.-We are informed by a correspondent that "J. H. Randall, Sec'y of the Mississinpi Valley Spiritualists' Association, having received calls to lecture West, will commence a tour in May or June next. His trip will extend into lowa, Missouri, Kansas, Nebraska, South Dakota, Minnesota and Wisconsin. He is willing to stop at as many points as there may be a chance to be heard. The expense to secure one or more lectures from him will be very light if those who would like to hear him will prepare for and let him fix the date at his convenience, giving each point not less than two weeks' notice. His subjects are varied; he will lecture on the Philosophy and Phenom-ena of Spiritualism, Mental Science, or on the great economic movement known as Nationalism. Friends of the cause for liberating humanity from superstition and error, who can get a place for a meeting, if no other than their dwellings, should write him immediately at 229 Honore street, Chicago, Ill."

> Written for the Banner of Light. APRIL SHOWERS.

Softly fall the raindrops On this April day; Softly sings a robin A cheery roundelay:

Singing, while the sombre clouds Hide the warm, bright sun, Singing, as the drops of rain Fall gently, one by one.

Showeth he a cheerful heart. In spite of falling rain, Trusting that the sunshine Will shortly come again.

Let us, like the robin, Sing a cheerful song, While our daily duties Close about us throng. Let us work with patience.

All the little troubles That we cannot cure Let us trust, as he does, To the Father's love,

That, in tender glory,

And cheerfully endure

Shines the clouds above Softly fall the raindrops To the waiting earth, Calling all the leaves and buds Into perfect birth.

So the little trials, Met at every turn. Hold a needed lesson For us all to learn.

And, like falling raindrops From an April sky, They will prove a blessing

To us by and bye, Minie S. Barber.

Bathe freely with Johnson's Anodyne Liniment, then rub hard night and morning, for pleurlsy.

## The 42d Annibersury

Interesting Exercises in Commemoration of the Advent of Modern Spiritualism, held in New York City; Cleveland, O.; Newburyport and Boston, Mass.; Etc., Etc.

#### Adelphi Hall, New York City. [Specially Reported for the Banner of Light.]

During the exercises held by the First Society of Spiritualists at Adelphi Hall, Sunday, March 30th, 1890, in commemoration of the Forty-Second Anniversary of the Advent of Modern Spiritualism, the following programme was successfully carried out: Opening Address, Henry J. Newton; Song, Mrs. L. McCune; Address, Mrs. M.E. Williams; Recitation, ("Jane Conquest,") Mrs. Helene Davis; Song, Prof. Carlos Florentine; Address, Prof. Wm. A. Baldwin; Soug, Mrs. Louise Tuttle; Address, Mrs. Amanda Speuce; Song, ("Annie Laurie,") Octet, kindly furnished from "The County Fair"; Address, Judge Nelson Cross; Tests. by Miss Maggie Gaule, of Baltimore; Song, Mr. Tom Hilbert (one of the Octet); Address, Mrs. Nellie J. T. Brigham; Song, ("Sweet Byand-Bye,") by the audience.

A very large company gathered to celebrate the Anniversary. The platform was occupied by the principal speakers and artists, and tastefully decorated with palms, tropical plants, and

thing decorated with paints, tropical plants, and bouquets of rare flowers.

The opening address, by Mr. Henry J. Newton, was as follows:

We have again come together to celebrate the We have again come together to celebrate the Anniversary of the Advent of Modern Spiritualism. Forty-two years have come and gone since that great event came to the world, an event of more vital import than any which had preceded it. The great inventions of this century, the steam engine, the electric telegraph and photography, are wonderful to contemplate, and great and far-reaching in their beneficial effects, yet in my estimation the effect of all these great improvements is small and limited when compared to the universal effect and influence of Modern Spiritualism, and since its advent there has never been a period when its claims were as now so generally admitted or so universally respected. Never has there been a time when there has been so deep and profound an interest manifested in the subject; and especially in the wonderful class of phenomena manifested through mediums in this and other countries, as at present.

nomena manifested through mediums in this and other countries, as at present.

Among the important events which have taken place during the current year I should mention the fact of the return of Maggie Fox Kane to the fold of the Spiritualists. Her apostasy, and partially so of her sister Katy, early in the fall of 1888, created, at the time, great excitement, both in and out of the ranks of Spiritualism; much more, as I stated at the time, than there were any reasonable grounds for. han there were any reasonable grounds for. But nevertheless it created a serious blot on the page of spiritualistic history, which fortu-nately now has to a certain extent been rethe page of spiritualistic history, which fortunately now has to a certain extent been removed. Whatever may have been the sins of these two mediums is not a question for Spiritualists to spend valuable time in pondering over. The question so far as relates to them is, What are they trying to do now? What is our duty to them as Spiritualists? Not, how can I best succeed in crushing them, but what can I do to sustain and encourage them in their can I do to sustain and encourage them in their resolves and efforts to do right? I am of the opinion that any one who covets the name of Spiritualist who is afraid to trust these two un-fortunate sisters in the hands of their Infinite Father, fearing that he will be too lenient with them, had better cease his efforts to be a Spir-itualist, and try first and see if he can become

There are many things which have to be repeated on these anniversary occasions, and which cannot be repeated too frequently. In the minds of many Spiritualists there seems to be a misapprehension in reference to the rela-tion of Modern to Ancient Spiritualism. Some seem to think the difference is hardly worth talking about. This arises from a misappre-hension of the facts involved. I think it will nension of the facts involved. I think it will not require a very critical examination to bring one to the conclusion that between Ancient and Modern Spiritualism there is a vast difference. Ancient, or rather all there was of Spiritualism, or had been to the time of the advent of what is known as Modern Spiritualism, was heavily encumbered with the most gross and degrading superstitions. Mediums were called prophets, and supposed to be in direct communication with the gods or angels. direct communication with the gods or angels and archangels; and these angels a special and archangels; and these angels a special creation, having no nearer relation to human beings than the gods. The fact that a human being in the spirit-world could communicate with a human being in the mundane sphere had not taken definite and tangible form. It is true there are a few occurrences on record that seem to substantiate this truth, such as the transfiguration before Peter, James and John, where Moses and Elias are said to have appeared and talked, and what is said to have appeared and talked, and what is said to have appeared and taked, and what is said to have occurred on the isle of Patmos. These two narrations were not believed at the time, and judging from the place and influence they have had in Christianity, have not been haliaved since

they have had in Christianity, have not been believed since.
Modern Spiritualism has swept all the superstition away, and its pernicious influence. It has brought us into intelligent communication with human beings, with our relatives and friends, and our beloved in the spirit-world. It is natural, reasonable and rational; it has no conflict with science or truth wherever found. It has banished hell and the devil, told us what heaven is, and how to earn here on earth a beautiful home over there. This is what we celebrate to-day. brate to-day.

ADDRESS BY MRS. M. E. WILLIAMS. Mr. President, Ladies and Gentlemen: You are aware that we are convened here to-day to are aware that we are convened here to-day to rejoice that we are Spiritualists, to acknowledge that we are such by celebrating the Forty-Second Anniversary of Modern Spiritualism. While we speak of Modern Spiritualism and love it for what it has taught us, we realize the fact that Spiritualism is as old as the birth and death of man. The President referred to the condition of Ancient compared with Modern Spiritualism. There is indeed a vast difference, but we take it that the difference comes from the fact that this is a more intelligent age, that

Spiritualism. There is indeed a vast difference, but we take it that the difference comes from the fact that this is a more intelligent age, that you are prepared as a people by your own intelligence, your own growth, and by the unfoldment of evolution to receive the science, philosophy and religion of Modern Spiritualism understandingly, as our ancient friends were not. We do know that Spiritualism existed, and has been handed down to us through ancient history, especially through that known as Sacred Scripture; but the Spiritualism of today, which is only forty-two years old, is known and accepted as Modern Spiritualism.

What has it done? How does it stand before the world? As a grand truth, as a glorious principle, demonstrated beyond a doubt. What has it done in the forty-two years, notwithstanding all the opposition of the press, the people, and the pulpit? It has grown stronger and marched grandly on, until to-day, throughout the world, in almost every humble home, you will find altars erected in its recognition. It is spreading, it is growing stronger. Because of your growth and understanding you can accept it as a great truth. We, as Spiritualists, realize what it has done, as those who have not had this blessed knowledge cannot. We acknowledge its benefit to us inspirationally, but claim that the most vital fact is the demonstration of the soul's immortality.

Is there any other religion or philosophy known to you that has given us this fact or

demonstration of the soul's immortality.

Is there any other religion or philosophy known to you that has given us this fact or demonstrated this grand truth of the soul's existence, and the possibility of its return after death? None, my friends. Hence you will all concede that for this truth you have got to come to Spiritualism: seek it with a hopeful, trustful, clean condition, and it will give your souls rest.

It is moving the world to-day from centre to circumference. It may not be acknowledged by those who would, with their selfishness and ignorance, annihilate it, but it has come to stay. We know the power that Spiritualism wields. It will eventually cause kings to lay aside their

crowns, and priests to disrobe. The toiling masses are slowly watching the sunshine of light rising over the hilltops of ignorance and superstition—and this sunlight is Modern Spiritualism, quickening the growth and cultivating the soul to a higher knowledge of nature. Spiritualism has removed the dread of death. Death! It is beautiful because it is natural; as natural as birth. Yes; death to us is the new birth which gives us eternal life. Spirits do not die; with them it is eternal life and progress. We should endeavor to assimilate all the truths of Spiritualism here, that our heaven may begin below. It is the doctrine of Spiritualism to live according to the light, and if you assimilate the knowledge given by spirits through spirit-return, you will be a better and wiser people.

If the people in power to-day in city and

through spirit-return, you will be a better and wiser people.

If the people in power to-day in city and country, those who are in power and have control of certain conditions of your life, felt the potency of Spiritualism, if they realized its truth, if they lived, as it were, conscious of being surrounded by a cloud of witnesses, how much better it would be for those who are under them. Their example would be pure. What to-day is the example of those who have no knowledge of spirit-return, while yet they are members of the church, listening to that which is ground out from an old theological creed? Do they profit by it? has it any power? Not at all. It lacks spirit and truth, and hence has no power to control their lives. Think you a man possessing the blessed knowledge and possessing it faithfully as a true Spiritualist, were he in power would be lacking in his duty to those beneath him? Do you think if you searched his book it would show he was unkind and unjust and doing things that would wrong the people? No; not a bit of it. We need the blessed fruth of Spiritualism to guide us. We need it, and if we aspire to understand it we will find it answers every demand of the human heart, every aspiration of the soul; with the intellect quickened you will have an opportunity to every aspiration of the soul; with the intellect quickened you will have an opportunity to assimilate it with your daily lives, and bless

assimilate it with your daily lives, and bless the day that you sought its truth. Spiritualism has come to stay. The world has no need for rejecting it. It is a fact; and as a fact it is a science; and as a science it is a philosophy. It is a religion; it beautifies all nature, and enables us to deal justly with one another, to love our neighbors and do right-eously. That which Jesus taught so long ago seems to be forgotten, but we are taught by Spiritualism that we must depend on our individual self; that we are personally responsible repend on our individual self; that we are personally responsible for our deeds. We have no vicarious atonement, but as men and women we are stimulated by truth, the foundation on which we shall stand to look onward and forever progress in this and the life become

this and the life beyond.

My friends, I offer only these few remarks, knowing that most of you can hear me every Sunday afternoon, and other speakers will this sunday afternoon, and other speakers will this afternoon tell you better things, because of delving deep in the philosophy of our spiritual nature. I rejoice that I am a Spiritualist. The older I grow and the longer I am connected with this glorious philosophy and power, the stronger I feel, the happier I am, and the less I care for those who resent my Spiritualism or what I believe, these who the through inverses. what I believe—those who through ignorance and blindness cannot accept the facts that I know, and that almost all earnest souls know.

It does not affect me in the slightest.

I trust every one has as good reason to feel as happy as I do. I am only too happy to stand here to day and say that I am glad to be a Spiritualist. I love its truths, and will try to live in the light of its divine teachings. [Appliance]

ADDRESS BY PROF. WM. E. BALDWIN.

Mr. President, Ladies and Gentlemen: When

Mr. President, Ladies and Gentlemen: When I received the invitation to be with you I was gratified to learn that I was to speak but ten minutes, and I will try to fulfill that engagement. When our ten-minute speeches are put together it will be like one reading one page and another reading another page in the book that is before us.

While listening to this most beautiful cradle song, and then to the one that has so grandly followed, it seemed to me that our friend could not take us much nearer God than he did in the first song, because that carries us back to the sweetest and holiest sentiments of our nature. Even then it was taught in that simple hymn of Watts that angels guarded us, only in this age of the world we would not conline it to the infant child Jesus, but say they are over every child that is born. We have broadened until we find there is love for every one, holy guardianship for every one, saints, every mother is a Madonna.

We hear a great deal in these days and read considerable of the occult forces, and I wish to speak very briefly of one. It is the occult power of good-will. It seems to me that this idea that has been in the common languages olong has lost its relative supremacy over the mind. I see a man hunting his fellowmen, but never find him very successful. Ill-will, alike occult and invisible, as all power is invisible without any exception—ill-will disintegrates, destroys, breaks down, mars, defaces, puts a black mark upon every man who gives way to it, recoils upon the man or woman who hunts his or the contraversy between Dr. Sprecher and myself. Our controversy compets me to present the fellowmen, with an evil design. On the contraversy between Dr. Sprecher and myself. Our controversy between Dr. Sprecher and myself on the ordinary of this city, and the president of the subject, and the fellow of the contraversy between Dr. Sprecher and myself on the contraversy between Dr. Sprecher an trary, good-will is constructive. Ill-will being destructive and disintegrating, good-will is constructive. It is the builder of nations. What was our national Declaration of Independence but an expression of good-will to all mankind, entitled to the same rights and privileges? So that nations are built upon the sentiment of good-will; justice incorporated in the system becomes the doctrine of good-will manifested in the form of justice, which declares that every man and woman has rights that are to be respected before God and man. Never yet in the world have I found a man successful who pursues his fellowman with evil design. He may get his wish, justas the burglar who creeps into your house to steal gets your money. But that money is cursed from the beginning; it has the mark of Cain upon it; it will recoil and bring him to ruin. This I know, that in perusing the course of criminals, it will be found that though a man be a thief and successful villain, eventually be followed. a man be a thief and successful villain, eventu

ally he fails.

Now I believe it is because this is a philosophical truth. This doctrine of good-will is at the basis of all growth and progress, at the basis of all that is desirable in society, that is desirable in the community, that is desirable in the home; all that is desirable in the intercourse of men and women in this life. It is the basic law and principle, and was declared by the angels in the olden time, forecasting the birth of the blessed Jesus; it was a grand phithe angels in the olden time, forecasting the birth of the blessed Jesus; it was a grand philosophical principle, born in the heavens of "peace on earth, good will toward men." That was the voice that spoke to the heart of man and was constructed for it; as the ear is constructed to receive melody, so is the soul constructed to receive that grand, central truth by which indeed notions must move and grow. by which indeed nations must move and grow. The old age of barbarism was marked by self-The old age of barbarism was marked by selfishness, by cruelty, by the oppression of woman and the persecution of children and men. One man wrested power from the others and sat upon a throne that rested upon the neck of the people, and was floating in the blood of the masses. I find a very few newspapers of this class for which this school of philosophy is distinguished, (it ought to be extinguished,) but I never knew a paper to get money by defaming those who were defenseless and succeed ultimately. There is the stamp of wrong upon it. The people feel it. It is the iconoclast's work, and not the work of the human heart, which says: If my brother err let me help him, instead of bringing all the force of the opinions of society upon that man or woman to crush him or her down. That is not the way to build up; that is the way to oreate oppression, distress, unhappiness, unrest. There is enough good to be done without spending time upon the evil. There is more to be done in this direction than by destruction. Honest contest is fair and noble and right, but to pursue a man or woman with an evil design is a shame to humanity. mately. There is the stamp of wrong upon it. The people feel it. It is the iconoclast's work, and not the work of the human heart, which says: If my brother err let me help him, instead of bringing all the force of the opinions of society upon that man or woman to crush him or her down. That is not the way to build up; that is the way to oreate oppression, distress, unhappiness, unrest. There is enough good to be done without spending time upon the evil. There is more to be done in this direction than by destruction. Honest contest is fair and noble and right, but to pursue a man or woman with an evil design is a shame to humanity.

I speak in this line because I feel as though we needed something of the sort. It may be that some materialistic mediums are guilty of tricks. I am ashamed of them if they are, for there is truth enough without it. It may be this man or that woman has fallen into an immoral act; go and help him. John B. Gough once said in his bitterest and most fallen days, in the last state of the situation quietly, and Mrs. E. A. Wells complete the time with tests, by passing through the and clidd," Mrs. P. E. R. Calkins, Almeda Welch; "Alonzo, the Brave, and the Fair Imogen," Thomas Lees.

All the above were well rendered, three numbers of which being worthy of special mention: "The Calisthenics," by five attractive-looking children (for their precision of movement): "Gone with a Handsomer Man," by Miss Kate Derby, and "The Last Banquet," by Edward Lemmers.

The exercises were to have been closed by the Bangs sister mediums, of Chleago, giving demonstrations of independent slate-writing, but owing to the absence of the elder slater, Lizzie, the younger one, "May," (Mrs. H. H. Graham) was unable to get any writing. The audience, while much disappointed, accepted the slituation quietly, and Mrs. E. A. Wells occupied the time with tests, by passing through the audience and describing minutely the many spirits present, nearly all being service, was presided over in the absence of Mr. Pope by Mr. Thos

a friend came and put his hand upon his shoulder and said, "Gough, Gough, be a man," He says, "That kind word helped my resolu-

He says, "That kind word helped my resolution, which was then struggling to enter a brighter path." He became a man, and a wonderful lecturer upon temperance.

Say to the one that is going astray, "I am your brother or sister, I will help you." None can stray beyond God's care; to no one can we say, "You can never return." A little child once said to his father, "You do not believe as mamma does, do you, that people that do wrong will be burned up forever?" "Why, no," he replied; "my dear child, would I put you into the street, if you did a naughty act, and say you should never come into the house again?" "Oh! papa, you wouldn't do it." No; the child's heart was better than all the orthodoxy that had been taught.

child's heart was better than all the orthodoxy that had been taught.

So I now say if you find any going wrong, see it you cannot do them good, and in that way you will redeem them; fortify your own virtue and better understand the pricelessness of a human soul. And if that is so, what comfort can you have in seeing a man or woman go astray; why do you push them down? Josh Billings used to say when a man began to go down hill the ways were all greased for the occasion. Now there is much truth in that, and yet there ought not to be. Do not let us help anybody to slip; if they are slipping, save them if possible. When a man or a newspaper tries to defame the character of another, that man 

#### Newburyport, Mass.

To the Editor of the Banner of Light:

The Forty-Second Anniversary was celebrated by the First Spiritualist Society in Fraternity Hall on Monday evening the 31st of March, under the direc

the First Spiritualist Society in Fraternity Hall on Monday evening the 31st of March, under the direction of F. O. Petts. The entertainment opened with a Fairy Cantata by the children, the stage being decorated with evergreen, the Bower with evergreen and flowers. When the curtain rose, disclosing the Fairles with their beautiful Queen, all robed in colors corresponding to their names, a beautiful sight was presented—one to be long remembered. The cast was as follows: Queen, Minnie Stevens; Maids of Honor, May and Jennie Thurlow; Watercress, Nellie Jameson; Mignonette, Agnes Barrie; Pearl, Gertie Manson; Pink, Hattie Ash; Opal, Gracle Pike; Ruby, Sadie Poor; Dewdrop, Carrle Manson; Rose, Mamile Poor; Primrose, Leila Bragg; Sprite, Edith Dwinnell; Topaz, Sadie Fuller; Snowdrop, Laura Butman.

Mrs. Hattie F. Johnson presided at the piano. The Cantata was followed by a plano duet by Sadie Poor and Gertie Noyes, and the following: Reading of a poem, written for the occasion, by Miss Georgie Bart lett; tableau. "The Reapers and Flowers," by Mrs. Wm. Pool, Miss Jennie Thurlow, Misses Gertle and Carrle Manson; piano solos by Miss Lella Bragg, Harry Lendal, Misses Laura Butman and Sadie Poor, song by Miss Minnie Stevens; selections on guitar and harmonica by Byron and Orin Hill and Wm. Corbet; song by Wm. Corbet; tableau, "Indian Camp;" White Horse, Wm. Jameson; Rolling Thunder, Wm. Holt; Laughing Water, Mrs. Jennie Holt; Prairle Flower, Mrs. H. F. Fuller; Leaping Fawn, Mrs. Wm. Jameson; Sweet Brier, Mrs. Wm. Pool; Pappooses; Gertle Manson, Hattle Ash, Sadie Fuller, Sadie Poor; tableau, "Ireland Pleading for Liberty," Mrs. Holt, Miss Minnie Thurlow, Miss Agnes Barrie; dialogue, "Ragged Dick," Masters Horace Hatch, Frank Jameson and P. Cromble.

The exercises throughout were very satisfactory, and fully entitled to the applause which was freely accorded them. It is expected that the Cantata by the children will be repeated in compliance with a general request.

#### Cleveland, O. To the Editor of the Banner of Light:

The Cleveland Leader, Plain Dealer and Times gave very fair and extended reports of our two days' celebration, from which the following is compiled.

this resolution:

Resolved, That in Mew of the course of sermons lately preached by the Rev. Dr. S. P. Sprecher, pastor of the Third Presby terian Church of this city, and reported by the daily press, against Spiritnalism, we, the Spiritualists of Cleveland and Veinity, now assembled in Memorial Hall in celebration of our Forty-Second Anniversary of the 'Rochester rappings,' dany emphatically this milister's theory of sleightfol in and also many of his unwarranted statements as to our mediums. We therefore take this opportunity to record our united protest against his unfair treatment of the subject, and having the fullest confidence in the spiritual phenomena and its hypothesis, we openly challenge the aforesaid minister to publicly debate the vital questions of phenomenal and philosophical Spiritualism, either in his church or Case Hall; terms and propositions to be arranged hereafter.

The resolution was unanimously passed, and supplemented by Mr. Richard Carleton, Vice-President of the Society for the Advance of Scientific Spiritualism, moving another resolution, "thanking Mr. Thomas Lees for the able and scholarly manner in which he had defended the cause against the attacks of the Rev. Dr. Sprecher;" this, like the former, was manimously passed.

Thomas Lees for the able and scholarly mainer in which he had defended the cause against the attacks of the Rev. Dr. Sprecher; "this, like the former, was unanimously passed.

At this point in the proceedings a telegram was sent by the Cleveland friends, to Mr. Walter. Howell, and the celebrants assembled in Titusville, Pa., extending "Happy greetings to all." Then followed Anniversary addresses delivered by Mrs. F. O. Hyzer and Mr. Lyman C. Howe-which nothing short of a verbatim report would do justice to; suffice it to say that both rose equal to the occasion and made a deep impression on the audience present.

The afternoon exercises were closed by tests from Mrs. E. A. Wells of New York, who, while en route to California, stopped off and spent Anniversary week here. Mrs. W., who had never visited Cloveland before, was quite successful in demonstrating her public test-metilumship, and made a good impression among the friends. It was really fortunate that Mrs. Wells was present to fill the places of those who failed to appear according to programme. The hall in the afternoon was well filled, and in the evening was uncomfortably crowded.

Sunday's festivities were concluded by the Lyceum entertainment as per the following programme:

Part I. Instrumental Music, Lyceum Orchestra; remarks, I. W. Pope; opening address, Florence P. Luce; violin solo, Willie Kritch; recitation, "Is it Anybody's Business?" Vivian Davies; recitation, "Is a Anybody's Business?" Vivian Davies; recitation, "Go Work for Your Lib'n," Arthur Davies; recitation, "Go Work for Your Lib'n," Arthur Davies; recitation, "Go Work for Your Lib'n," Arthur Davies; recitation, "Goow With a Handsomer Man," Kate Derby; cornet solo, Mr. D. B. Jones; reading, "The Last Banquet." Edward Lemmers; reading, "Mrs. A. E. Fuller; reading, "Kit Carson's Wife," Miss. Birdle Farmer; "Spirit Mother and Child," Mrs. E. R. Calkins, Almeda Welch; "Alonzo, the Brave, and the Fair Imogen," Thomas Lees.

Althe above were well rendered, three numbers of which being worthy

Letter from W. J. Colville. To the Editor of the Banner of Light:

After long silence I write to my many Eastorn friends from Summerland, that charming spot on the border of the Pacific, concerning which "the half has not been told," no matter how much has been said in its praise from West

liow much has been said in its praise from West to East.

The Forty-Second Anniversary of the Advent of Modern Spiritualism has been beautifully celebrated in this enchanting place. The meetings were held March 20th, 30th and 31st, and April 1st. On the first day (Saturday) the attendance was excellent at 10 A. M., and again at 2 and 7:30 P. M. On Sunday, March 30th, over one thousand people were on the grounds. The Lecture Hall in Library Building was crowded beyond all possible sitting and standing accommodation, both morning and afternoon, when hundreds of visitors flocked in from Santa Barbara, and all the surrounding country. A finer audience I never saw, for, not withstanding a large percentage of those in attendance were young people, quite new to

tendance were young people, quite new to Spiritualism, their behavior was decorous in

Spiritualism, their behavior was decorous in the extreme.

On Monday, March 31st, the exercises were again very largely attended, and the greatest harmony prevailed. Tuesday, April ist, was the closing day of the convention, and a very enjoyable day it proved, though a feeling of sadness pervaded some because of having to leave the grounds long before their own wishes would have prompted departure.

During the convention the orators were Moses Hull, Prof. Loveland, Mrs. Marchant-Wilson and W. J. Colville. All gave great satisfaction, and were very warmly received, and hospitably entertained. Efforts are being made to keep up meetings regularly. Many of the Summerland residents are well able to sustain them.

tain them.

Nearly lifty buildings are now erected. The cottages and villas are large and picturesque; some are choice architectural models. Two hotels have done a thriving business; their fare is excellent, and guests are treated with the utmost kindness and civility. The library is comfortably housed in very attractive quarters; there are nearly two thousand books quarters; there are nearly two thousand books already on the shelves, and additions come in daily. Among the recent contributions to the library should be mentioned a very finely illustrated series of volumes dealing with contemporary art (thirty volumes), the gift of Wm. Bowley of Melbourne; also a very handsome case of thirteen volumes of Shakspeare, finely have discovered were and by Mr.

some case of thirteen volumes of Shakspeare, finely bound in red morocco, presented by Mr. and Mrs. Hancock, who came from Australia with Mrs. O. K. Smith, whose delightful home, "Lighthouse Villa," is one of the most charming spots in the colony.

Mr. H. L. Williams makes a model Chairman; his presence and kindly words diffuse a spirit of genuine good-will throughout the audience. His accomplished wife is a talented vocalist, and with Mrs. O. K. Smith and her historic guitar, made entrancing music at the Anniversary exercises. The decorations of the hall were tasteful and effective; among the flowers appeared an immense beet, weigh-Anniversary exorterses. The decorations of the hall were tasteful and effective; among the flowers appeared an immense beet, weighing forty-five pounds, raised in the immediate vicinity of Library Hall. Fruits, flowers and vegetables are cultivated with great ease in luxuriant abundance. Ample opportunities are afforded for the carrying out of various profitable industries, among which a fruit-canning and a mustard factory are in course of projection. Among the literary activities of the place the Nationalist Club deserves especial mention; it numbers already about sixty members, including the best talent of the place. A schoolhouse will be open in a few days, costing three thousand dollars. The postal and train facilities are excellent; goods are received also by the Wells Fargo Express Co. as readily as in any city. This is all one are received also by the Wells Fargo Express Co. as readily as in any city. This is all one year's growth; in April, 1889, Mrs. Smith planted her tent among a mustard growth higher than the tent; visitors viewing the place to day pronounce it a paradise.

I find matters in Santa Barbara thriving, also; the city is beautiful, and steadily progressing. I have lectured there to excellent audiences and am at date of writing dividing my

ences, and am, at date of writing, dividing my time each day between that city and Summerland.
From your friend and co-worker,
April 3d, 1890. W. J. COLVILLE.

#### BEECHAM'S PILLS cure bilions and nervous ills. Materialization at 55 Rutland Street.

A New Medium.
To the Editor of the Banner of Light: The materializing séances in Boston have been more quiet and successful during the past season than for several years. The pretended exposures and the false statements in the secular papers have to increase the interest and fill the séance-room with an intelligent class of investigators. Especially is this true of Mrs. Hattie Stafford's séances, descriptions of which have from time to time appeared in your excellent paper.

To those who were skeptical and inclined to seek for evidence in outward manifestations, the materializations in all parts of the room, away from the cabinet, were of a nature to convince any honest investigator. We regret to learn that Mrs. Stafford is ill from nervous prostration, and will probably be obliged to take several weeks of rest.

I have heretofore stated in your paper that all phases of mediumship were becoming more and more frequent in private homes, and that the time would come when it would be found in many families. It is from this source that Mr. Albro has been able to fill the vacancy caused by Mrs. Stafford's illness.

Miss Hattie Wright, an intelligent and highly respected young lady, in no way dependent upon her mediumship for her maintenance, has tendered her services, that Mrs. Stafford may have the required

As no two mediumistic persons possess the same gifts, the forms never appearing the same through different mediums, there is always much to interest me in watching the development of a new medium.

From what I have seen I am inclined to heartily recommend Miss Wright to all who take an interest in this latest and most important phase of spirit manifes-E. A. BRACKETT.



### Passed to Spirit-Life,

From Onset, Mass., March 22d, 1890, Elva B. Parcher.
Miss Parcher was born in Bethlehem, N. H., Dec. 22d, 1847.
For the past four years she had been a great sufferer from cancer. In the intense pain which almost continually attended her, especially for the past six months, she possessed herself in perfect patience; she never murmured except in behalf of those in whose care she was—her only regret being that the angels should deem it best for her to remain in the body, rather than go and thus afford to kind and loving hearts and hands the rest she thought they needed.
She was a Spiritualist always. What to some is faith, to her was an abdding knowledge. "Shed not a tear for me," she said, "but when I go, rejoice that my spirit is released from this old body so full of pain so many long and weary months."
Faithful foul and leving state always have now a second.

months."

Patthful, fond and loving sister, always busy and smiling in life, grandly sublime in her transition, her brave, serone and chivalrie spirit has passed into the Beyond, where no doubt better opportunities will be afforded her to investigate the laws of being, which seemed so intricate to her here.

Funeral services were attended by the writer at her late Funeral services were attended by the writer at her late home on Pearl Avenue, Onset. Interment at Shorborn, Mass. J. P. THORNDYKE.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average maken line. No poetry admitted under this heading.]

# PAINLESS. PILL SEFFECTUAL. WORTH A QUINEA A BOX.

For BILIOUS & NERYOUS DISORDERS Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals.

Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Biotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL CIVE RELIEF IN TWENTY MINUTES.
BEECHAM'S PILLS TAKEN AS DIRECTED RESTORE FEMALES TO COMPLETE HEALTH. For Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,

they ACT LIKE MAGIC, Strengthening the muscular System, restoring long-lost Complexion, bringing back the keen edge of appetite, and arousing with the ROSEBUO OF MEALTH the whole physical energy of the human frame. One of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England, Sold by Druggists generally. B. F. ALLEN CO., 365 and 367 Canal St., New York, Sole Agents for the United States, who (if your druggist does not keep them) WILL MAIL BEECHAM'S PILLS on RECEIPT of PRICE, Zota A BOX. (MENTION THIS PAPEN)

## Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomer)
Place), Corner Province Street, Boston, Mass. COLBY & RICH,

Publishers and Proprietors. 

THE BANNER is a first-class Family Newspaper of Eight PAGES—containing Forty Columns of Interesting and Instructive Reading—embracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific.

tific, EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events.
SPIRITMESSA GE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Three Months...

Postage Free.

In addition to sending THE BANNER, the publishers offer to every subscriber for one year or six months PREMIUMS FREE of their own selection from a list of interesting books and pamphlets, or engravings and photographs. Specimen copies containing list of Premiums sent free

SPECIAL NOTICE. The Banner will be sent to New Trial Sub-scribers for Three Months upon the receipt of 50 Cents. 104

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Collay & Rich, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred.

ferred.
ADVERTISEMENTS published at twenty five cents per line, with discounts for space and time.
Subscriptions discontinued at the expiration of the time COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of orint, will be sent by mail or express. Publishers who insert the above Prospectus in their re

spective journals, and cust the above Prospectus in their re-spective journals, and call attention to it editorially, sail be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

## Studies in Theosophy: HISTORICAL AND PRACTICAL.

A Manual for the People.

BY W. J. COLVILLE,

Author of "Spiritual Therapeutles," etc.

Author of "Spiritual Therapeutles," etc.

This new volume, the latest exposition of Theosophy, supplies awant that has long existed for a clear, concise, and comprehensive setting forth of its tenets, that should show, not only its specific claims to popular credence, but the relation it bears to Modern Spiritualism.

Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them.

CONTENTS—Theosophy, what it is, and what it is not. The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating Pamphiet; The Work and Possibilities of the Theosophical Society and its Branches; Miracles and Modern Thought; Expytian Theosophy, Expytian Theosophy (continued)—The Great Pyramid; Atlantis; Fragments of Forgotten History—or, Atlantis "reconstructed"; Oriental Theosophy—Brahmanism and Buddhism; Through the Ages—A Study of the Soul's Progression through Repeated Earthly Experiences; A Further Study of Embodiment—The Law of Karma (Sequence), and how it operates in Daily Life; The Mystery of the Ages—The Secret Doctrine contained in All Religions; Persian, Greek, and Roman Theosophy; Chinese Theosophy—Confucianism; Electrical Christian Theosophy—Electricity the Basis of Life—Ah Electric Creed—Electrical Therapeuties; Thelsm, Spiritualism, and Theosophy; their Essential Agreement and Necessary Union; The Attitude of Theosophy (oward Spiritualism, and All the Great Religions of the World; Theosophy, Spiritualism, and Christianity; Why are there Contradictory Teachings through Mediums? What is the True Standard of Authority? Ingersollism and Theosophy their Essential Agreement and Necessary Union; The Attitude of Theosophy (oward Spiritualism and All the Great Religions (Progression) and Theosophy of the World; Theosophy Spiritualism, and Christianity; Why are there Contradictory Teachings through Mediums? What is the T

## 81.50, postage 12 cents. For sale by COLBY & RICH. NEW AND BEAUTIFUL SONGS,

## With Music and Chorus.

BY C. P. LONGLEY.

With fine Lithographic Title-Page, bearing excellent Portraits of C. P. LONGLEY and MRS. M. T. SHELHAMER-LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."

"We will Meet You in the Morning."

"Little Birdle's Gone to Rest."

"Open the Gates, Beautiful World."

"Echoes from Beyond the Vell," with flute obligato.

"Sweet Summer-Land Roses."

"Gentle Words and Loving Hearts."

"Your Darling Is Not Sleeping."

"Vacant Stands Her Little Chair."

"Back from the Silent Land."

"What Shall Be My Angel Name?"

"Glad That We're Living Here To-day."

"Ever I'll Remember Thee."

"Love's Golden Chain." rearranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They 'll Velcome Us Home To-morrow."

"Mother's Love Purest and Best."

"The To are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Me."

"I Love to Think of Old Times."

"We'll All Be Gathered Home."

Thirty cents each, four for \$1.00. The last nine Set is last rease the methylight with relate title are set.

Thirty cents each, four for \$1.00. The last nine Songs on this list are also published with plain title-pages, which sell for twenty-live cents per copy, or ave copies for \$1.00. For sale by COLBY & RIOH.

#### **GARLAND'S** Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Indianmation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a Blood Pullipien is TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, Harrisburgh, Pa. Price, per box (one fourth pound), 25 cents, postage free.

For sale by COLBY & RICH.

OD AND THE UNIVERSE. An Essay by

JAMES W. STILLMAN.

This is very good. It treats the subject fairly and honestly in accordance with well-known facts, the conclusion arrived at being that the problem of the existence of God and the origin of the universe is entirely beyond and above the scope of the human intellect; and there we should be content to leave the matter.

Price 10 cents.

For sale by COLBY & RICH.

## BANNER OF LIGHT: FREE!---PREMIUMS!---FREE!

#### UNTIL FURTHER NOTICE.

Persons sending DIRECT TO COLBY & RICH, 9 Bosworth Street, Boston, Mass., 83.00 for a year's subscription to the BANNER OF LIGHT, will be entitled to a choice of the following Premlums:

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

# Banner of Light,

FOLLOWING PREMIUMS BY COMPLYING WITH

THE TERMS ABOVE MENTIONED. A choice of TWO of either of the following named

#### **CABINET PHOTOGRAPHS**

will be given for one year's subscription, or one of them for a six months' subscription: MR. LUTHER COLBY, Editor of the Banner

of Light; MR. ISAAC B. RICH, Business Manager, or MRS. M. T. SHELHAMER-LONGLEY, Medium for the Banner of Light Public Free Circles.

These Photographs are all from recent sittings, and are nely executed by one of the best photographers in this ity. Price for additional Photographs, if desired, **35 ce**nts each. Or a copy of either of the following Books:

Spirit Invocations; or, Prayers and Praises

Publicly offered at the Banner of Light Circle-Room Free Meetings, by more than One Hundred Different Spirits, of Various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Conant. Compiled by Allen Putnam. A. M., author of "Bible Marvel-Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc., etc., etc. Mr. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, many flying gems of thought, which are clothed in eloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions capability to minister to the devotional side of man's nature can draw ample proof that he is nerror. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's highway.

The Future Life:

As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet. With an Introduction by Judge J. W. Edmonds. As Described and Portrayed by Spirits, through Mis Elizabeth Sweet, With an Introduction by Judge J. W. Edmonds, Contents The Holy City, Spiritual Message; The Spirit Echo, Powers and Responsibilities of Mind, Commondeation from a Spirit, Spirit lafe, A Picture of the Future, Margaret Fuller, Reasonable Words; Interview with Poliock, New Desires, John C. Cathoun, Interview with Webster, A Second Visit, Another Interview; Reformation; The Farlo of Progression, Valley of the Shadow of Death; A Mirror, The Book of Life; A Beautiful Lesson; Retrospection, The Mechanic, The Preacher: The Reception of Spiritualism, The Drumkard, The Organ Boy; The Man of Ease and Fashion, The Self Satished, Natural Development of the Soul, Voltairs and Wolse; The Cynic; The Second Birth, The Stave, The Queen, A Scene in Spirit Land; The Miser, Spiritual Inducace, The New City; The Erring One; The Idler, The Reggar, insignificance of Man; Capabilities of the Soul; The Skeptic, Realities of Spirit-Life; The Convict, The Soul's Aspiration, The Dying Girl, The Inner Temple, The Foolish Mother; The Disbedelient Son; Cardinal Richelien, Practical Nature of Spirit-Life; Glimpse of a Higher Life; Communication; A Word from Voltaire; Home of Unhappy Spirits; Experience of Voltaire, Appendix

### Visions of the Beyond,

By a Secreof To Day, or, Symbolic Teachings from the Higher Life. Higher Life.

Edited by Herman Snow. This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto nuknown to the public. The special value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world, and the vital relations between the present and future as affecting human character and destiny in the hereafter. Bound in cloth, pp. 186.

Any person sending \$8.50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigle House," Old Cambridge, Mass,

At "Craigie House," Old Cambridge, Mass.

The plate is 2432 inches. The central figure is that of the Great Poet. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical.

This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3.50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1.00. The publisher's trade price for the engraving is \$7.50. Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the foi-

### lowing Pamphlets, or one copy of the beautiful steel engray. "THE SPIRIT DAUGHTER,

Representing the Spirit of Lizzie Florence, daughter of Mr and Mrs. A. L. Hatch, when materialized, veiling her mother, whilst singing one of her favorite songs, in their home, at Astoria, Long Island, N. Y., during 1880 and 1881. Two copies will be given for one year's subscription:

will be given for one year's subscription:

POST-MORTEM CONFESSIONS: Being Letters written through a mortal's hand by spirits who, when in mortal, were Officers of Harvard Coffege; with Comments by Allen Putnam. This volume contains several letters written by spirits who, while in mortal, were officers of Harvard Cofficers of Harvard Cofficers of Harvard Coffege, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1837 miscalled The Harvard Investigation. Two copies for one year's subscription, one for six months! SUMMARY OF SUBSTANTIALISM; SR. PHILOSOPHY OF KNOWLEDGE. By Jean Story. 12mo, paper, small pica,

DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. Paper.

AGASSIZ AND SPIRITUALISM; Involving the Investigation of Harvard College Professors in 1857. By Allen Putnam.

Putnam.

DANGER SIGNALS: AN ADDRESS ON THE USES
AND ABUSES OF MODERN SPIRITUALISM. By Mary
F. Davis. Paper.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Paper.

THE LIFE. The main object of this little volume is to
give to suggestive teaching a recognition and a force (in the
domain of religion and morals) greater than dictation has.
Paper.

raper. SERPENT AND SIVA WORSHIP, and Mythology in SERPENT AND SIVA WORSHIP, and the Origin of Rerpent Worship. Two Treatises. By Hyde Clark and C. Stanland Wake, M. A. I. Edited by Alexander Wilder, M. D.

Or any two of the following Pamphlets: ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Congre-gational Church, Boston, by Mr. and Mrs. A. E. Newton.

RELIGION OF SPIRITUALISM. By Eugene Crowell, M. D. REVIEW of a Lecture by James Freeman Clarke.

SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-SOLAR AND SPIRITUAL LIGHT, AND OTHER LEC-TURES, delivered by Cora L. V. Tappan. SKETCH OF THE LIFE OF EDWARD S. WHEELER, the Distinguished Improvisator and Lecturer. By George

A. Bacon.
INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzie Doten. Paper. TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year \$3.00 Six Months 1.50

#### BANNER OF LIGHT BOOKSTORE. NOTICE TO PURCHASERS OF HOOMS.

Colby & Rich, Publishers and Booksellers, & Bosworth street (formerly Montgomery Place), corner of Province street (loston, Mass, Keep for sale a complete assortment of Spinitual, Produkasiva, Ruston Matous Books, at Wholasis and Ricali.

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

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

Estate A complete Catalogue of the Books Published and for Bale by Colby & Rich Bent Tries.

#### SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance.

No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to roturn or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

# Banner of Fight.

BOSTON, SATURDAY, APRIL 19, 1890.

[Entered at the Post-Office, Boston, Mass., as Second-Clas Matter.]

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAO B. RIOH. BUSINESS MANAGER.
LUTHER COLBY EDITOR.
JOHN W. DAY ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

#### Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases, THE BANNER OF LIGHT

will be mailed by its publishers, Colby &

RICH, 9 Bosworth street, Boston, to

NEW SUBSCRIBERS For Three Months,

at the reduced price of

F 50 Cents. A

POSTAGE FREE. Remittances can be made by postal note, or by postage stamps.

### Trying "Things Supernatural."

Whether suggested by recent events in New York State or not, a very timely article having ber of the Atlantic Monthly, entitled "Trial by Things Supernatural,' written by James B. Thayer. As is frequently the case, the latter term is mistakenly used, for, in this age, it has no recognized meaning. "Things Supernatural" do not exist. Supernatural is defined by lexicographers to mean: "exceeding the powers or laws of nature," and that most intelligent persons know to be an impossibility. Superhuman is the better word, indeed the only word that has any meaning in connection with the facts treated upon in the article mentioned, and that is: "above or beyond what is human." Presuming, therefore, that this is what its writer refers to, we briefly consider what he says in reference to submitting matters "above or beyond what is human" to human beings, with the expectation of obtaining from them a just and correct decision upon their truth or falsity.

It is difficult to clearly comprehend the superhuman, and none but those more than ordinarily gifted with intuition can do so, and they only in a very limited degree. Many are so far lacking the intuitive faculty that evidence of the verity of certain facts that is conclusive to others has no influence upon their minds, unless it be to render them more skeptical; and yet, as the Rev. J. K. Applebee very justly says: "It is manifestly absurd to believe that there can be nothing real in the universe except what we ourselves happen to be able to realize." How can a man born blind be expected to see like other men, or one born deaf hear sounds that in their melodious rhythm entrance others? And so of all other human faculties. Is it not, then, preposterously inconsistent to install one man as a judge, or twelve men as a jury-not one of whom is qualified by nature to apprehend the spiritual or superhuman-in a question that involves superhuman cause and effect?

Mr. Thayer says that though the law is privileged to deal with such questions as the existence of God or a devil in any way it chooses, two have been adopted: One is that of assuming their existence as a fact, and legislating upon that basis. The existence of God, he remarks, has always thus been assumed in English laws; the oldest of them begins in this manner, and holds the denial of what is thus assumed to be true punishable as blasphemy. Mr. Justice Stephen holds the opinion that, in a strict construction of the law, it is a crime in England to sell, or even to loan to a friend, a copy of Strauss's Life of Jesus, or Renan's work of the same name, or certain works of Comte. "Whatever may be the exact truth about this, in England always, and for the most part here, the plan has been pursued of asserting and sustaining by law the truth of certain opinions about" what Mr. Thayer and others call the supernatural. It is a familiar assertion in some quarters that "Christianity is a part of the common law," the import of which we are told may be surmised by remembering that the old judges also said that "the almanac

submitted for judgment under a law based solely upon there "opinions" formed centuries ago by persons who were ignorant of what they "assumed ! to know so much. What is this but legalized bigotry? Under the administration of law resting upon such unstable foundation, there is, as Mr. Thayer remarks, "no chance left for any legal discussion as to the reality of these things. No question of fact about them is left open;" the law directs certain conduct, and forbids other conduct, because those who, though they may have been esteemed very wise in occult matters in their own time, centuries ago, would in the present time figure simply as stupid ignoramuses in that line of knowledge.

But our author refers to another method, one that gives more latitude to the exercise of common sense. When people were tried for witchoraft in England in the seventeenth century the question was sometimes allowed to be considered whether the "devil and evil spirits," as certain mythical beings generally believed to exist were termed, had actually been operating in league with the accused persons, and in certain ways. "That," says our author, 'is a sort of question which our system of law has not and never had any suitable machinery for determining; and so in recent times we do not take this course. But," he asks, "suppose we did, how should we deal with the question?" and he replies by saying, "Precisely as they formerly dealt with it, precisely as we now deal with any other question of fact, by calling witnesses, by expert testimony, and by a jury, or, it may be, a judge." In this connection Mr. Thayer cites the case of Ruskin, who, years ago, was brought into court for libelling an artist by some highly-flavored remarks about his pictures and his capacity. The jury not being judges of art, and hence unable to decide from any knowledge of the merits of the work, the pictures were hung up before them, and Rossetti, and other artists, summoned as expert witnesses to aid the jury by their opinions. In this interest there as such times as they desire to retire to its protection, they are contented, sat is field, having no aspiration, or but little, and no ambition to gain that which is more luxurious and more comfortable. Therefore the preacher may take this class as a type of the merits of the work, and other artists, summoned as expert witnesses to aid the jury by their opinions that this is a type of the entire years ago, was brought into court for libelling

cision, it would be before just such a tribunal, either a jury or a judge, and upon just such proofs that it would have to be determined." He, however, admits that, "legally speaking, the fundamental facts about religious truth as manifested upon any given occasion might be settled one way to-day and another way tomorrow, according as different juries should find." In that case we should not have a court of justice, but a court of contemporary popular opinion, over which Prejudice would be far more likely to preside than Truth. But are there not matters that are the same yesterday, to-day and forever - matters of fact that admit of no question because of their verity being as fully established as that the sun shines at noonday? And if, as Christ is reputed to have declared, "in the mouth of two or three witnesses every word may be established," who shall deny the word when testified to not only by two or three but by as many millions of witnesses? What greater mockery of justice can there be than to submit a case that involves the character, it may be the life, of an individual to the decision of twelve men not only ignorant of the principles or facts at issue, but so hampered by prejudice, encased with bigotry, or stultified by ideas of their own superior wisdom, as to avow a determination not to learn anything in rea bearing thereon appears in the April num- gard to them? Yet such has been done, or endeavored to be, in both this country and Europe, and is likely to be again.

Experts, or persons willing to accept their testimony, on a jury are as essential as experts on the witness stand to the rendering of a just verdict, possibly more so. This is the view taken in the able remonstrance against a bill the legislators of the State of New York are asked to enact against what are termed "Alleged Spiritual Materializations." only persons who can legitimately claim to be experts in a knowledge of things spiritual, or in common parlance "supernatural," are those who have by long personal experience, close study, and the application of their best mental powers, familiarized themselves with them, and speak from what they know, not from what they only believe, or what others assume.

### Our Children's Lyceums.

The lukewarmness of Spiritualists generally in regard to adequately sustaining our Sunday Lyceums, wherein their children could be educated in the ethics and philosophy of Spiritualism, has been a matter of regret to us for several years.

Aware of the great importance of this class of education for the young, we years ago donated funds to sustain the "Shawmut Lyceum," in Boston. One year we paid \$160.00 for this purpose; next year \$200.00; beside presenting the children with some seventyfive volumes for their Lyceum library. But, later on, the great expense necessarily attendant upon the continuance of our Public Free Circle-Room prevented us from further aiding that Lyceum. The Shawmut was managed with ability by its devoted director, Mr. J. B. Hatch, Sr., for some fifteen years; but from lack of funds he was at last obliged to close its doors, to the regret of many of its pupils, who, while they loved its services, were of course

unable to aid in supporting it. Now the enterprising medium, Mrs. W. S. Butler, has come to the front with an APPEAL to all true local Spiritualists in aid of a permanent Spiritual Sabbath Lyceum for Children in the City of Boston. Seconding this Appeal, we have placed it before the people in these columns for their sanction.

We especially like the plan adopted by Mrs. Butler, namely: That all subscribers to the fund become permanent—that is, to pay yearly the sum they first subscribe to the proper persons authorized to receive the same.

Another thing the Appeal sets forth also meets our approbation: It is the suggestion that the school become an adjunct of the Boston Berkeley Hall Society of Spiritualists. .

We publish in another column the list of subscribers who have already responded to the call of Mrs. Butler.

W. J. Colville has a letter on our third page, regarding the Forty-Second Anniversary and other matters at Summerland, Cal. April 18th he was to reis a part of the common law." Here we find turn to San Francisco, where his address is 931 Post truths "above and beyond human" experience, street.

#### "The Southern Problem."

The following question upon the situation of the colored man in the South was presented at our Free Circle Tuesday, April 8th. This, and the answer given by the Controlling Intelligence, we print in advance of the regular date of publication, as it is a question that is agitating the public mind at this time, and one that seems to be of wide significance:

QUES.—Rev. Thomas Dixon, jr., recently discoursed on the "Southern Problem," at which time he said:

"What is the true condition of the negro in the South? He lives under the same economic conditions as you and I do, and there is no more contented man in the world than he."

Now your questioner, Mr. Chairman, is desirous of ascertaining, from a purely spiritual standpoint, what the present condition of the colored man in the South really is? and whether he is as contented as the reverend gentleman states?

ANS .- As far as we have looked the field over, and have come in contact, not only with indi-viduals dwelling in mortal life, in the Southern viduals dwelling in mortal life, in the Southern sections of your country, but also with advanced spirits who are directly interested in the welfare and progress of the negro race, we have come to this conclusion: There are two classes, or rather two states of negro-life in the South. One—and it does indeed embrace a large number of human souls encased in the ducky skip—is contented along extented. dusky skin—is a contented class; contented because of its ignorance, ignorance inborn, inherited through a long line of ancestry and hereditary conditions, and also fostered by the associations and surroundings which have been brought to this class, through those who have had it in charge during the past. This ignorance has made a centain class of negroes contented with their lot. Provided they can receive a sufficiency of food to supply their bodies from day to day, an amount of raiment to cover them from exposure, and a rude hut to shelter them at such times as they desire to repert witnesses to aid the jury by their opinions. In this instance, though, as the writer affirms, "the tribunal was not fit for the task, but the best the law could furnish," it at least had the merit of entertaining a conscientious regard for its sworn obligations in its effort to reach a just decision, and laying prejudice aside, sought to render a verdict in accordance with the law and the evidence.

Mr. Thayer continues: "And now, if the question of the existence of supernatural (superhuman) intelligences and their influences should ever be submitted to our courts for decision, it would be before just such a tribunal."

cultivated state of existence, and have drawn the conclusion that this is a type of the entire race in our country. Hence he may say, in his lecture, the negro is contented; he lives under the same economic principles that the white man does; give him enough to eat and drink and wear, a little social intercourse with his fellows, an opportunity to indulge his religious emotions according to the wild bent of his mind, and a hut to cover him, and he asks for nothing more. But your preacher is mistaken and unjust if he cites this as the state of the entire negro population of the South.

We know, also, there is a class, and a growing one, among the negroes of your Southern should ever be submitted to our courts for decision, it would be before just such a tribunal.

that, while recognizing the ignorance which it has been encumbered with, is struggling desperately, almost ineffectually, to displace that ignorance from the negro mind, and to imbue their race with such knowledge as will bring not only personal but collective power. This class wishes to be instructed in all those arts class wishes to be instructed in all those arts and sciences and educational advantages that the white man may possess, and which have sent the Anglo-Saxon race to its height of intellect and of cultivated refinement. This class feels something stirring within itself that proclaims each individual to be a human soul; one bearing the divinity of the Fatherhood of All within; one that has a right to demand advantages for itself and therefore it selfs for vantages for itself, and therefore it asks for knowledge, it asks for the right to live and move without being crowded and elbowed on every side by those who look upon it as an in-truder; it asks that it may exercise its own inborn proclivities, its own spiritual activities, and unfold in mental and moral culture, and that it may take its place, if possible, among the brightest and most brilliant minds. And the brightest and most brilliant minds. And we, sir, have no right to deny such opportunities to this progressive class; we have no right to say that the negro, merely because he has a black skin, cannot and must not receive educational advantages; that he cannot and must not unfold in intellectual power; that he cannot and shall not step outside the narrow line which has been provided him by task-masters in the past, and carve out for himself a career or make a mark in the world.

There is a growing sentiment upon this

There is a growing sentiment upon this question. It is reaching the hearts and the minds of educated persons in the North, and in some places; many of them we think, in the

grand sentiment of the noblest souls, who are above all strife and partisanship; who are above sectional feeling; who can look upon man as a brother even though he wears a black

We believe the growing toleration, the liberality of sentiment, the sense of justice of our American people, will settle this question.

## Protest at Washington, D. C.

As stated in our last issue, a movement has been set on foot by the "Regulars" to circumscribe the rights of those residing in the District of Columbia, by asking Congress to enact a medical trust law. Certain firm friends of human liberty in Washington have united in a published protest addressed "to the Senate and House of Representatives in Congress assembled" against such action-a condensation of which instrument (all we have room for) we here present, as containing matter fitted to be and value. used elsewhere in contravention of Allonathic 'flank movements" upon the people's liberties:

"We, the subscribers, desire to enter our protest against Senate bills 2362 and 2396, Fifty-First Congress, first session, and all similar bills which may be in-

first session, and all similar bills which may troduced.

The bills referred to announce it as their purpose to regulate the practice of medicine in the District of Columbia, by placing in the hands of a board of medical men the power to limit at will the practice of medicine to such persons as this board may choose to grant permits or ficenses to. They are clearly in the interest of certain classes of medical men, granting them special privileges in violation of the Constitutional rights of other physicians, and of all other citizens.

The bills named provide for giving two sects, fin medicine] the Allopathic and Homeopathic, the power to monopolize the practice of medicine and surgery in this District, to the exclusion of all other sects, and to place in their hands the power to enforce their special class privileges by fines and imprisonment against members of the medical profession who belong to schools not represented in the Board of Examiners.

ment against memoers of the medical profession, who belong to schools not represented in the Board of Examiners.

If the disciples of the renowned Swiss empiric, 'Paracelsus,' who, in 1625, burned the works of Galen, the Eelectric, and founded a new medical sect on the Allopathic dogma of 'contraria contrarius contrarius.'—in plain English, 'the way to cure one disease is to create another of a different sort'—and that, therefore, the most powerful poisons are the most potent medicines, could justive claim that this system of theirs is sound in theory and successful in practice, and that the 'homeopathic' dogma of 'similar similibis curantur' (that which will produce a disease will cure it) is false and dangerous; that the physlomedical dogma that 'disease is excessive vital action striving to rid the system of some enemy, and that medicines should be such as would sustain and aid the vital powers,' is a false and dangerous dogma; and that the eelectic school in repudiating the authority of all medical dogmas, and adopting the truth, wherever found, is so heretical as to deserve no quarter from good orthodox doctors—if this sect, founded three hundred and fifty years ago, and which, by virtue of age and numbers, now assumes to be regular, i. e., orthodox, could sustain such a claim, then there would be no need of statutes to protect them against the competitions of the physicians of other sects. But if such claim could be sustained it would still be a violation of the genius of our institutions to pass laws giving them a monopoly.

This claim of perfection is not set up by any intelli-

of our institutions to pass laws giving them a more nopely.

This claim of perfection is not set up by any intelligent Allopathic physician, and if it were it would be not only false but ridiculous. Instead of claiming perfection the leading men of that school are on record as having pronounced its theories false, and its practice empirical and dangerous.

When this Republic was founded there were many religious sects in the country, and the framers of the Constitution provided specifically against religious monopoly. But there was then but one medical sect, hence no person thought of any necessity for provid-

ing specifically against medical monopoly. Had there been at that time, as there are now, lival medical sects, it is probable that such provision would have been suggested, and adopted, for certainly a person has as clear a right to choose a physician for his body as for his soul, and any infringement of this right in cither case is a violation of his right to 'life, liberty, and the pursuit of happiness.' We finsist, therefore, that all laws restricting the practice of medicine to any school, or any number of schools, is unconstitutional, despotic, and wrong.

As already stated, but one medical sect existed when this Government was founded, but the liberalizing influence of freedom on this continent gave breadth and depth to thought and investigation in all departments of life. Men of vigorous minds sought, discovered, and proclaimed new truths in medicine and new remedies for disease. They were denounced by the regular profession as pretenders and quacks. But this being a free country they appealed to the people, resting the claims of their discoveries upon their merits. The people divided, and the old and the new sects flourished side by side under the protecting branches of the tree of liberty. This was right. Under this system medicine has made more substantial progress during the last century than it had in two thousand years before. This fact establishes the superiority of the American system of free competition over that of professional monopoly.

It is an historic fact with which all Intelligent people are familiar, that when one sect enjoys a monopoly of religious privileges there is no religious progress, and that when one medical sect enjoys a monopoly of the practice of medicine, progress in the art of healing is not perceptible; and that in both these fields of human inquiry progress is dependent upon the freedom of men of thought and research to present their latest theories and discoveries to the People, and submit them to the popular verdict.

We therefore ask that the American system of free c

To these names are appended the following paragraph and signature:

"I earnestly protest against all kinds of class or sectarian legislation, whether in religion, medicine or any other interest which affects the common welfare of mankind.

BYRON SUNDERLAND."

#### "Punish it Severely."

THE BANNER was the first paper in this State to recommend (and it has done so several times) a more stringent law for breaking and entering a dwelling-house in the nightknowing that a bill for such a law has at last energy.

Spirit: "But what of Spiritualism? Oh! allusions (under the above heading, in a recent issue) to the proposed measure. By all means make the penalty for burglary as heavy as possible, both to get riddance (if only temporarily) of those who are caught, and also to deter others:

"The fact that the bill to fix the penalty for break ing and entering a dwelling-house in the night time did not come from the judiciary committee ought not to prevent its passage. There are few other crimes, except murder itself, which should be punished so severely as this. Even if no personal violence is used by the burglars, the shock to the inmates of the house in being awakened at night by men who have entered in this way often causes the most serious results. sometimes lasting for life. The crime is deliberate, cold-blooded, villainous, and no length of imprisonment is too severe a punishment. If the phraseology of the bill is defective, or if the bill needs consideration from the judiciary committee, let it be sent there, but by all means make the penalty for this offence as heavy as possible, both to get rid of those who are caught and also to deter others."

It has for the past fifteen years astonished many of the inhabitants of Massachusetts that the time of our law-makers should each session be so persistently taken up by those who seek to force doctors' plot bills upon the attention of the Legislature, while so little has been done in regard to the enacting a law sufficiently effective to deter brutal and murderous individuals from raiding and plundering dwellinghouses and stores.

### Is Life Worth Living?

Rabbi Schindler remarked in a recent lecture that the difficulty of solving the problem of huthat the difficulty of solving the problem of human existence, and of finding an answer to the question: Is life worth living? springs from two mistakes in which all speculators share; they forget that our minds have their limitation as well as our bodies. Men as units attach altogether too much importance to their own We believe this negro question will adjust itself, but it should not be left entirely alone. It demands the help of the wise thought and the altogether too much importance to their own will altogether too much importance to their own will be relieved to the state of the state o than they are. They are forgetful of the true proportions, and consider themselves the several centres of the whole universe, and therefore lay undue stress upon their own welfare. their own efforts, and their own aims.

The contemplation of human aspirations whether in the direction of creating wealth, of establishing a name, or of gaining knowledge. may show them to be vain, and our joys and pleasures, our hopes and expectations may appear so diminutive that a writer like the one who wrote Koheleth might well exclaim-'Vanity of vanities, all is vanity!" But this would hold good only so far as man is concerned as an individual. In the great plan of the universe, however, in which the efforts of all beings chime, as one great harmony, there is nothing vain, and everything has its place

### Letters of Inquiry.

We are having and have had for many years letters of inquiry from correspondents of a private nature, the writers of which have failed nine times in ten to inclose return postage stamps. This sort of tax on our time and liberality is so frequent of late that we are obliged to suspend operations in this particular.

Rev. Mr. Savage, of this city, said last Sunday, as reported in the daily press, that Unitarianism was becoming the creed of the century. No doubt he thinks so because he is a minister of that denomination. With him 'the wish is father to the thought"; and himself and certain creed-boomers in the spiritual ranks are endeavoring to graft upon the Unitarian tree the live scions of Spiritualism. But we can assure them that the grafting will not take. Spiritualism per se and its philosophy will live and thrive when Unitarianism as a distinctive creed shall have ceased to exist.

commendation of William I. Hull of Buffalo, N. Y., as a lecturer, he having listened to him with great pleasure during his engagement in that city. His inspiration, he says, is of a high order, his delivery clear and distinct, and as a champion of the phenomena and philosophy of Spiritualism he has no superior. Mr. Hull has but recently entered the lecture field, and our correspondent suggests that Spiritualist societies engage his services.

The announcement is made, under date of April 12th, by Moses Hull, proprietor of New Thought, of Chicago, that he has decided to discontinue "that paper, and has disposed of his subscription list to the Better Way, published at Cincinnati, O. Mr. Hull will make Chicago his home for the present, and proposes to devote his pen, in part, to the preparation of some new books, the subject-matter of which he has

### "THE BRITTAN COMMUNICATION."

DY DR. FRED L. H. WILLIS. To the Editor of the Hanner of Light:

I crave space to express the pleasure with which I read the communication from our risen friend and brother, S. B. Brittan, our grand co-worker still, as voiced through your gifted medium, Mrs. Shelhamer-Longley, in THE BANNER of April 5th.

THE BANNER Of April 5th.

I was away from my home when this issue of THE BANNER reached it, and so I have but just read this clarion note from the other side. First I wish to note the remarkable individuality of style stamped upon this communication, the same rhythmical construction of sentences, the same wealth of poetic illustration drawn from natural objects that so characterized his mental productions when he was with us in the flesh.

I can in no way so pointedly illustrate this

us in the flesh.

I can in no way so pointedly illustrate this as by a few brief parallel quotations from this communication, and from some of his utterances when in mortal form:

Spirit: "Am I interested in Spiritualism?
Ask the reformer if he is interested in those measures and works which deal most vitally with the heart of mankind. Ask the bird, as it skims along through the boundless blue, if it is interested in its loftiest flight and its sweetest song. Ask the rose, as it opens its breast to interested in its loftlest flight and its sweetest song. Ask the rose, as it opens its breast to the summer sun and gives forth its perfume to the passing air, if it is interested in the light and beauty and gladness of living, and then ask me, Mr. Chairman, if I am interested in the cause of spiritual truth and its advancement on earth."

Mortal: "The chime of the waters as they gush from the sides of the hill is like the music of silver bells, as from some lofty spire the notes descend through the still air to track the silent calls of sense."

"Spring is here! I feel her balmy breath

"Spring is here! I feel her balmy breath on this brow, and her pulses in these veins. on this brow, and her pulses in these veins. Nature's great heart beats under my feet and over my head. Electric currents run through every nerve of her mighty frame, and every fibre moves. They play over the delicate pinions of the swallow, and he cuts the air with arrowlike swiftness; they dance in the throat of the robin and the bluebird, and they come to me in music on every breath of the morning.
The currents of the all-pervading Life flow into every form of the natural world, and therefore all forms partake of the Divine

only the grandest and most glorious outlook do I behold, for it is sweeping over the entire earth; not with the cannon's roar and the earth; not with the cannon's roar and the pmans of great battles, but with the silent, gentle force of the spirit, making its way into all fields and all by-ways, and expressing its intelligence and spiritualizing power on every hand. I do not fear for Spiritualism as a modern dispensation. I believe it will stand, a distinctive revealment through all the ages apart from the lines of denominational belief or churchly creed. (Take heed, creedists all, whether in our ranks or out.) It cannot be crystallized nor fossilized into any old rut; it will forever remain unhampered by dogmas and superstitions, even though in its onward march it must remain unnampered by dogmas and supersti-tions, even though in its onward march it must leave those who cling to it like barnacles, thrusting them aside for the grander work which is to come."

Mortaf: "He who plants himself on the foun-dations of popular Materialism will find that he stands on a sand-bar that is shifting about with avery motion of the tides in the affairs of

with every motion of the tides in the affairs of men, while Spiritualism like an enduring rock rises up amid the conflicting elements of ignorises up aimid the conflicting elements of igno-france and passion—a rock which the surges of time and change can never shake—on whose heaven-lighted pinnacle the angels build their altars and kindle beacon lights to illuminate the world!

This is sufficient to illustrate my point as to the remarkable individuality of style stamped

upon this communication.

And now briefly as to its general tenor. hail it as a clarion note from the Citadel of Truth. It has been painfully apparent for a long time that there is an abundance of "chaff" long time that there is an abundance of "chalf" lying around in the fields of our spiritual truth; but as our risen brother says, "Thank God it is lying loose, and the keen winds, the strong, grand, beautiful winds from heaven, can brush it along and sweep it away whence it can never be returned."

I do believe that those grand winds are blow!

ing, that the winnowing process has begun, and that it will not cease until the pure, clean,

"Blow, Winds of Truth, and bear the chaff away
From thy most sacred ground;
Sweep it along without the least delay,
To earth's remotest bound.
Nor Fortune's smile, nor Error's gulle,
Can thy great work deter;
Heaven's grandest force impels thy course,
And that can never err."

Boston, Mass., April 10th, 1890.

## Generous Donation.

It is with deep gratitude we acknowledge the receipt from Mr. E. H. Bentall, England, of a £100-note in aid of our Free Circle, donated by this liberal-minded gentleman, who evidently appreciates the usefulness of this Department of THE BANNER. Not only do we thank him cordially, but we are also requested to thank him in the name of the Band of Spirits who preside at these Circles.

The bigots of to-day are as rampant as they were two hundred years ago, with this difference only: Then a person accused of "witchcraft" was hung; but to-day it is "fine and imprisonment." Here in Massachusetts David H. Clark and others have just petitioned the Legislature for the enactment of a law "to suppress fraud in alleged spirit-manifestations," when, in fact, the petition means no such thing. Once get a law enacted, and all spirit-manifestations would be considered fraudulent—thus debarring Spiritualists from exercising their inalienable right to worship in their own way. But we are pleased to see that the petition has been referred to the next General Court, which means defeat, as we believe the people of Massachusetts are too intelligent to be hoodwinked by "white-cap" spirit-grabbers.

We shall print next week another of the valuable sketches of Spiritualism's early workers, which Mrs. Love M. Willis is contributing to THE BANNER under the pseudonym of "Observer"-"Mrs. Semantha Mettler," healer Col. S. P. Kase of Philadelphia writes in and psychometrist, being the topic of the present installment of "Things Worth Recording."

The case of Dr. Reid, of Michigan, came to trial in due time, and resulted in his conviction by the jury, his release on bail, and a motion for a new trial -should he not be granted which, it is announced that he will carry the matter to the Supreme Court of the United States. The Judge's charge involved several important points as to where the law touched upon the spiritual phenomena. Dr. Reid was pronounced guilty-so it would seem from the published reportsnot because the claim that a person can obtain answers from spirits to sealed letters is fraudulent, but because the jury was not convinced that he (Reid) honestly believed that he could do it: Evidence having been introduced as to his (R.'s) having spoken slightingly at one time of this class of the phenomena.

Mrs. Mary C. Morrell's address is now 310 West 48th street, New York City, instead of that given in her advertisement elsewhere. The notice of the change reached us too late for rectification the pres-

ent week.

Forty-Second Anniversary Reports. We thank the numerous correspondents who have so generously complied with our request for reports of Anniversary services at different points. Their

tavors shall appear as rapidly as space will permit. We give an installment of these reports on our second, third and eighth pages, and had others put in type for this issue, but press of matter demanding immediate attention has obliged us to carry them over to next week's paper.

#### A Meeting in Aid

Of the Boston Spiritual Lyceum will be held in America Hall, next Sunday morning. Mrs. Maggie Butler, C. Fannie Allyn, Dr. Hale, and others will take part; and speaking and singing will be participated in by the children of the Lycoum. The entire pecuniary receipts of this meeting will be devoted to the increase of the Lyceum fund.

A ghastly story comes from St. Peters burg. A well-to-do farmer died, or seemed to die. His friends set out to bury him. Just as the coffin was being lowered the supposititious corpse sat up and lifting the coffin-lid proceeded to "rise up slowly and detach itself from the coffin," and claim a persistent interest in this world. People fled. The reputed corpse went round the neighborhood, "blue, breathless and trembling" in the terrible cold, until he found an open house. Then there arrived peasants, "armed with poles and stakes of aspen wood," (the only weapon, they claimed, with which a "wizard" could be successfully attacked) and they transfixed that poor unfortunate creature who had been buried and yet was alive, "with holy aspen stakes," pinned him to earth, and effectually reduced him to the condition of corpse from which he had temporarily escaped. Such is the power of ignorant superstition!

PSYCHIC STUDIES for April deals with "Justice, Charity, Sympathy and Will," treating each with a marked degree of spiritual insight of their respective attributes, which will be fully recognized and appreciated by all thoughtful Spiritualists. San Francisco: Albert Morton, 210 Stockton street. Boston: For sale by Colby & Rich.

Thomas Lees writes us from Cleveland, that "Mrs. M. M. Pratt, a medium who came here from Rochester, N. Y., recently, passed to spirit-life after a few days' illness." The Carrier Dove of San Francisco has re-

turned from a weekly paper to its original form-s monthly magazine. A brief and interesting summary of the charac-

ter of Jonathan Edwards is to be found in our notice of The New England Magazine (sixth page).

#### Not Spiritualism.

To the Editor of the Banner of Light:

The Religio Philosophical Journal, that pretends to predicate its ethics upon the teachings and methods of spiritual beings who have been divested of their human bodies, again flashes its false lights across the spiritualistic sky, amusing the constituency of representative Spiritualism quite royally, by a merry-goaround among Punch and Judy shows, and averment that such exhibitions might "disrupt the great spiritual movement," and makes that a pretext to invoke the law for their suppression.

Versed Spiritualists believe in primal causation, gradating universal cause and effect, and they also recognize the potency of spirit-power in selecting human instruments to clear the psychic field of Spiritualism of its parasite and fungus element. But from what source did this immaculate judge obtain his credentials and authority to inveigh against the wisdom and judgment of the spirit-intelligences who are directing with their own methods this great spiritual movement?

Spiritualism is not a mortal scheme, and cannot be subordinated or directed by human genius or skill out of its legitimate channel. It is a system requiring strict obedience to its mandates, and these mandates are the predicates of the natural law of our beingphysical, social, moral, intellectual and spiritual—and all human methods that seek to hamper or retard its progress on these lines are usurpations of spiritpower and will prove futile to their projectors.

If a few schools of instruction for over-zealous aspirants could shake the tenure or disrupt Modern Spiritualism, or if its development and perpetuity depend upon unrelenting crusade, then let the whole system perish from off the earth.

If persecution indicates the "Dawn of Constructive Work," then let the infernal Juggernaut riddle and crush the souls of the erring ones, but prate no more of the "Brotherhood of Man," "The Fatherhood of God," or "The Church of the Spirit." Expunge from the vocabulary the names of a Jesus, a John, and a Howard, and, like a devil, tear open human hearts, and send them blasted and bleeding to a prison cell among the various churches.—Boston Globe. and send them blasted and bleeding to a prison cell. Eden, Bucks Co., Penn. C. S. FORD, SR.

#### Dr. Willis on the Physiology of Sin. To the Editor of the Banner of Light:

At the Temple, on Sunday afternoon last, Dr. F. L. H. Willis delivered a remarkable address upon the above subject, which in behalf of public education and spiritualization, especially in regard to the treatment of criminals, I earnestly hope may find a verbatim report in THE BANNER.

As a philosophical analysis of the nature and causes of sin and crime, it was entirely adequate, and the soul-force, pervaded with divinest charity, with which the speaker plead for helpful sympathy and effort, by thought, word and deed, in behalf of criminals and sinners, lent to his manner of presentation an impressiveness that cannot be reported.

Heredity, environment and education, the trinity of sources from which character is derived, and which to-day social science recognizes, were foreibly presented and illustrated; and then came that which equals all in importance, concerning which our educators need educating: spiritual influence, the force acting upon human beings from the spheres of spiritual life.

Only Spiritualism can reveal the nature and power

1

ual life.
Only Spiritualism can reveal the nature and power of this complex force. It is this part of the lecture especially, with its application to the treatment of the criminal classes, that gives it preëminent value.
This is mere mention from an appreciative listener, who only hopes that the lecture may have a chance in print to commend itself.

DR. H. B. STORER.

406 Shawmut Avenue, Boston.

## Movements of Platform Lecturers.

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

The Bangs Sisters have returned home from Cleve Mrs. E. A. Wells is on her way to California.

Read the announcement in "Correspondence" col-umn regarding J. H. Raudall, of Chicago. mms regarding J. H. Handail, of Chicago.

Mrs. Sarah A. Byrnes will speak in Fitchburg, April
20th; Salem, April 27th; Stafford, Ct., May 4th and
11th; Salem, May 18th; Brockton, May 25th. Would
like to make engagements for June and July; will be
at Onset, Sunday, Aug. 2d and 3d; at Niantic, Aug.
17th; at Lake Pleasant, Aug. 23d and 24th. Address
her at Berkshire street, Dorchester, Mass.

Mrs. H. W. Cushman has removed to 16 Walker Avenue, leading from Walker street, Charlestown, Mass.

Mass.
Oscar A. Edgerly, having closed a two-months' engagement with the Spiritualist Society of Watertown, N. Y., is for the present month engaged by the First Spiritualist Society of Saratoga Springs, N. Y. Would like to make engagements for the first two Sundays

Mrs. H. S. Lake is speaking the Sundays of April in Willimantic, Conn. She returns to the platform of the First Spiritual Temple, Boston, Sunday, May 4th. Permanent address, 8 Worcester Square, Boston, Mass. Mrs. J. E. Dayis will speak and give tests for the Spiritual Society at Westboro', Mass., Sunday, April 20th. Will be pleased to make further engagements as platform test medium. Address 70 Windsor street, Cambridge, Mass.

Cambridge, Mass.

Emma J. Nickerson will lecture in Pittsburgh, Pa., during April; she goes thence to Indianapolis, Ind., for May and June. Her address in Pittsburgh is 137 Second Avenue; in Indianapolis, it will be at 132 West Ohlo street, where societies can address her for dates

Mr. J. Frank Baxter will lecture and give a descriptive séance in Salem, Mass., on Sunday, April 20th; Sunday, 27th, he will be in Lowell again, and through May in Cleveland, O.

Mrs. E. C. Kimball of Lawrence will speak and give tests in Brockton, Sunday evening, April 20th.

HORSFORD'S ACID PHOSPHATE. Beware of

#### NEWSY NOTES AND PITHY POINTS.

THAT ABOMINABLE PESSIMIST.

n Prospect Park, Brooklyn, is now being cast in bronze. It is to be of colossal proportions, nine feet high, and represent the great preacher in the soft felt hat and cape. The cost will be about thirty five thousand dollars, and the whole work will be completed in about eighteen months.

The projectors of a tower in London that shall be from two hundred to five hundred and fifty feet highe

than Eiffel's are confident of success. The Black forest is like cheese. It is bounded by

the Rhine.

Oculists have come to the conclusion that head aches are very frequently caused from overstraining of the eyes; that defective vision is more often the source of head troubles than most persons thus af fected are aware of.

A sensible suggestion is made that the movement to restore the monument to the memory of Mary Wash ington, the mother of the first President, shall include the purchase of the old house in which she lived and died. It is a small house at Fredericksburg.

"When will these good Sabbatarians learn that in attacking the Sunday paper they are barking up the wrong tree? that it is the Monday paper which collides with the decalogue?" quer es the Houston (Tex.) Post. Just as soon as they discover that it is the Monday paper which causes people to stay at home and read all day instead of going to church, comments the Galveston News.

The venerable Boston Investigator, with the issue for April 9th, 1890, entered upon the sixtleth year of its publication, and the fifty-second under the faithful management of Mr. Mendum.

THE EUROPEAN WAR CLOUD.

I'm the European cloud of war;
I'm never out of sight.
I do n't know what they keep me for—
They never have a fight.
But I'm forever on the list,

At every passing hap
They tell me I'll be sadly missed

The bill giving married women absolute control of their wages has passed both Houses of the Kentucky Legislature, and the Governor has signified his intention of signing it. This is the direct result of the ef-

fort of the Kentucky Equal Rights Association. It's a boy!

A most valuable Bible has just been re-discovered in the Vatican library, being in Hebrew. It is stated that it is valued at £20,000, being the oldest in the world. It is so weighty that it requires two men to lift it, the binding being in heavy metal. In the year 1512 the Jews of Venice offered Pope Julius II. its weight in gold, but although greatly in want of money for the maintenance of the Holy League against Louis XII. of France, this Pope declined to part with the valuable treasure.

Samuel J. Randall, the great commoner, died at his residence on C street, Washington, D. C., April 13th.

The Chinese, though a very matter of-fact race, have in their language some very strong and significant expressions. For instance a blustering, harmless fellow they call a "paper tiger." When a man values himself overmuch they compare him to "a rat falling into a scale and weighing itself."

"In remitting for a subscription," writes a Georgia editor, "do not say 'please find enclosed one dollar.' We are bound to be pleased without the asking; and, besides, we have not seen a dollar in so long a time that if we knew it was within six miles of us, we would find it blindfolded and with both hands tied be hind our back."—Allanta Constitution.

A Western clergyman recently announced that he would preach a sermon on "Looking Backward." He kept his word, for he delivered a discourse on Lot's wife to the great congregation that assembled to hear him. It was claimed in the meetings attending the cele-

Mme Ollvia Petersen writes us from Paris, in an-

swer to an inquiry, that her husband, Dr. H. G. Petersen (late of Boston, where he left many friends who remember him pleasantly), is now pursuing his medical studies in Berlin.

A Brooklyn Judge recently ruled that a horse had a "character," and that whoever misrepresented it in a sale was liable for damages under the law. Horse sense like this occasionally gets into court.—Ex.

The sting of poverty is n't half as bad as the sting of the cunning hypocrite.

"APRIL FOOL" IN BRAZIL.-An amusing incident occurred about the opening of the present month at a little town called Mococa, in Brazil. Some wag sent to the police authorities of that place the following

to the police authorities of that place the following telegram:

"Deodoro imprisoned. Emperor recalled. Monarchy proclaimed. Much bloodshed." On receipt of this telegram the people assembled in large numbers, and cries of "Long live the monarchy" were heard. All the public officers were in the act of declaring their allegiance to the monarchy and of surrendering their places to the former incumbents, when the news reached them that they had been hoaxed.

We have in Boston new two powerful steam fire engines, which did good execution at the fire on the 11th inst. on Fulton street. It is said that the force of the water was so great as to disintegrate the mortar and knock out the bricks. But the reporter forgot to state that the said mortar was composed principally of sand, instead of lime, as it should have been, and which no stream of water, however powerful, could have displaced.

### TYPOGRAPHICAL TRANSMIGRATION.

There's a girl ever peering with curious eyes, In hopes of a "find" to amuse or surprise. Your letters she holds to the glare of the light To see if the signature's somewhere in sight. Upon her demise, if our guess we do n't miss, She'll return to our view in a shape like to this:

A mining claim was taken up recently in Hawthorne District, Nev., and the following notice was posted: "We claim de lege from the law of the American Congress and the united states Begin at this noticia and run 1,500 feet to the first day of january."

Arabs who have had great experience with mules say that old obstinacy is no comparison to the camel for general meanness. A camel will set his own gait, and a prairie fire can't make him move faster, and if he takes a notion to lie down his driver can build a fire and roast him, but he won't move.

> Dimes and dollars, dollars and dimes, Are the offspring of many crimes.

Fifteen hundred passengers were landed at this port from Europe last week.

An earthquake shock was felt in Maine on the morning of April 11th. It is said to have been occassioned by Congress not agreeing to take the duty off

OUGHT TO BE SHOCK SUFFICIENT.—Dr. Lancet (the family physician)—"Well, doctors, what do you think?" Dr. Scatpel (called in consultation)—"The patient evidently requires a shock to his sensibilities to arouse him from the present condition of lethargy." Dr. Proba (also called in consultation)—"How would it do to show him the bill for this consultation?"—New York Press.

#### Meetings in Boston.

Free Spiritual Meetings are held in the Hannan of Light Hall, No. 3 Bosworth atrect, regularly twice a week —on Tussday and Friday Aptsinoons, J. A. Shelha-mer, Chairman,

THAT ABOMINABLE PESSIMIST.

I hate the weepin' pessimist that's alius talkin' blue, An' paintin' up his troubles with a cemetery hue; He never sees a rainbow, but allus sees a cloud, And tries to throw it over everybody like a shroud. He pounds away at all he meets, and tries to make deorge 8 McCrillis, Treasuror.

That his has been the bitterest of bitter dregs to drink; He tells you that his trouble is an overpow'rin' curse, An' never stops to reason that it

Be Worse!

—Chicago Herald.

Henry Ward Beecher's statue, which is to be placed

Henry Ward Beecher's statue, which is to be placed

Tinte the weepin' pessimist that's alius talkin' blue, An' shingtons, Freeteness, Follows, I and I and Freeteness, Follows, I a

also Thursdays at 3 P. M. Dr. W. A. Hale, Ohairman.

Twilight Hall, 789 Washington Street.—Sundays, at 10% A. M., 2% and 1% P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10% A. M., 2% and 7% P. M.; also Yednesdays at 3 P. M. F. W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Business meetings Fridays, 4 P. M.; Supper 6 P. M.; Public meeting 7% P. M.; Test Circle and "Spirits' Afternoon' last Friday in each month. Mrs. A. E. Barnes, President; Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Hoom 2.
Facts Social Seance every Monday evening. Meetings for
the discussion of Psychic Phenomena Friday evenings. L.
Whitlock, Chairman.

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

First Spiritual Temple, corner Exeter and Newbury Streets.—Sunday, April 12th, a large and fine audience greeted Dr. Willis's second appearance on the Temple rostrum, and listened with profound-est interest to his discourse upon "The Philosophy of Kyil from a Scientific, Physiological Point of View," The lecture was called forth by his reading in the BANNER OF LIGHT of the 12th the following item concerning a recent fact that occurred in New York in the course of the so-called administration of jus-tice, headed, "A Case Right in Point":
""Jack Shappard, it appears was griduated from Har-

tice, headed, "A Case Right in Point":

"Jack Sheppard, it appears, was graduated from Harvard College twenty-five years ago. The entire interval of time has seen him either actively engaged in crime or in explating it in prison. He is described as a fine-looking man with a well-bred manner. 'I came from Boston a year ago,' he said to the Judge, 'to try to make an honest living. I got work on the Bowery at six dollars and a half a week, but the detectives got on to me and I had to leave. During the Centennial (of the U. S. Supreme Court.) I bought some photographs to sell, but I was a 'suspicious character,' and I had to get away from the city. I could not do honest vork unmolested. Do you blame us for being thieves?' The Judge, while he expressed himself as always being willing and ready to help a man reform, said he was compelled by the law to sentence the speaker to five years in the Pententiary."

"My'God!" exclaimed Dr. Willis, as he finished the reading of this extract, "is this the highest fruit of our boasted Christian civilization?"

The lecture for which this furnished the text was a most exhaustive analysis of the sources of crime, and a burning protest against our treatment of criminals, and our whole attitude toward them after nearly nineteen centuries of Christian teaching and preaching.

In closing he said: "Oh! let me beg of you never to forget that even the worst of criminals is only the slave of bad habits, the victim of bad surroundings, a poor, miserable unfortunate, upon whom a bad life has been forced.

Remember this, and in the name of the dear God, in the name of humanity, never shrink from one human

Remember this, and in the name of the dear God, in the name of humanity, never shrink from one human being, or turn away contemptuously even from the worst of criminals, those whom you deem the most fallen, most degraded.

Remember that there is but one positive principle in the universe, and that is good, and that all evil is but the perversion of that one positive principle."

Dr. Willis speaks again at the Temple next Sunday afternoon, on the "Law of Spiritual Progress."

Notice.—The Friday afternoon meeting for women at the First Spiritual Temple (Back Bay) is suspended until May 2d, when Mrs. Lake will return and resume the work.

Children's School .- A full attendance of scholars at Children's School.—A full attendance of scholars at our school last Sunday. After the usual opening exercises. Lesson No. 5, from Bro. Newton's book, was carefully presented to the children by Dr. Wilder, teacher. Many well-prepared recitations were given. Remarks were made by the Chairman. We feel greatly encouraged in the new path we are making, and earnestly hope that the future will prove it a successful one.

1 Fountain Square.

Berkeley Hall Spiritual Society.-Last Sun day Dr. F. L. H. Willis was the speaker morning and evening. In the morning he delivered a discourse

evening. In the morning he delivered a discourse that included somewhat of his own spiritual experience and visions of spiritual things.

He described the flower with its peculiar color as being governed by natural law, and holding its individuality the same as man. All persons, he said, have their lown peculiar aura about them, and this differs in degree, being dependent upon the spiritual growth of the individual.

He alluded to the great difficulty that existed to-day for those on the material plane to understand spiritual things, mentioning that years ago he had a friend who at times could see spirit forms about him.

The descriptions of spiritual things given by Dr. Willis must be heard to be fully appreciated, and even then cannot be realized without spiritual discernment and understanding. His description of the loss of his first child by what is termed death, and her return, was wonderful, and produced a deep impression upon his audience.

His closing poem was very fine, and those present were richly paid in attending the service.

The evening discourse of Dr. Willis was equally as

morning services opened with singing, followed by remarks by Dr. P. C. Drisko and Mrs. Maggie Folsom-Butler, which were listened to with much appreciation. Tests were given by Mrs. A. Smith and Mrs.

tion. Tests were given by Mrs. A. Smith and Mrs. Butler.

\*\*Afternoon.\*\*—Services opened with an invocation by the Chairman. Remarks were made by Mrs. M. E. Thompson, Mrs. A. Wilkins and Mrs. Kate R. Stiles. Tests given through the organisms of Mrs. Wilkins, Mrs. Stiles, Mrs. Dr. C. H. Loonis. Hall, Mrs. Jennie K.'D. Conant and Bro. C. W. Capell.

\*\*Erening.\*\*—Remarks by Dr. Hale, Mrs. M. F. Butler (with tests) and Mrs. M. A. Chandler (with tests). The services closed with test séance by the Chairman, during which many spirits made themselves known. Good music added much to the interest of the services.

\*\*Thursday, April 10th, an interesting service was held.\*\* The Chairman, Dr. Drisko, Miss Nettle M. Holt, Dr. F. K. Brown, Mrs. A. Wilkins and Mrs. M. E. Plerce made lemarks. Tests were given by Miss Holt, Mrs. Wilkins, Mrs. Pierce and Dr. Hale. Services next Thursday at 3 p. M. Next Sunday at 10:30 A. M. there will be a benefit service for the Children's Progressive Lyceum. Mrs. C. Fannie Allyn and Mrs. Maggle F. Butler will speak and devote one half-hour to holding a test séance. Children from the old Lyceum will take part. You are invited to attend with your friends, not only as a benefit to yourselves, but as a duty to the children. M. M. Holt, Sec'y.

Eagle Hall, 616 Washington Street.-Last Sunday the morning conference was opened with a song, "Far O'er the Stars there is Rest," by Mrs. M.

song, "Far O'er the Stars there is Rest," by Mrs. M.
F. Lovering. Remarks by Mr. Blackden, Dr. Fuller,
Mr. Riddell, Mrs. Chapman, Mrs. M. W. Leslie, Dr.
Thomas and the Chairman.

Atternoon.—Trio by the planist, Mr. J. T. Hill and
Mr. L. W. Baxter. Address by Mrs. Dr. Howe of
Chelsea; psychometric readings by Mr. Capell; tests
by Mrs. T. J. Lewis, David Brown, Mrs. Jennie K.
D. Conant, Mrs. Dr. Bell and Mrs. Dr. Robbins.

Evening.—Song by Mrs. Minnie Stone (highly applauded). Addresses by Mrs. Dr. Howe and C. M. A.
Twitchell. After another song by Mrs. Stone, Mrs.
H. W. Cusliman gave a very satisfactory scance as a
musical medium. Remarks, tests and psychometric
readings by Mrs. Davis, Mrs. Wilson, Dr. Thomas and
the Chairman. Next Sunday a fire-test medium will
be with us afternoon and evening.

Wednesday, April 9th.—Mrs. Wilkins, Mrs. Kelly,
Dr. Thomas and Dr. Fuller participated in the exercises. Song by Mrs. Lovering.

Meetings Wednesday at 3 P. M., Bundays at 10:30,
2:30 and 7:30 P. M.

F. W. M.

A Complimentary, birthday reception will be ten-

A Complimentary birthday reception will be tendered to Mr. F. W. Matthews, our Chairman. Saturday evening, April 10th, at Eagle Hall, 616 Washington street, to which all are cordially invited.

Twilight Hall, 789 Washington Street .-This hall was crowded at its three meetings on Sunday, April 13th. Mr. Eben Cobb delivered a fine address, and Mr. Frank T. Ripley made remarks, also gave some excellent tests—all recognized—in the after-

noon,
In the evening Dr. H. B. Storer, Mrs. Kate R. Stiles,
Miss Peabody, Mrs. Odione, Mrs. Maggie Butler, Mrs.
M. A. Chandler, Mrs. Dr. Brown, Mrs. Forrester, Mrs.
Brockway, Dr. McKenzie, and Mrs. H. Young participated in the exercises. Mrs. E. Case rendered some line vocal music, accompanied by a skillful planist,
VINDEX. The Ludies' Industrial Society met at the usual hour in Twilight Hall Wednesday, April 9th. A. business meeting was held, and then sewing, and a

followed by remarks by the President, and tests by Mrs. Kate R. Stiles, Mrs. Wilson and Mrs. Kelly. We hope the friends will take interest in our sale of faucy articles on the last Wednesday of the mouth, April 30th. We should be pleased to see them all.

MRS. H. W. CUSHMAN, See'y.

#### Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trythat lost isome disease Catarrii, and value try-ing every known remedy, at last found a pre-scription which completely cured and saved him from death. Any sufferer from this dread-ful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge. of charge.

#### 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 au-Lyceum, to be called **The Boston Spiritum 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 31st, 1890.

The names of the donors and the amounts received will be published each week in the BANNER OF LIGHT as follows: as follows:
Mr. Wm. 8. Butler.
J. M. Ordway.
8. H. Davis.
R. Holmes.
Mrs. R. E. Kemp.
S. D. Francis.
L. F. Burrows.
H. Tower.
M. A. Davis.
R. H. Holmes. \$25.00 Mrs. Watt. 20.00 Mr. H. H. Johnson. 5.00 "Chipman. 5.00 "IN Jordan. 5.00 "J. B. Severance. 2.00 "M. A. Cushing. 1.00 "E. C. Kelley. 5.00 "Jr. Moulton. 2.00 "Jones. #3.00 2.00 1.50 2.00 1.00 1.00 1.00 2.00 1.00

	Z.U		Jones
" R. Holmes	2.0	OΙ	" H. P. Penny 2.
	5.0		" W. P. Davla 1.
r, D, Manardo	5.0		A. Quinnous L.
Mrs. C. L. Hall	5.0	01	" E. L. Starbird 1.
" M. M. Butler	5.0	ŌΪ	" E. H. Wenger 1.
			" Jennie Conant 1.
	5.0		Jennie Conant 1.
Isaac B, Rich	5.0	V١	Miss Jessie Judkins 1.
John W. Day	1.0	٥t	Mrs. Grace 1.
0 0 mm (11 12 mg)	****	٠,	41400
	_	_	<b>—</b>
*J. Elwell 9	11.0	a i	Cash
Mrs. Etta Bullock	ĭň	ň١	Cash
	1.0	X١	VASII
." C. Chase	1.0	v	James McLean
L. F. Bishop	1.0	01	Mrs. A. M. Haynes 1.
Wm. 8. King	1.0	'n	" M. P. Baker 1.
None A 7 Wine			TO Trinnels
Mrs. A. L. King			E. Kirsch l.
" E. Stearns	1.0	ØI	Mrs. T. N. Taylor 1.
Cash	- I	Ó	" E. F. Howe 1.
T. Fowle		5	" A. Josselyn 1.
			AL VUSSELYH,
Cash	- 1	U	C. H. Williams 1.
Mrs. D. Bradbury	1.0	H)	J. H. Thompson 1.
Cash		ò	
			I. A. PCIOU
F. Nickerson	1.0		Hosea Towne 1.
Mrs. M. F. Nickerson	1.0	KO I	Cephas W. Barney 1.
Miss C. Campbell	1.0		J. P. Ingalls 1
			Mr. Dile
Mrs. A. Smith	1.0	Ņ	Mr. Piké
J. S. Mahoney	1.0	w	Cash 1
David F. Bloan	10	Ю	Dr. W. S. Whitney 1
Hattle Ruggles	10	ñ	Cash
D- W Charles	1.0	껐	Man C 31 Describ
Dr. E. Taylor	1.1	Ņ	Mrs. G. W. Branch 1
Mrs. Dr. Taylor	1.0	Ю	J. Kimmear 1
Cash	-10	M	Cash
Mrs. L. B. Putnam	177	'nΛ	Cash
	1.5	w	Cash
Cash			J. L. Burton
M. Cozens	1.0	00	Cash
Joseph W. Hawkins	1 (	'n	L. L. Whitlock 1
			Madam Furmont 1
C. Fannie Allyn			
Cash			Mrs. C. A. Bell 1
W. F. Parks	1.0	m	J. B. Mullen 1
Mrs. W. F. Parks			J. E. Dwyer 1
	* '		10. 12. 10 17. 11. 11. 11. 11. 11. 11. 11. 11. 11.
Harriet Cobb			Mrs. L. M. Besse 1
J. E. Heywood	1.0	W	Cash
D. L. Murphy	17	Y)	Cash
	1.7	111	Mrs. S. A. Cushing 1
C. He Coffin	1.0	w	<sup>1</sup> Mrs. S. A. Cushing 1

\*The names contained in the above list, beginning at the star and continuing to the end, were all obtained at the regular sessions held on Sunday, April 13th, at America Hail, this city. Dr. Hale, the Conductor of the meetings at this place, certainly deserves thanks for his earnest cooperation in this worthy work of refeatablishing the Chidren's Lyceum in Boston. The signers (whose addresses we are mable to publish from lack of space) are residents of Boston. Roybury Station. Charlestown District, Mattapan, Roslindale, Brighton, Mt. Hope, Onset, Fast Somerville, Wollaston Heights, North Reading, Malden, Chelsea, Atlantic, Revere, Braintree, Everett, Cambridgeport, Marlow, Mansfield and Millis, Mass.

#### 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 recipe in German, French or English, with full directions for preparing and using. Sent by mall, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

### Would-Be Medical Monopolists.

We had in this city in one week recently over four-teen hundred deaths, duly attested by legalized prac-itioners: certificate. No attempt has been made to hold these physicians responsible for deaths which His closing poem was very fine, and those present were richly paid in attending the service.

The evening discourse of Dr. Willis was equally as interesting in another line of thought, its theme being. "A Chapter from the Absolute Religion, as Revealed in the Gospel of Nature." This discourse closed his present engagement with this Society.

Mrs. Ida P. A. Whitlock speaks next Sunday; Miss Jennie Leys the following Sunday; and then Mrs. Lillie for the month of May.

America Hall, 724 Washington Street.—At the Echo Spiritualists' meetings last Sunday the morning services opened with singing, followed by remarks by Dr. P. C. Drisko and Mrs. Maggie Folson.

### Onset Notes.

To the Editor of the Ranner of Light: The Washburn House was opened last week for the

Mrs. Haynes has arrrived at her cottage on West Central street. Mrs. Farwell came with her for a short stay.
Mrs. Savage and daughter, of Boston, visited Onset last season, after the camp-meetings; Mrs. S. was so well pleased with the place that she decided to build a cottage for her occupancy this season. The cottage was built, but she became fatally ill during the winter, and passed to the higher life.

was pullt, but she became taken in a uning the which, and passed to the higher life.

Mr. Harold Smith has purchased the cottage and lot formerly belonging to the estate of the late Capt.

Mothers, if your boys come in lame from their games, bathe in Johnson's Anodyne Liniment.

Our Common Schools.—As nurseries for democracy our common schools have no superior. There has never been a place where true sympathy with all classes, where broad minded tolerance for all opinions is so thoroughly inculcated as in the public school and its playground, where the sons of rich and poor mingle as equals. The deadliest fee on American soil to aristocracy and to bigotry is the common school. So apparent is the difference between the boy or girl taught in these schools and in private schools, which are nearly always class schools, that we are almost ready to venture the assertion that we can tell one from the other on five minutes' acquaintance. This is putting it too strong, perhaps, but the difference is a marked one, and it is one that is rarely obliterated in after life.—The Voice.

Haverbill and Bradford, Mass. - Brittan Hall .- The platform at this hall was occupied by Dr. C. H. Harding, of Boston, who spoke and gave plat-

Dr. C. H. Harding, of Boston, who spoke and gave platform tests before the Fraternity, presenting many readings of a very interesting and instructive nature. The audience present was a large one.

An unusual number attended the mediums' meeting, which is held at noon, and a larger number than usual participated in the exercises, which consisted of the reciting of presonal experiences, and remarks pertaining to spirit development.

Next Sunday the platform will be occupied by Edgar W. Emerson, of Manchester, N. H.

E. P. H.

### A Growing Establishment.

When a house advertises so extensively and offers such extraordinary inducements to purchasers as does that of J. D. Larkin & Co. of this city, the question naturally arises, in the minds of those unacquainted with the character of the firm, as to their reliability. This question having come to us, we take great pleasure in saying, unsolicited, that this noted firm is one of the most reliable in our city. The proprietors are straightforward, honorable business men, whose word can be relied upon with implicit confidence. Our readers need have no hesitancy in accepting any of the offers that may from time to time appear in this or any other paper over their signatures, and they may, without further inquiry, remit the cash with the order if the goods advertised are what they want.—
Buffalo Christian Advocate, March 20th.

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 circle at four; suppor at six; a conundrum party for about an hour was a perfect success. The evening cial date will be entertainment opened with singing by the audience, cents per copy.

## ADVERTISING RATES.

85 cents per Agate Line. DISCOUNTS. @ months......10 percent.

300 lines to be used in one year......10 per cent. 500 " " " " " ......25 " " 20 per cent. extra for special position.

so per cent. extra for special position.
Special Notices forty cents per line, Minion, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, lended matter, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 27-16 inches.

to Advertisments to be renewed at continued rates must be left at our Office before 19 M. on Saturday, a week in advance of the date whereen they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear 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 notify us promptly in case they discover 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.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Apr. 5.

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

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$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.

## DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band. ELIXIR OF LIFE TONIC AND NERVINE.

LIXIR OF LIFE TONIC AND NERVINE.
—Warranted the most powerful Invigorator, Regulator, Purfler, Restorer and Conservator of the Blood, Brain and Nerve Forces. The first dose will convince you of its value in Premature Decay of Body or Mind, or General Debility in either sex. Highest Testimonials. Try it. \$1.00 per bottle; six bottles for \$5.00.

BLOOD, KIDNEY AND RHEUMATIO REMEDIY.—A powerful vegetable specific for the cure of Rheumantism, Neursigia, Serofula, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Mercurial, Sphillite, Neuralgia cand Rheumantie Palus in the Nerves. Bones and Muscles. The greatest Blood Purfler yet discovered. \$1.00 per bottle; six bottles, \$5.00.

CELERENE.—The great nervous antidote. Cures Palpitation, Nervous Headache, Nervous Dysnepsia, Hysteria, Ovarian Neuralgia, Nervous Dysmenorrhea, Sleeplessness, Despondency, and all Nervous Conditions. A very pleasant, harmless and wonderfully efficacious remedy. Price 25 cents per box in powders; \$1.00 per bottle (liquid).

CLIMAX CATARRHE CURE.—Anti-Microbe Inhaler and Snuff combined. Gives immediate relief in Catarrh Ashma, Infineuza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, \$0 cents.

THROAT AND LUNG HEALER will cure any Cough, if taken in time. Greatest value in La Grippe. \$1.00 per bottle.

BYSPEPSIA TABLETS.—50 cents per box.

THROAT AND LUAW HEALER AND COURT IT taken in time. Greatest value in La Grippe. \$1.00 per bottle.

DYSPEPSIA TABLETS.—50 cents per box.
PILE REMEDY.—A sovereign remedy. \$1.00 per box.
WHITE ROSE EYE WATER.—\$1.00 per bottle.
SEA-MOSS HAIR TONIC.—\$1.00 per box.
DIAGNOSIS FREE. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee. \$2.00.

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

The above pamed remedies are for sale by COLBY &

terms.

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

Apr. 12.

# OBESITY SAFELY CURED by one who HAS BEEN a fellow-sufferer. Dr. Edith Berdan, 118 Ellison St., Paterson, N.J. Send stamp for information. FOR THE BEST EXPLANATION

O F what "CHRISTIAN SCIENCE" is, with practical directions for applying its teachings to all the circumstances of daily life, read

# Christian Science Healing.

Help for Mind, Body and Estate. BY FRANCES LORD.

A full course of lectures. Over 450 pages. Now in the third edition. PRICE \$2.50, POSTPAID. Lily Publishing House,

161 La Salle Street, Chicago, Ill. Send for our quarterly BOOK REVIEW, 20 cents a year, Scents a copy. 4teow College of Therapeutics.

THE Twelfth Session begins Monday evening, 7:30, May 5th, 1830, and continues six weeks—presenting the new Science of the Soul, Brain and Body Barloganomy, and the new methods of Scientific, Magnetic and Electric Practice, unknown in all the Colleges, together with the Psychometric Diagnosis of Disease and Character, and some entirely new apparatus of great practical value never before presented. Those interested are invited to the opening lecture. For the course, §25. Address DR. J. R. BUCHANAN, 6 James street, Franklin Square, near East Brookline street, Boston. FOR SALE,

A T ONSET BAY, MASS., a good Modern House, with 7 large rooms, nearly new, with a well of the best water. Incuire of M. L. TRIBOU, Onset, or GEO. O. WENT-WORTH, Stoughton, Mass.

A. W. Keyou, M AGNETIC Treatments under full control. Specialties:
Rheumatism, Neuralgia, Paralysis, Heart Disease, and all nervous disorders. No extra charge for home treatment. Advice free. Letters answered. 1 Harvard Place, Charlestown.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remodies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. is Nov. 16.

DROF. BEARSE, Astrologer. Office 172 Wash-ington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written; horoscope free. Reliable on Business, Mar-rlage, Discase, Speculation, etc. Send age, stamp, and hour of birth if possible. 1w\* Apr. 19. A STROLOGY.—Would You Know the

## A Future? Accurate descriptions, important changes, horoscope and advice free. Sond date and hour of birth, with stamp. No callers. P. TOMLINSON, Apr. 19. lw\* 259 Meridian street, East Boston. The Weekly Discourse;

Containing the Spiritual Sermons by the guides of MRS. CORA L. V. RICHMOND.

VOLUME V.
No. 1—AFTER THE REVISION OF THE ARTICLES OF
FAITH: WHAT THEN?
No. 2—THE COMMUNION OF SAINTS.
No. 3—GENERAL CONFUSION: What Does it Mean? Price 5 cents each.
Single copies of any numbers of Volumes I. and II. will also be supplied at 5 cents each.

Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Ruled. 

A LAY SERMON, by ROBERT G. INGERSOLL, delivered before the Tenth Annual Congress of
the American Secular Union, at Chickering Hall, New York,
Nov. 14, 1886.
Paper. Price 5 cents.
For sale by COLBY & RICH.

## 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 PRIDAYS.

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. BHELHANER-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 learing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or banded to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration.

Mns. B. F. Smith, the excellent test medium, will on Friday afternoons under the influence of her guides give decarnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable 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 to 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 sak 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.

Ye hatural 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.

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 Feb. 4th, 1890.

Spirit Invocation.

Oh! ye bright angels of love and peace, ye ministers of good-will and helpfulness to mankind, ye who have ascended the heights of progress, who have passed beyond the frictions and turnolls of materiality and have entered into the larger, grander experiences of immortal existence; ye who desire to do good unto all people, who are unselfish in your labors, ready to aid and to instruct those who have need of your guidance, we would, at this time, learn from your lives and your examples something that shall be an inspiration to our own hearts. May we come under your influence and receive of your magnetic forces that which will strengthen and stimulate our minds and our externalities. May we, oh! friends of progress, oh! apostles of freedom, oh! bright evangels who come with messages of light and peace, draw from your atmosphere that which will be helpful, that which will be instructive and full of power to our own lives. We do not ask this from selfishness alone, because we realize that if we receive from on high that which is good and true, we shall the better be fitted to extend our influence and to widen our sphere of usefulness from day to day, that those whom we reach on earth who are ignorant may be enlightened; that those who are weak may be strengthened, and those that mourn comforted by the word of truth, or by the message of consolation that may be given us from immortal life. Spirit Invocation. message of consolation that may be given us from im-

mortal life.

Ye bright and beautiful spirits, we ask your benediction; draw around us with all that is purifying and sweet from the heavenly life beyond, that those whom we reach on earth may be made blessed, that their lives may be purified and their hearts consecrated to the great and noble work of doing God's will from day to day. Amen

#### Questions and Answers. Controlling Spirit .- Your questions are

now in order, Mr. Chairman.

QUES.—[From the audience.] When the spirit of a mortal has left the body temporarily, and is visiting elsewhere, why does the body become cold as death, and is the body dead?

Ans.-When the spirit is withdrawn from the body sufficiently to pass out into the atmosphere, and to visit distant places, or come in contact with external associations, it does not leave the body dead, so called, because there is a vital spark of life remaining in the mortal form. Were this entirely withdrawn death would ensue, and the spirit could not possibly reanimate the body again. A sufficiency of magnetic force remains to surcharge the physical, a sufficiency of electrical power is still pent up within the mortal form to enable it to maintain what is called life, and therefore death has not ensued, although, perhaps, to an external eye, no sign of respiration can be met. The body may be cold, and seemingly senseless, but it is not dead; only the vitalizing warmth of the spirit is withdrawn for a time, the various functions of the organs are suppressed and yet the tions of the organs are suppressed, and yet the body lives; when the spirit returns and takes possession of it again, it shows signs of consciousness and animate power. When the spiritis entirely withdrawn, so that it may pass not only out into the universe, to a limited extent, but may enter the spiritual world and take up its abiding place there, the various molecules and elements of the physical form pass through a condition of change or transformation; that cohesion which held the properties together is dissolved, and therefore we find death has taken place; but when the spirit only passes out of the body temporarily, it is held by what may be likened to a silver cord, fine as light, and yet made up of substantial elements and molecules, and having sufficient power to draw the spirit back again to the body when the physical cannot longer sustain life when the physical cannot longer sustain life without this vital contact of the indwelling in-telligence. When such a moment arrives you will find returning consciousness in the form of your friend, who may have seemed to be dead.

Q.-[From the audience.] Are there any rules by which the distinctions may be made clear between clairvoyance, clairaudience, visions and dreams? Such phenomena are much more liable to occur to the undeveloped sensitive at night than in daytime, and it is very easy to charge it all to the vagaries of dreamland.

A .- Clairvoyance is the exercise of spiritual sight, independent of the physical orb of vis-ion. Clairaudience is the exercise of spiritual thearing, independent of the external ear. There is a distinction, decidedly, between clairvoyance and clairaudience, as a man who clairvoyance and clairaudience, as a man who is blind on earth might hear distinctly the most faint and feeble sounds, because his hearing is called good, while one who has pronounced eyesight, and can behold minute objects distinctly, may have defective hearing, and therefore cannot sense sounds which are audible to other ears. Such a man may be clairvoyant, beholding with his spiritual sight scenes that are not visible to other eyes, while he may not be able to hear the sounds proceeding from spiritual life, because the spirit hearing has not been strongly developed while he resides in the mortal. On the other hand, one may be largely clairaudient, listening to the voices that come to him from the spiritual realm, while he cannot perceive any sight that is apart from these physical objects and scenes of earth, because his clairvoyance has not been unfolded.

Visions and dreams come to the sensitive

Visions and dreams come to the sensitive soul under favorable moments and conditions when the senses are withdrawn from vital contact, or from personal experience with physical life, and we are told that the man is clair-voyant. This is true; that is, the spiritual perceptions are awakened, and he as an intelligent spirit, independent of his mortal case. ligent spirit, independent of his mortal casement, has come in contact with spiritual things; therefore he beholds in vision scenes and sights that are not a part of earthly things. Buch a sensitive, during hours of bodily repose, when the mind is not obliged to pay strict attention to the cares, the duties and the necessities of physical life, enters into contact with spiritual things through what are called dreams: that is, his experiences as an intelligent entity, apart from external life, make an impression upon the sensorium of his brain, so that he, in a measure, or by fragbrain, so that he, in a measure, or by frag-ments, remembers these experiences, and it is

said he has been dreaming.

But all dreams are not of this calibre or class. Many dreams are produced through some disorganization or disorder of the physical body, or through some over-exertion of the brain. Sometimes the brain has been strongly exercised during the day, and there has been exhausted through this operation a large quantity of nerve-force, or aura, and the brain is

he says he has had conflicting dreams. But the sensitive, withdrawn for a time from close contact with the mortal form, gains experience, comes under new magnetic influences, receives impressions that produce upon his cranium sensations which he cannot fully describe, and which he feels are something beyond the productions of ordinary dreams. These may come in the guise of visions. He may behold sights and scenes that are symbolical of that which he has seen or that which he has to experience; he may behold his spirit-friends, and come in contact with them at such times.

It will not be long before a sensitive can discriminate between dreams that are produced by experiences of the body alone, and those visions that are produced by the spirit, in coming in contact with spiritual things.

Sometimes those who are mediums but partially developed gain such discipline and experience as assist in the unfoldment of their powers, while their bodily senses are lost in deep slumber. Sometimes the spiritual guides of such sensitives can exercise a stimulating influence upon their mediums during the hours of bodily repose, especially when night folds her sable curtain over the earth, and after a time such sensitives will find that their mediums ship has increased their powers unfolded im-

time such sensitives will find that their medium ship has increased, their powers unfolded imperceptibly to themselves, perhaps not know-ing that the work has been accomplished at such times as we have mentioned.

Q.—[By W. F. Gleason, Denver, Col.] nay is it that so many Spiritualists, who have carefully investigated the phenomena, deny the possibility of so-called materialization? Why do spirits differ as to the ability of our friends on the other side appearing to us in a material

A.—One reason is, we presume, because it seems to be such a stupendous work to produce from seemingly nothing a material form under the guise and semblance, and sometimes with the expressed intelligence, of a human bewith the expressed intelligence, of a human being. You know something of the processes of growth and unfoldment of a human being here on earth. You know that it takes years of time, and large relays of air and sunshine and water and food, to build up a human body, and it seems almost impossible that such a body should appear from seeming nothingness in almost a moment of time. Many Spiritualists are as unable to believe and to accent this conare as unable to believe and to accept this con-clusion as are those who are not versed in the phenomena of Spiritualism. And again, many Spiritualists who have been convinced of the truth of spirit-communion and of immortality have been unfortunate in their investigations and in their experiences with so-called mate rializing mediums. They have not been af-forded the opportunity to satisfy themselves of the genuineness of this phase of mediumship. Those whom they have visited for the purpose of investigation have not permitted them to or investigation have not permitted them to carefully scrutinize their surroundings, and to have such conditions as would be proof posi-tive against deception, therefore they have not received that demonstration of spirit mate-rialization which they must have to convince

rialization when the them of the fact.

And then again, many Spiritualists who express themselves on this subject have not given the subject that careful investigation to have done. They may which they craim to have done. They may have visited one, two, or more mediums, now and then, have sat in the promiscuous circle with a dozen or more other sitters, and have scanned the manifestations as these appeared. scanned the manifestations as these appeared. To all intents and purposes these manifestations may have seemed to be rather of a material and physical nature, not appearing to have any special spiritual origin, and therefore the investigators claim that there is no truth in the manifestations as produced by spirits. But perhaps if these same claimants were to give time, attention and careful scrutiny to the subject were to choose their own mediums. subject, were to choose their own mediums, and establish a series of sittings, each one of which would be scientifically noted for its own productions, on its own merits, and the entire series of manifestations were classified, they might give a different opinion at the close of the investigation. We know that the subject of materialization

We know that the subject of materialization is a vexed one at the present time. We know that it presents much opportunity for fraud on the part of those who are deceptive, and who are disposed to impose upon the public; and we know that there has been, and is, much imposture mixed up with the genuine manifestation of spirit, through the so-called materialization of forms but we also know that this rill lated. of forms; but we also know that this will be adjusted by-and-bye; the false will be exposed, and the true will remain, only strengthened by the experience which has been gained; that interest in the strength of the strengt the experience which has been gained; that investigators will try to understand the subject more thoroughly, and to give it time, proper attention and scrutiny, and they will also give due respect to the spirit side of life, and pay attention to its claims and its desires; that mediums by-and-bye will learn that in the end it does not pay to supplement their genuine pow ers with that which is fraudulent; that it does not pay to profess to be what one is not, even though money and popularity do result from the imposture; but that it always pays best in the end to be just that which one really is, and to present the truth, irrespective of the glamour and glitter of any false array. Spirits and mortals, mediums included, will all learn a wise lesson from the experiences which they are now passing through, but more especially from the experiences which they will pass through during the next five years; so that at the close of this century we believe materialization will be fully established as an accepted fact in the history of the spiritual phenomena, and will prove of blessing to the world.

Q.-{By "On-Looker."} Is it in the horoscope of the future that all the nations of earth are to become republican? Or what is the tendency of the present agitation in Europe?

A.—To our mind, as we look over the affairs of Europe, and even of the globe, it seems that one outcome will result from the general agiof Europe, and even of the globe, it seems that one outcome will result from the general agitation upon governmental affairs. The tendency of progressive life is toward the largest freedom for humanity, the largest liberty of movement, in mental as well as physical affairs, consistent with that scheme of right and justice which looks to the welfare of its neighbor as it would for its own. We believe that the form of government for every nation upon this planet, in the future, is to be republican, or one of the people, by the people, and that this form of government will be chosen and applied by the intelligent people at large, not by any select few, not by any autocratic personality, however dominant in power he may be at the present time. We do not believe that the system of entail of power and of royal offices is to be maintained in the future, any more than we believe that the system of entail in property affairs is to be maintained throughout the coming time; but we believe that man individually will unite with man collectively, that intelligence will be stimulated and mind will grow, that educational advantages will be more fully supplied to humanity at large, not only here but in other countries, so that the human mind can expand and reason and think for itself, and that as this is done human intelligence will gain in power and will exercise its right of judgment as well as of franchise, expressing itself in one united voice to raise a form of government that shall look to the entire welfare of the people, and not to the advancement and the emoluments of a few titled aristocrats. the form of government for every nation upon this planet, in the future, is to be republican, or one of the people, by the people, and that this form of government will be chosen and applied by the letter of the property of the people by the people, and that this form of government will be chosen and applied by the littelligent people at large, not by any law such a strong attraction to draw the property of the

sceking to gain an equilibrium; and the system, in trying to redistribute its forces equally, comes into such a condition of excitement that various changes are produced throughout the organic molecules of the body, and these layer of an effect upon the brain, so that disturbing dreams or sensations occur, and the sleeper on awakening remembers something of these sensations and strange disturbing experiences, and he says he has had conflicting freams. But the sations and strange disturbing experience, and he says he has had conflicting freams. But the something to the country which is place in the centuries the subject to come under new magnetic influences, receives impressions that produce upon his cranium sensations which he cannot fully describe, and which he feels are something beyond the productions of ordinary dreams. These may come in the guise of visions. He may behold his spirit, friends, and come in contact with them at such times.

It will not be long-before a sensitive can discriminate between dreams that are produced by experiences of the body alone, and those visions that are produced by the spirit, in coming in contact with spiritual things.

Sometimes those who are mediums but par-

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

Report of Public Séance held Jan. 17th, 1890. [Continued from last issue.] Annie Pickering.

My spirit took its flight many miles from here, Mr. Chairman, and there is one family that I am trying in every way to make sense my presence, for certainly they were friends to me, and I hold their memory dear. When I was in earth-life, in San Francisco, where the spirit left the earthly form, I had many kind friends. Those that I speak of to-day I feel this message will reach; and as they see my name rriends. Those that I speak of to-day I feet this message will reach; and as they see my name announced they will be impatient to hear what Annie has to say. Not because they do not understand of spirit-return, by any means, as for many years they have communed with their friends and old neighbors who have passed on. I know, for I have been in that locality, and I have found them on joying this communion have found them enjoying this communion. But it is impossible for you mortals to tell just who is present, on the spirit-side, at any one period. You may feel that we are with you, but not be able to tell one from the other. but not be able to tell one from the other. I wish these words to be conveyed to Cobden, I'll. I feel that they will have the paper, and shall understand that I have spoken from this platform. Did they say I suffered in passing over? Yes; but I am not here to rehearse that, for I am repaid for all in the bright and beautiful home beyond.

Often as I walk by the side of loving friends I am eager to give out something that will be of benefit or will strengthen them. My spirit yearns for those who are yet, groning in dark-

yearns for those who are yet groping in darkness. When will the time come that mortals shall understand more of the companionship of the angels, and realize more of their loved ones' society? What harsh words are spoken! We hear them from the lips of those that have been educated differently. They say: "I cannot believe they come to earth." If loving spirits who have left their forms were permitted to return to earth to visit loved ones eighteen hundred years ago, they are to-day; if to-day, they will be in eighteen hundred years again, most assuredly; for we find God's laws are eternal—they are never broken nor changed. It is man that changes, not God. And we find, also, that communications have been given through all time, and always will be. I am grateful for the permission to speak, and also to the red men who stand so close, who have been of great assistance to me. Annother the standard of the permission to speak, and elicitarium. yearns for those who are yet groping in dark-ness. When will the time come that mortals who have been of great assistance to me.

#### B. G. Cotton.

I made a solemn promise before passing from the old physical form that when I gained power enough, and could get permission, I would speak from this platform. The permission has been granted me to-day. I would not have you think I was ignorant of spirit-communion, for I enjoyed it many a time. But I said I should never realize its full import until the old garment was laid aside. How true! I well remember the last words that I spoke while in the physical form. I said: "Doctor, the mystery is solved." I was so near the eternal shore that I uttered those words. As he looked moon tery is solved." I was so near the eternal shore that I uttered those words. As he looked upon my face it was so calm it seemed like that of one going a short journey. And it was short. Loving ones came to welcome me, but I was not permitted to give their names, as I wished to. I tried, but failed. I uttered them in my spirit, but no sound came forth. As my earth-friends looked upon my face they were assured I had met some loved ones. Did I say some? Many they were that grasped my hand, and were so glad to welcome me. I cannot express myself better than to say loved ones came with happy smiles to greet me as in the days

of old. How sweet to feel that they welcome you so warmly. Then why, dear friends, I ask you, why should we fear the change? Why should we dread to part with the old physical form that is co wern? that is so worn?

that is so worn?

Many times have I spoken these words:
"Not much medicine." Have you any record, friends—search the "Good Book" for it—of the Master partaking of medicine? I could not find it in mine. No, no. I would speak many kind words for the healing power such as my own dear companion possessed, which is given from God clore. You it is a God given yours. own dear companion possessed, which is given from God alone. Yes, it is a God-given posses-sion. Then use it, and let the drugs alone. Your drug-clerks stand behind the counter dealing out poison. Why? Because the doctor has ordered it. I say the time is coming when magnetic treatment will take the place of drugs.

I know I shall be held in memory by many in
New York. B. G. Cotton.

### Gladys G. Prentice.

Oh dear! the fire! the fire! Just a minute. Do n't hurry. Oh! it hurt meso much—it hurt my throat. [To the Chairman:] You'd have been sorry, would n't you, if you had been there, and seen me? I was so tired. Then there was a lovely lady came, and took me, and said: "All is over, darling," and I did n't suffer any more. I did n't hurt the medy, only I felt bad in my throat when I commenced to speak. Do you know where Cleveland is? [Yes.] Do bad in my throat when I commenced to speak. Do you know where Cleveland is? [Yes.] Do you know where the Lyceum is? I used to go to the Lyceum. But oh! that gasoline! You know what that is, do n'tyou? Then I had the croup. Wait a minute now, and I'll be all right. A lovely spirit-lady has come right beside me, and helps me now. I want to thank the lady in the audience for the bright, pretty flowers, because we love all the flowers, they flowers, because we love all the flowers, they have such a strong attraction to draw the kind spirits into the hall, and it gives 'em power to speak to you. We all send love to the lady. I don't know her, but I know she must

walk beside you and place our hands upon you, but little do you know of our coming.

They still say, such a one is dead. But you will find that the old usage is dropped in part, and the term used is "just passed out" of the old form into the new.

It is gratifying to us to speak here, and it is also gratifying to listen to what others may say. You may think it very strange that we are all so eager to speak from this platform; but when the time comes for you to be a spirit, as we are, it will not seem strange then—it will be very gratifying to you to feel that you are privileged to speak.

How many times have I stood by the side of

privileged to speak.

How many times have I stood by the side of a loved one, as another has been born out of the home, when the tears were dropping, and they had no thought that it was their privilege to learn something of where that loved one was. Only a thin veil comes between; that is all that separates the spirit from earth. Many times have I asked, as I have stood there: Why can there not be more newer brought to hear can there not be more power brought to bear, that they may know it is not death, but just the starting out anew? or, as we might say, the merging of one life into another? I have felt if the privilege was granted me to speak, I would say more and more upon the importance of learning of spirit-communion. I think it should be a subject of common conversation

should be a subject of common conversation.

We hear these questions asked: "Do they know of what is passing here?" "Do they know of what is passing here?" "Do they know what we are doing?" "Do they realize our joys and our sorrows?" Most assuredly, dear friends, we do when we are present with you, but not when we are in our spirit-home. Sarah Tracy, Chicago, Illinois. I feel that this message will reach one Mary A. Tracy.

#### Annie Carter Goodwin.

An invitation has been extended to me to speak here, and I gladly avail myself of it, hoping a message from me will be a comfort to my own dear mother. Oh! how tenderly did she care for me while I was in the form suffering so long. But only the companion was a real. she care for me while I was in the form suffering so long. But spirit-communion was a reality to me. How many times have I said I did not fear the change. The question has been put to me, "Annie, do you suffer to-day?" Why, dear friends, there was not a moment but what I suffered. I tried to be patient. Father, mother, sister, were all in all to me, but the dear angels I felt could give me more relief than mortal friends, although it was a comfort to have them minister to me. All was done for me that possibly could be, but still comfort to have them minister to me. All was done for me that possibly could be, but still they beckoned me on up higher. I waited patiently for the change to come, and when I heard the summons: "Come up higher; all is over; your sufferings are past," how grand were those words! And oh! let me thank the loved ones for all that they did for me, for their kindness and for the floral devices that they brought. The casket was literally covered with flowers. In the kindness of their hearts they bestowed them. I know my name hearts they bestowed them. I know my name has been spoken many times, and with a deep meaning, too, for they pitied me, so long did my physical form suffer.

Mother, these words are for you alone; and then Lyndle are for you alone; and

then I would speak to father and sister, too. I know you said, after the diseased form was laid away so tenderly: "How much I do miss her; at night I miss her, at morning I miss her, and thought at nonday." I know you missed me and you at night I miss her, at morning I miss her, and at noonday." I know you missed me, and you sent out the kindest feelings that could be for me. The loving friends came, and the old school-mates, and dropped a silent tear. I thanked them in my spirit for showing so much respect for me. I have felt for a long time that my own dear mother would be glad to read a few lines from her Annie.

I well remember mother the time when

I well remember, mother, the time when father doubted so much that spirits could return, or make themselves known, or that through a little sound they could manfest heir presence.

Father, every sound means something, and I know that you get the sounds in Newbury-port as well as in Boston. I hope, dear father and mother, it will be a comfort to you to read the means of the property of the message Annie has been permitted to give here to-day, and I am very grateful for the kind invitation extended to me by the Spirit-President of this circle. Annie Carter

### Joe Marston.

[To the Chairman:] Good-morning. How do [10 the Chairman;] Good-morning. How do you do? [To the Reporter:] Well, well, miss, I guess those pothooks are pretty good, aint they? You must excuse me: I was just that make-up. What I said, I said. [Please speak a little slower.] I'll talk just as slow as a cider-mill. I aint in any kind of a hurry. I've come to stay make-up. What a little slower.]

a little slower.] I'll talk just as slow as a cider mill. I aint in any kind of a hurry. I've come to stay.

Bless me! where did you pick them dandelions? [alluding to flowers on the table.] [That is a rose.] Oh! you must pardon me. I did n't see the beauty of it at first. I was a kind of a rough chap. I aint a-going to hurry. [To the Reporter:] You can make as many pothooks as you've a mind to.

I feel pretty good to-day. Want to know why? I worsted a fellow out here. He says: "You won't get in; the door is looked." I knew I could get through the keyhole. I aint very large. So for that reason I got in, just as easy as can be.

Now I want to tell you what I am here for. There is a little controversy going on up to our place, and I want a word there. Will you give me a lift? Are you a friend? [Yes.] Sure? Let me hold your eye. I can tell. Yes, sir; I guess you mean business. Now I want you to tell 'em up in Ontario—you know where that is—that I've been round there knocking about, and I'm just exactly the same Joe that I always was. Joe stands for Joseph. Sometimes they called me Seph, sometimes Joe. They used to put the short on mostly with me. I've been on the mountain—Mt. Royal, way up in Montreal. There's a little controversy going on there about how I went out, and whether any-body had anything to do with my going out; but, as for that chap, he is as innocent as a lamb. I guess that 's what I wanted to say. I want to clear that man; that's all!

You said you'd give me a lift, did n't you? [What you say will be printed in the paper.]

day, which I know the person I have alluded to will understand perfectly.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 21, - Dr. John Morgan; George W. White; Louisa
Green; John H. Morlarty; Sannel Horton; John H. Currjor;
Mary Morrill; Thomas Green; Sarah Carman; Nancy Jenkins; Jennic Gross.

THE MESSAGES GIVEN (THROUGH MRS. B. P. SMITH)

As per dates will appear in due course.

As per dates will appear in due course.

April 4.—Col. Moses Hunt; Martha Kidd; George W. Miller; Rebecca Smith; William Emerson; Dr. Emmons; Jenness Wheeler; Lucia A. Sampson; Sarah Morso; Elsie Stevens; Catharine Champlin; Chandler Spaulding.

#### April Magazines.

THE NEW ENGLAND MAGAZINE.-A portrait of Gladstone from a recent photograph is the frontis-piece, followed by an interesting sketch of his political career by William Clarke, its other illustrations being "Mr. and Mrs. Gladstone," and "Mr. Gladstone and his Grandchild." "The United States Life Saving Service," is the subject of a paper by W. W. Johnson, in which is recorded its inestimable value, and incidents illustrative of the heroism displayed by those in its employ, even in the face of death. Several engravings accompany it. An illustrated account of "The Astor Library" is furnished by Frederic K. Saunders. Rev. J. H. Crooker contributes "Jonathan Edwards; A Psychological Study," a paper specially worthy the attention of our readers, showing that that celebrated Calvinistic preacher possessed two natures, quite foreign to each other: one a psychological effect produced by his father, and the associations of his early days, forcing him to see something flendish in all men, to rejoice in the thought of God's pitiless hate, to picture the saints as finding pleasure in the sight of their neighbors' misery in hell; the other leading him to be kind, loving and forgiving. "Never," says the writer, "was there a greater contradiction than that between his teaching and his character; he would have cut his right hand off rather than do what he represented God as doing. Edwards himself was a man of rare sweetness and tenderness; his God was an infinite and implacable vengeance." One of the attractions of this number is a full-page portrait and brief sketch of Amelia B. Edwards, to whom as an eminent Egyptologist and lecturer this country has lately given a right royal welcome. This is very anpropriately followed by a fully illustrated account of the Egyptian sculptures and relics in the Boston Art Museum by Dr. W. C. Winslow. Of the remaining contents "Plain Words on the Indian Question" are worthy of careful reading. Boston: 36 Bromfield

St. Nicholas.-An insight of Stanley's methods and achievements is given by one of his officers, E. J. Glave, in "Six Years in the Wilds of Central Africa." a paper that will be eagerly read by lovers of adventure. "Lady Jane" is the title of a new serial story commenced in this number by Mrs. C. V. Jamieson, dealing with Southern life and character. Three chapters are given of another new story, "Marjorle and her Papa," an amusing study of the ways of children. "The Ballad of King Henry of Castile," is a rhymed story from old Spanish history by Tudor Jenks, illustrated by Childe Hassam, Jr. " A Visit to John's Camp" is an interesting sketch by Mary H.
Foote. Of the other attractions are "A Packet of Letters," "Through the Back Ages," "The Chinese Glant," and new chapters of "Crowded Out o'Crofield" and "The Bunny Stories." New York: The Century Co. Boston: Damrell & Upham, 483 Washington street.

THE LADIES' HOME JOURNAL treats this month of fashion, floriculture, practical housekeeping, etc., and has also interesting stories, good illustrations and much general miscellany of value. Among its contributors are Ella Wheeler-Wilcox, Sallie Joy White, Margaret J. Preston, et al. Curtis Publishing Company, Philadelphia, Pa.

NEW MUSIC.- We have received from the publishers, White, Smith & Co., 32 West street, Boston Mass., the following: Instrumental-" Polka," A. Rubinstein; "The Fantastic," a waltz, Fr. Zikoff; "Polka Mazurka," Joseph Rummel; "The Dewdrop," reprint, E. A. Favarger; "Barcarole," "Valse No. 1," "Mazurka," "Valse No. 2," four brilliant compositions for the planoforte, Benjamin Godard; "Twinkling Stars Schottische," Paul Keller; "La Zingara," danse Hongroise, C. Bohm; "Gittering Dew Drops," Mazurka Brilliante, Hiram S. Bentley; "Galop," François Behr; March from "Norma," F. Burgmuller; "Sounds from the Forest, Fantasie," Herbert L. Eddy; "Waltz," B. Godard; "The Skirt Dance," Meyer Lutz; "Fascination Gavothe," Paul Keller; "Happy Birdlings, Polka Rondo," Edward Stanfield. "Local—"Once a Sailor," C. A. White; "The Lord Is My Shepherd," Carl Bohm. E. A. Favarger; "Barcarole," "Valse No. 1," "Ma-"Once a Sailor," ( herd," Carl Bohm.

#### Mississippi Valley Spiritualists' Association.

A GRAND MEETING AT COLFAX, IA.

A GRAND MEETING AT COLFAX, IA.

Pursuant to the call of the M. V. S. Association, many of the Spiritualists of Iowa and adjoining States met at Colfax, Ia.. Saturday, March 29th, at 10 A. M.

The meeting was called to order by Mr. T. Wilkins, of Pierre, South Dakota, Vice President of the Association. The report of the Secretary of the financial receipts and disbursements of the past year was submitted, and on motion was received and referred to the Auditing Committee, to act on and report at the annual meeting next August.

Mrs. Dr. A. B. Dobson, of Maquoketa, Ia., made a report of the business transactions of the Bazaar, which reflected great credit upon herself as its manager.

L. P. Wheelock reported that the committee on

ager.

L. P. Wheelock reported that the committee on speakers and mediums had made the following engagements for the Camp-Meeting at Clinton, Ia., next August: Mrs. Cora L. V. Richmend, Aug. 3d to 7th; Mrs. A. H. Luther, Aug. 3d to 10th; L. C. Howe, Aug. 10th to 17th; E. W. Emerson, platform test medium, Aug. 17th to 21st; Mrs. R. S. Lillle, Aug. 21st to 24th; Miss J. B. Hagan, Aug. 24th to 31st.

On the report submitted by the Executive Board in relation to instrumental music, the Board was instructed to engage Prof. Kreyer's Band, of Maquoketa, Ia., for the camp meeting. L. P. Wheelock, of Moline, Ill., Mrs. M. McCarroll, of Ottumwa, Ia., were duly elected committee on lecturers and mediums for the ensuing year.

At the afternoon meeting Vice-President Wilkins read an address which had been sent by Prof. J. S. Loveland, President of the Association, whose business prevented his attendance. It contained many important suggestions, showing his interest in the permanence and prosperity of the society, and was relerred to a special committee to consider and report at the annual meeting.

Dr. J. Munson, who has managed the Commissary Department of the Camp so satisfactorily the past two years, was engaged to take charge of the same this year.

The trustees were instructed to provide and furnish

Department of the Camp so satisfactorily the past two years, was engaged to take charge of the same this year.

The trustees were instructed to provide and furnish a tent on the camp-grounds for the use of such representatives of the Spiritualist papers as would like to attend, and that they be given the freedom of the ground during the meeting.

The Secretary was instructed to send a brief report of the proceedings of this meeting to the representative Spiritualists' papers.

At the evening session the exercises celebrating the Forty-Second Anniversary of Modern Spiritualism opened by the Colfax Band and congregational singing, followed by an address from Vice-President Wilkins, which was full of wit, philosophy and poetry, closing with an address and platform tests that were very satisfactory, by Mrs. J. M. Allen.

Sunday morning exercises consisted of music by the band and choir, a lecture by Dr. J. H. Randall on "Why I Am a Spiritualist," followed by tests from Mrs. O. Blodgett, of Davenport, ia., both descriptive and independent slate-writing.

In the afternoon Dr. J. H. Randall delivered a lecture on the "Evidences of Progress and Freedom of Thought Since the Advent of Modern Spiritualism." He was followed by Mrs. Blodgett, who, for nearly an hour by descriptions, symbols and names, gave test after test to many members of the eager and anxious audience.

In the evening Mr. J. C. Wilcox, of Des Moines, Ia.,

after test to many members of the eager and anxious audience.

In the evening Mr. J. C. Wilcox, of Des Moines, Ia., delivered a forcible lecture.

The attendance of the people of Colfax and vicinity at every session was very large, notwithstanding a preacher had been the past month warning the people of the wicked teachings of Spiritualism, and urging them to keep away from the expected meeting.

The M. V. S. Association extends its thanks to the Spiritualists of Colfax, Ia., and vicinity, for their kindness and cooperation in making the affair the grand success it was.

J. H. RANDALL, Sec y.

220 Honore street, Chicago, IU.

### Brown's Bronchial Troches

Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the Throat, caused by cold or overexertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. "I recommend their use to public speakers."-Rev. E. H. Chapin. "Preeminently the best."-Roy. Henry Ward

[Continued from Arst page.]

Continued from first page.]

bring balm more refreshing than the dew on Hermon; to the wayward and wandering they impart new purpose of purity and integrity. They are your comfortors, your sustainers, without whose presence and power all earthly existence would be infinitely darkor, infinitely more woe-laden and dangerous. We know this; yet a few days ago a Western minister delivered an address in this city denouncing Spiritualism as "a device of the devil to ensance the souls of men."

It is not true! If a medium or a believer fall by the way, it is not because of Spiritualism! It is human nature; the same human nature that has brought many a shadow to the Christian church. Where one medium or one believer has fallen into evil because of the weakness of unprogressed human nature, a thousand have risen to nobler lives because of the divine strength and purifying power of Spiritualism. To many it has been a very angel of deliverance, a living redeemer. And we repeat that hosts of pure and wise spirits are toiling ceaselessly to help humanity to grow Godlike in character and Godward in destiny. The all-seeing Eye beholds you; but these others, your own angels, they also behold your natures unveiled and all revealed. A consciousness in human hearts of this fact is a powerful incentive to strive to grow angel-like, also knowing that thought reflects thought and life reflects upon life. Life so interactive is invested with a double sacredness. One who holds conscious communion with purified immortals, or who believes in the presence of beloved spirits, is thus strengthened greatly to overcome every imperfection till the ideal perfectness shall become real and be made manifest in the daily life. For this divine aid to holy living that has power to resort manners of the world's redeemer. In that day, those who have toiled early and late from the first days to the present time to spread the living truth will receive a glorious recompense of reward and justification.

Many of those who in the first days came forth at th

ualism. Of the young men who then came forward, brave heralds of the truth, many have passed from the mortal; but some are still living on earth. Through all these years they have been true soldiers of the truth, and still are battling bravely, with armor ever burnished and invincible. They have lived to see Spirit-ualism triumph on many a field; and in that very College, the foremost in the nation, whence one of the early mediums was driven forth for his mediumship, now a Professor publicly avows his belief in clairvoyant communications. Crowns to you, ye steadfast mediums brave women and brave men! Breaking hearts that you have comforted doubting minds that you have guided, they arise and call you blessed. The ideal has become real to them. And mil-

lions are now walking in the life-saving light of the angels' religion.

And above them still floats the angels' Banner, the inviolable BANNER OF LIGHT, that at the call of wise spirit-commanders was first unfurled more than a generation of years ago; and it is still borne high aloft by a hero who has never swerved from his sacred duty, but who, under all storms of aspersion and trial, has been as true to Spiritualism as the truth itself. What that service has accomplished for the good of both worlds can never be computed; but it has wrought for that devoted soul a recompense of eternal gratitude and venerarecompense of eternal gratitude and veneration! Of those who were first commissioned
with him, some have passed from the mortal,
but some are still living on earth, and are yet
the unflinching devotees of the truth, and heroes of silence under many a hard ordeal. The
Banner has lived to see from the Atlantic to
the Pacific, and in many other countries, journal after journal brought but as the steadfast
exponent of Spiritualism, and all literature
permeated with the truths of the Spiritual
Philosophy; scientists, poets, novelists, dramatists, the pulpit and the stage, all teaching the
truths of the angels' religion.

In this world-wide, world-penetrating way,
those who have gone before, the former workers here in the spiritual field, a glorious procession of noble men and women, and hosts of

sion of noble men and women, and hosts of spirits who long ago preceded them, are now evolving a new atmosphere for more perfect

revelations.

For the ideal resurrection will soon become real. Already the morning glow of that sub-limer demonstration is brightening the horizon. Some spirits now appear in materialized forms: Some spirits now appear in materialized forms; but the figures are evanescent; they cannot be held intact; they soon disintegrate. But these are the dawn only of the coming great day when, conquering all impediments, victors of life as well as of death, the immortals will come forth in the splendor and the power of a perfected resurrection. They will appear at will in the beauty and glory of immortalized life; their new material forms the perfect duplicates of their purified spirits; and they will remain new-embodied for such length of time as their own wills shall determine. By the will of the Supreme Creator, and by their own wills, having attained power to become their own recreators, they will come to teach and establish the laws and the life of the New Eden. For the ideal Millennium will yet become real. To this divine consummation, oh! Spiritualists, the ideal Millennium will yet become real. To this divine consummation, oh! Spiritualists, you may look forward with new heart of hope and surest expectation. The epoch of prophecy and preparation is nearly finished. The epoch of fulfillment and greater consummation will soon begin! There will be the greatest conflict; but fear not! Mightler than all opposing forces, Spiritualism, unconquerable and eternal, will rise above all, supremely triumphant. Make for spirits the atmosphere of living love and light that now is most needed. Blend your souls in one great, inseparable unity. Dropping all lesser differences, gather together around the central truths in one devoted, indissoluble unity and harmony. So consecrated, so concentred, you will be powerful auxiliaries in evolving a life-sustaining soul-sphere for the perfect resurrection.

perfect resurrection.

Behold, that day approaches in glorious, lifesaving light. And the tabernacle of God will be in human life; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more. For the former day of light and revelation, and for the coming day of love and redemption, we join the angel-choirs, and sing "Alleluia to God" forevermore.

Star and sign converge in splendor,

Star and sign converge in splendor, And the daybreak floods the skles; love, o'erbrooding, yast and tender, Here creates New Paradise.

Spirit intervolved with spirit. Life divine thus all-evolved, Gains the crown the gods inherit, And heaven's mysteries are solved.

Endless life and love eternal Nevermore shall know eclipse. Souls descend from heights supernal Led by Love's Apocalypse.

Souls ascend from planes terrestrial To New Edon's sacred height; Living here the life celestial, Earth transfigured to heaven's light.

Oh! ye sad and weary mortals, See the splendors o'er you shine! Enter now New Eden's portals By a life made all divine.

Father-Mother, God all-glorious Fill these souls with light sublime! Help them rise in Thee victorious, Conquering all the ills of time.

Praise to Thee, oh! God of Glory! Sing the raptured hosts of heaven. Praise! for love's divinest story That to this blest age is given.

Love eternal, Life resplendent, Nevermore shall know college! Love hath won the prize transcendent, Orown of life's Apocalypse.

Adbertisements.

If you have a COLD or COUCH. acute or leading to CONSUMPTION.

OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA

IS SURE CURE FOR IT This preparation contains the stimula-ting proporties of the Hypophorphites and fine Norwegian Cod Liver Oil. Used by physicians all the world over. It is as palatable as milk. Three times as effica-cious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of Wasting Discases, Bronchitts,

CONSUMPTION. Scrofula, and as a Flesh Producer there is nothing like SCOTT'S EMULSION. It is sold by all Druggists. Let no one by profuse explanation or impudent entreaty induce you to accept a substitute.

Better than Tea and Coffee for the Nerves.

Van Houten's Cocoa The Original---Most Soluble.

MANY REMARKABLE CURES Have Been and Arc Being Wrought by a Circle of Eminent Healing Spirits, through

DR. G. A. PEIRCE, Spirits' Magnetic Healing Medium,

Spirits' Magnetic Healing Medium,
Trance, Clairvoyant, &c., of 28 years' successful and extensive practice of this system, treating sick and infirm people for Chronic Diseases by Letter Correspondence.

Dr. Peirce will answer orders from any distance for this treatment, consisting of Diagnosis of the person's diseases, if curable, &c., Prescriptions of simple remedies, with advice, and spirits' magnetized, medicated, powerful Healing Papers, prepared for each patient, upon receipt of a lock the patient's hair or recent writing, statement of age, sex, full name, residence, description of Illness, and \$1.00; or for a Morte Full Treatment, \$2.00; or for a Month Course, \$5.00. Diagnosis Separate, Only Ten Cents. Letter Address, P. O. Box 1135, Lewiston, Maine. 13w\* Mar. 29.

## DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all eters must contain a return of the system of the way and all eters and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, eith References and Terms.

Apr. 5.

#### SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

M. R.S. A. B., SEVERANCE would respectfully announce to the public that those who wisk, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their feading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonlously married. Pull delineation, 82.00, and four 2 cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

M.B. A. B. SEVERANCE,
Centre street, between Church and Pratrie streets,
Apr. 5. 6m\* White Water, Walworth Co., Wis.

A MOST IMPORTANT INVENTION. Cures Without Medicine!



Patent rights and apparatus for sale in States, Oities, or Counties. Agents wanted. Apply, OZONE APPARATUS & SUPPLY CO. 128 Boylston St., Boston.

# Gray Hair Restored in Three Days

TO its original color, free from all poisons. It stops the Hair from falling, and makes it grow. Powders to make 12 ounces postpaid on receipt of 50c. No trouble or expense to make. 2 cont stamps taken. Send for Circulars. Address MRS. ANNA CONNELLY, 714 Noble st., Philadelphia, Pa.

SALESMEN WANTED AT ONCE. A manufacturers in our line in the word men to sell manufacturers in our line in the world it trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanant positios, Honey adranced for wages, advertising, etc. For full grana address, Contannial Mrg. Co. Chicago, Ill., or Cincinnati, O. 17. 1. 28w

\$50 OUTFIT ON 30 DAYS'TIME TO AGENTS GUARANCE \$150 profits AGENTS in four weeks or no pay, to travel or work at bome. No competition. O.JARVIS & CO., Racine, Wis. law

DEAF NESS & MEAD MOISES CURED by Pook's INVISIBLE TUBULAR LAR CURNINGS. Whispers heard. Comfortable. Betweenth where all Education fall. Soldby F. HISCOX, early, 650 Br'dway, New York. Write for beak of proch FREE-Mar. 1.

Modern Astrology.

A COURSE of lessons in the above by letter, also Planeta ry Reading with Horoscope, and various questions an swered. For terms and information, send for circular GEGRGE WINTER, Joint, Allegheny Co., Pa. Mar. 22.

Mar. 72.

HENRY H. WARNER,
TNSPIRATIONAL Trance Speaker and Test Medium, may
be engaged for the season of 1890 and '91 by addressing F. W
WRIGHT, Box 318, Attleboro', Mass. Psychometric Readingsgiven by mail, \$1.00. Address Box 318, Attleboro', Mass.
Mar. 8.

13w\*

Karl Anderson, Astrologer, POM 6, 8% Bosworth street, Boston, Mass. Office hour Liso F. M. to 6:30 F. M. Evenings by appointment.

THOUSANDS testify that my Melted Peb-ble Spectacles restore lost vision. Send stamp for full directions how to be fitted by my new method of clair-voyant sight. Address B. F. POOLE, Clinton, Iowa. Mar. 22.

Mar. 22. ow\*

MRS. JENNIE CROSSE, Business, Test and Medical Medium, Six questions answered by mail, so cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address 81 Tremont street, Lynn, Mass.

## The Writing Planchette.

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

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

Planchetters, with Pentagraph Wheels, & cents, securely

to use it.

PLANGHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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

For sale by COLBY & RICH.

tf

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. Jun\* Apr. 5.

Mediums in Boston.

Developing and Business Medium,

Clairvoyant Physician, No. 1581 Washington Street.

(Third door north of Rutland street.) Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequalled Advantages. DR. COOKE gives special inducements for Medical and Magnetic Treatment by the month.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE. CIRCLES.

Sunday, at 11 A. M., for Development and Tests. At 8 P. M., 'or Psychometry and Tests.

DR. COCKE gives special terms for treatment by the month.

HATTIE C. STAFFORD

WILL give Seances at No. 55 Rutland street Sundays Thursdays and Saturdays, at 2:38 P. M.; also Wednes days at 8 P. M. GEORGE T. ALBRO, MANAGER. Apr. 5.

NA ASSAGE.

Swedish Movement Treatment by MRS. HANNUM,
FOR the alleviation and cure of Nervous and Mental De
billity, Muscular Contraction, Rheumatism, Paralysis,
Insomnia, Imperfect Circulation and General Lassitude.
VAPOR BATHS FOR LADIES. PHYSICIAN IN ATTENDANCE.
Free Consultations by DR. L. S. CARTER, between 3 and 4
P. M., Specialist for Skin and Nervous Diseases. Sole Agency for Dr. Carter's Rose Balm.

MRS. HANNUM, Room 21, Pelham Studios, 44 Boylston

Mar. 29. street, Boston. ly

### FLORENCE K. RICH, EVANS HOUSE,

178 Tremont Street,
TRANCE, Medical and Bushess Medium. Consultations
9 A. M. to 6 P. M. Terms \$2.00. Please make engagements
in advance, if possible. Sittings by letter given.
Apr. 12.

INDEPENDENT SLATE-WRITING, and Trance Sittings for Business, Health, and Development, \$2.00. No. 43 shawmut Avenue, near West Newton street, Boston. Honrs 10 A. M., to 4 P. M., and 6108 P. M., Free Diagnosis 9 to 10 A. M.

## MATERIALIZATION.

MRS. C. B. BLISS will hold scances on Friday, Saturday and Sunday at 8 P. M., and Sunday, Thosday and Wednesday at 2:30 P. M., at 8 Dwight street, Boston. Mar. 22.

Miss A. Peabody,

B USINESS, Test and Developing Medium. Sittings daily, Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00, I Bennet street, corner Washington, Boston. Iw. Apr. 19 Mrs. Jennie K. D. Conant,

OF SCOTLAND, Business Psychometrist and Trance Test Medium. Slittings daily from 10 A. M. to 4 P. M. Circles every Sunday evening at 7:30, also Friday afternoon at 2:30, 20 Bennet street, Buston. 1w Apr. 19 Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Snawmut Avenue, one flight. Boston. Do not ring.

Apr. 12.

4w\*

Clairvoyance.

CONFIDENTIAL. Lady in private life will give sittings to select parties. Testimonials and tests before read-ings. Appointment by arrangement. Address DR. P. V. HOWARD, 266 Tromont street, Boston. 18\* Apr. 19. A. III AY WARD, Magnetist, 156 W. Brook-d. line street, eradicates disease with his healing off when medicine fails. Hours 9 to 4; other times will visit the sick. 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. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 12 A. M., at her residence, on Longwood Avenue, Brookline. Longwood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Feb. 1.

Miss C. B. Forbes, e, Boston. Hours 9 to 12 A.M., 2 to 4 P. M. 4w\*

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tro-mont street, Boston. Private sittings daily. Will an swer calls for Platform Tests. 4w Mar. 29.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. 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. 4w Apr. 12. Miss J. M. Grant,

TEST and Business Medium. Office Banner of Lh. Bullding, 8½ Bosworth street, Room 7. Hours 9 to 6. Apr. 5.

Miss L. E. Smith,

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

Apr. 19. 1w\* Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston.

Apr. 19. lw\*

MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue, Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. 19c. 21.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 53 Boylston lw\* Apr. 19. OIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent stamps. MARGUERITE BURTON, 1472 Washington street, Boston. Apr. 5.

MRS. J. C. EWELL, Magnetic and Inspirational Medium, 96 West Springfield street, Boston.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 208 Tremont street, Boston. 1w\*

MRS. MARTIN, Test, Developing and Mag-nette Medium. Readings given by letter from photos, \$1.00. 23 Cobb street, Boston. 2w\* Apr. 12. DR. FRED CROCKETT, Magnetic and Med-leal Medium, 31 Common street, Boston.

MRS. J. FOLLANSBEE (10ULD, Massage and Magnetic Treatments, 616 Tremont street, Boston. 1w\* MRS. M. W. LESLIE, Trance Medium, 484
Tremont street, Boston. Readings by letter.
Apr. 12.

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

## Gertrude Berry

WILL hold Séances Tuesdays, Thursdays and Saturdays, 8 P. M., at her home, 31 Linden street, Providence, R. I. 13w\*

## PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukee, Wis. A LIBERAL OFFER,

BY A RELIABLE CLATEVOYANT AND MAGNETIC HEALER. SEND four 2ct, stamps, lock of hair, name, age and sex, we will diagnose your case press by independent spirit-writing. Address DR. J. S. LOUOKS, Worcester, Mass. 12w\*

ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, one of leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquokets, Iowa. Apr. 12. New Nork Adbertisements.

# Free for Four Weeks!

Twentieth Century,

HUGH O. PENTECOST, EDITOR.

It is meant to be a broad-minded, unsectarian meeting-place for the representatives of all schools of Reigious and Economic thought. Orthodox Christians, Heterodox Christians, Spiritualists, Hebrews, Agnostics. Infidels, Atheists, Freethinkers and Secularists of every shade of opinion; Protectionists, Free-Traders, Single-Taxers, Nationalists, Socialists and Anarchists, advocates of peaceful measures of social regeneration and Revolutionists, will all be welcomed to its columns with equal cordiality, fairness and respect

"The Most Courageous Journal of Modern Times."

We offer this magazine FREE for FOUR WEEKS to the readers of the BANNER OF LIGHT.

TWENTIETH CENTURY,

Mediums in Boston.

Dr. Abbie K. M. Heath, ELECTRIC AND MAGNETIC TREAT-MENTS, and MEDICATED VAPOR BATHS, Medicines—purely vegetable—furnished as required. Circles Sunday evening at 8, and Tuesday afternoon at o'clock. Six Developing Sittings, 55.00. Developing Circle Friday evening, 7:30; admission to circles, 25 cents. Private Sittings | to 9 P.M. Names, Dates, Losses, Business Prospects, etc., etc. Terms, \$1.00.

Gradient Sittings and Advice by Letter. Write your full name and age, ask me ten questions, enclose \$1.00 and stamp, and address me at

Hotel Simonds, 207 Shawmut Ave., Boston, Mass.

Miss J. Rhind, Seer, 31 COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter; send \$2, age and sex, in own handwriting. Circles Monday 7 p. m., Thursday 3 p. m. lw Apr. 19.

# SUMMERLAND,

PACIFIC COAST.

Located in the Most Delightful Country and Climate

On the Globe!

Building Progressing Rapidly.

TME site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the time of the Southern–Pacific Railroad, five niles east of the eautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being

exempt from all malarial diseases. Here Spiritualists can establish permanent homes, and en joy social and spiritual communion under the most favora-ble conditions for health, pleasure and development.

A railroad station and post-office are now established here, and a Free Public Library will soon be completed. 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 Raucho, with a pamphlet giving all particulars, will be mailed 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.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots-price \$120-a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite aimple grounds for flower's, etc., and securing a front and rear en-

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of ex changing for others without cost (other than recording fee), if they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara, Cal. Send for plat of the town, and for further information, to

ALBERT MORTON, Agent, 210 Stockton St., San Francisco, Cal.

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal.

IF HEALTH IS WORTH

OUR Magnetic Shields are worth \$5,000 exactly. It will cost gi only to prove it. Let the worst skeptic try one pain of our foot Batteries (insoles) by mail, sl. We are not afraid to publish his testimony to the world. There is only ONE result. Your foot and limbs are warm in five minutes, and a change comes everywhere; headaches stop, blood circulates, pains and aches depart. Warm feet all winter are ALONE worth ten times the cost. Try ONE PAIR (only \$1), or three pairs for \$2, and be convinced. vinced.
FREE: Our new book, "A PLAIN ROAD TO HEALTH,"
explaining Magnetism.
CHIUAGO MAGNETIC SHIELD CO.,
Apr. 5.
6 Central Music Hall, Chicago, ill.

#### Osgood F. Stiles, TEST MEDIUM,

Will hold Test and Message Circles at No. 11 Market Pince, rear of 23 Market Street, Lynn, Mass., Wednesday evenings, at 8 sharp, and Sunday at 8 P. M. Mr. Stiles refers to Dri J. R. Gooke, by whom he was developed.

WANTED,

+ A Weekly Magazine. +

Motto: "Hear the Other Side."

A Symposium, by writers of national reputation, on the Ferment of Thought in Religion and in Economics, will begin at once.

PUBLISHED WEEKLY, 24 PAGES.

Subscription: One year, \$2.00; Six months, \$1.00; Three months, 60 cents. This is a genuine offer; send for them at once, but be careful to mention the BANNER.

4 Warren Street, New York. ESTABLISHED **BARRY'S** 1801 Tricopherous HAIR & SKIN An elegant dressing exquisitely perfumed, removes

all impurities from the scalp,

prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. Infallible for curing eruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, &c.
Price, 50 Cents.—All Druggists.

BARCLAY & CO., New York.

142 West 16th Street, NEW YORK CITY. Hours 9 to 12, and Fridays. Brooklyn, 194 Fulton street, hours 12 to 5.

Public Seance Thursdays at 3 P. M.

**CURE FITS!** 



C. Hough, H Ol.D Materializing Seances every Sunday, Wednesday and Friday evenling, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 232 West 34th street, New York. Dally Stitings for Communication and Business. Mar. 15.

Mrs. Stoddard-Gray and Son, DeWitt

LADY WANTED SALARY \$85 to \$50 (LADIES \$1, 50 SPECIALTY FREE For our business in each locality. Intelligence and bonesty, but no experience, necessary. Also good MAN for SMITON: Salary \$100. GAY BROS. & CO. (rated Capital \$800,000—credit High), \$4 ReadeSt., N. Y. ar 29.

Dr. J. Edwin Briggs, 111 WEST 33D STREET, NEW YORK CITY, is a Practical Physician, Author, and powerful Mag-Oct. 19.

AGENTS WANTED by an old reliable firm; large profits, quick sales. Nample free. A. Scott, 842 Broadway, N.Y. 13w

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New York City.

MRS. C. SCOTT, Trance and Business Medium, 163 West 21st street, corner 7th Avenue, New York. 3pr. 5

**RUPTURES** CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w\* Feb. 1. SPIRIT-MAGNETIZED PAPER. Address D. D. SCOTT, 1107 Broadway, Brooklyn, N. Y. (Enclose stamp.)

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

New Sheet Music.

SILVER LOCKS. Song and Chorus....... \$5c.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Hiographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of 81; Consultation fee \$1; at office, 205 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Hox 1884, Boston, Mass.

CANCER and Tumors CURED; no knife; book free. Drs. GRATIONY & Rush, ISI Rim St., Cincinnati, C. ly.

Feb. 8.

IV COPIES OF THEH

GATARRH, Diphtheria, and all Throat Diseases, curable by the use of DR. J. E. BRIGGES WILLIAM THE REMEDY. Mr. Andrew Jackson Daylor Writes: "Dr. Brigges Throat Remedy for the Throat and Catarrhal Articles of Dr. Diseases, curable by the use of DR. J. E. BRIGGES WILLIAM THE REMEDY. Mr. Andrew Jackson Daylor Writes: "Dr. Brigges Throat Remedy for the Throat and Catarrhal Articles, of Center Bright Dr. Diseases, curable by the use of DR. J. E. BRIGGES Writes: "Dr. Brigges Throat Remedy for the Throat and Catarrhal Articles of Center Bright Dr. Diseases, curable by the use of DR. J. E. BRIGGES Writes: "Dr. Brigges Throat Remedy for the Throat and Catarrhal Articles of Center Bright Dr. Diseases, curable by the use of DR. J. E. BRIGGES Writes: "Catarrhal Articles of DR. J. E. BRIGGES William St. Control of Dr. J. E. BRIGGE

A NSWERS to sealed letters by R. W. FLINT, 67 West 23d street, New York. Terms \$1.00.

Mar. 29.

RUPTURE Positive Cure by mail. Circular free. W. S. May 23.

SENT FREE.

BY EMMA HARDINGE BRITTEN.

A BIRTHDAY IN HEAVEN.

LITTLE RED SCHOOLHOUSE.

In the above-named Songs the words are by MRS. W. H. CROWNINGSHIELD. Music by H. P. DANKS.
For sale by COLBY & RICH.

STELLAR SCIENCE.

\$75.00 to \$250.00 A MONTH can be made forred who can furnish a horse and give indir, whole time to the business Sparse moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 100 Main St., Eichmond, Va. Feb. 8.

[Continued from third page.]

[Continued from third page.]
ing with some very pertinent remarks by I. W. Pope, During the intermission between sessions many seelal greetings were exchanged—old acquaintanceships were revived and new ones formed.

Alternoon.—The afternoon session, presided over by Mr. Pope, was a happy completion to the spiritual and intellectual feast propared in celebration of the Forty-Second Anniversary. Mrs. F. O. Hyzer was at her very best, and all were elated by the grand thoughts that flowed from her eloquent lips; none will be apt to forget, none can forget, her inspired utterance on that day. At the close of her remarks she offered to meet in debate any unlister in the city on any phase of philosophical Spiritualism, the minister to take all the time he wished in preparation, and she to know nothing of the subject to be discussed until seated on the platform. Mrs. Hyzer's address was supplemented by spirit-tests through Mrs. Wells. The festivities closed in the evening with a grand ball at Heard's Hall, which was largely attended; it proved a success in every particular, and a happy termination to our Anniversary exercises.

Anniversary Notes.—The Cleveland friends were made glad by the familiar faces of many well-

a happy termination to our Anniversary exercises.

Anniversary Notes.—The Cleveland friends were made glad by the familiar faces of many well-known Spiritualists from neighboring towns, prominent among whom were L. C. Meeker, Chas. Behland, L. Battles, of Collamer; George Rose, Mentor; Mr. Ernest Cushman, Mr. Harmon Cushman and daughter, Miss Gertrude, Euclid; Mrs. Mary C. Hall, Oberlin; Mrs. J. Root, Pittsfield; David Whiting, Mrs. Clugston, Ashland; Mr. and Mrs. Royal Church, of Chagrin Falls.

Spiritualism, and the Rev. Dr. Sprecher's course of sermons against it, is the general topic of public conversation at this time.

Among the audiences attending the Anniversary Exercises were some of Cleveland's best known business men.

men.
Many inquiries were made by the disappointed ones for Hudson and Emma Tuttle, D. M. King, Mrs. Geo. Steele, and the friends who usually attend from Lorain.
Among the spiritual literature at Memorial Hall were THE BANNER OF LIGHT, Religio-Philosophical Journal. Progressive Thinker, Alcyone, Better Way and Carrier Dove.

#### Springfield, Mass. To the Editor of the Banner of Light:

The First Spiritualist Society of this city celebrated the Forty-Second Anniversary, Monday, March 31st, at Graves Hall. The weather was bright and

sist, at Graves Hall. The weather was bright and fine, and at half-past two o'clock the audience had gathered to enjoy the feast which was to come. A beautiful banner of cut flowers with the motto, We Know They Return, and two vases of roses had been placed near the speakers' stand by one of the ladies, filling the hall with perfume.

The opening invocation was made by Mrs. E. B. Crossett, of San José, Cal. Then followed short speeches by T. C. Budington and H. P. Osgood, of this city, Mrs. H. G. Holcomb, and Hon. Sidney Dean, who has occupied our platform for two weeks past, giving an interesting review of Spiritualism from the start, closing with an earnest exhortation to his hearers to live true and pure lives, and honor the faith

ers to live true and pure lives, and honor the faith they had embraced.

Then followed two and a half hours of friendly con-verse, while tea was being served in the parlors of

Then followed two and a half hours of friendly converse, while tea was being served in the parlors of the Hall.

At 7 o'clock the meeting was again called to order by the President, Mr. C. I. Leonard. Mrs. E. B. Crossett spoke at some length; Mr. H. H. Childs, one of our own workers, delivered a written address, which was a worthy effort, and characteristic of him as one who does not hide his light under a bushel. Then followed a speech of a few choice words, which had more than a common interest for the writer, as it entered his own home, and was given by Mrs. H. G. Holcomb to draw out a vote of thanks to the lady who had furnished the banner of flowers, but was unable to be present on account of an invalid brother. This may seem a small thing to mention, but we think of greater value than many larger things, as they form the cement which holds societies together in harmony and love. The closing speech was given by Sidney the cement which holds societies together in harmony and love. The closing speech was given by Sidney Dean, which I will not attempt to describe. It was intended to bring to notice that spiritual force which has been silently at work for centuries to free those who are in slavery to creeds and dogmas; and last, but not least, I would like to mention that we added thirty new names to our membership.

J. P. Smith, Sec'y.

#### East Granville, Vt. To the Editor of the Banner of Light:

The Forty-Second Anniversary was duly celebrated

in East Granville, Vt.

The meeting was called to order by the Chairman, D. Tarbell, with a few appropriate remarks, followed by the reading of a paper, and that by remarks from Lucius Webb. A poem was read by Mrs. Geo. Tarbell. Music was rendered by Mr. and Mrs. Nickerson, Jessle Tarbell, Leophy Battles and W. A. Manley. Too much cannot be said of the part taken by these young people, or for their interest in the meeting, and the assistance they gave in making it interesting. Mrs. Strong, of Meriden, N. H., led in an invocation, which was followed by another song. A discourse, touching and sublime, was next given, and another by Mrs. G. Pratt. A free dinner was served for over sixty persons. At 2 P. M. the meeting again assembled. After the usual preliminary exercises, two discourses were delivered, of which it may be said that no more appropriate presentation of the duty and destiny of man has ever been given to a public audience. Our spirit-friends desired to be with us, and we had the pleasure of their presence and of listening to their wise counsels.

In the evening we held a circle, and many tests were given to the satisfaction of the friends present.

Much might be said, but language is too feeble to convey anything like a just conception of the value to the world of the proof Spiritualism gives of the fact that human life is continuous.

### Lynn, Mass.

To the Editor of the Banner of Light:

On Monday, March 31st, the Anniversary was celebrated at Templars Hall by the Spiritual Fraternity of Lynn. In the afternoon Mrs. Kate R. Stiles gave an Lynn. In the afternoon Mrs. Kate R. Stiles gave an appropriate address, which was warmly received by the large audience. Mrs. L. M. Shackley followed with readings and tests, clearly given, and satisfactory in every instance. Mrs. Stiles gave quite a number of names; all recognized. A fine selection of vocal and instrumental music made up the afternoon services. A supper of baked beans, cold meat, rolls, a variety of cake and pies, with hot tea and coffee, was served to a large number.

In the evening Mrs. C. Fannie Allyn gave the opening address to a large audience, all the seats being occupied, and chairs placed in the aisles. Mrs. Leslie and Mrs Shackley gave tests; Mr. C. N. Barker, of the well-known "Barker Family," gave fine vocal selections with 'cello accompaniment. He received encores every time he appeared. Miss Mabel Cheever, a fine young reader, gave a reading that received much applause. Miss Anna Small, the regular planist, presided at the instrument to general satisfaction.

The exercises were brought to a close by an inspirational poem by Mrs. C. Fannie Allyn, who is a general favorite speaker here in Lynn.

Mrs. Hurd, the manager of our Fraternity Meetings, deserves much credit for so satisfactorily carrying out this Anniversary celebration.

Boston. Mass.

#### Boston, Mass. To the Editor of the Banner of Light:

The First Spiritual Temple Children's School gave its third entertainment in the lower audience room of the Temple, on the evening of Wednesday, April 2d.

its third entertainment in the lower audience room of the Temple, on the evening of Wednesday, April 2d, which was well filled with friends of the school. The programme was as follows:

Plano solo, Miss Abble Parker; singing, by the children of the school; The Grasshopper, Hattle Fisher: Next, Alice Bill; The Gates of Day, (treading) Lizzle Nolan; Hydesville in 1848, by the children of the school; Anniversary, Little Gracte Scales; duet, Davis Sisters; reading, Miss Maria Falls; Six Little Boys, Master John Nolan; song, Miss Mary L. Packard; The Spirit-Mother—Child, Miss Grace Dyar, Mother, Miss Abble Parker; Choices, Nellie McDonald, Mabel Paine, Bertha Davis, Grace Dyar; "How Thankful we Should Be," Harry Danforth, Fred Josselyn, Herbert Josselyn, Allie Danforth; planosolo, Herbert Newton; recliation, Mary Jennings; récliation, Now-2-Days, Maud Davis; recliation, Beautiful Angel Death, Grace Melvin; closing with "The Good-Natured Man," by Mr. T. C. Nolan, Miss Lizzle and Master John Nolan, who kindly volunteered their services for the occasion, and to whom the thanks of all are hereby tendered.

The children deserve much praise for the excellent and careful manner in which they rendered their different parts. And this was freely expressed by the audience at the close of the exercises.

On the last Wednesday evening of May the school will give the closing entertainment of the season.

ALONZO DANFORTH.

#### Chatham Port, Mass. To the Editor of the Banner of Light:

April 6th the friends of Spiritualism in this vicinity held an Anniversary Convention at the residence of Capt. Orick Nickerson, of this place. Delegations were present from Harwich, Harwich Port, Dennis and Dennis Port. A goodly number were present; and were bountifully entertained—socially, spiritually and physically—by Capt. Nickerson and his good lady.

Mrs. B. C. SMALLEY.

Buffalo, N. Y .- Mrs. A. M. Glading is occupying our rostrum all the Sundays of April. On Sun day, 6th, she drew good audiences, spoke well and gave good tests at the end of each lecture. Mrs. Glading would like a few engagements for small towns near Buffalo for week-day evenings.

Dennis.

Instant relief for croup, by using Johnson's Anodyne Liniment internal as well as external. Report, Aug. 17, 1889.

#### Meetings in New York.

The American Spiritualist Atliance meets at Royal Areanum Hall, & Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at B v. M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of The Alliance. Prof. fienry Kliddle, President, T. East 130th street: Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 50 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 234 and 735 P. M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday even at 80'clock at Mrs. Morrell's parlors 310 West 49th street ing at 80'clock at Mrs. Morrell's parlors, 210 West 43th street, just west of 8th Avenue. Mary C. Morrell, Conductor.— Soul Communion Meetings overy 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 fixth Avenue, near 30th street. J. F. Snipes, President, 26 Broadway. The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avenne, every Thursday evening. Mrs. Kate A. Tingley, President.

The First Society of Spiritualists.-Last Sup day morning Miss Jennie B. Hagan discoursed upon a number of subjects given by the audience. Some of them were answered in excellent verse, and the lecture was very fine and logical, being frequently interrupted by enthusiastic applause. In answer to the question, "What power does the mind gain by death?" the speaker said: "We simply drop the flesh and blood of this world when we enter the next, and we can only advance as we have the capability for it. We have there no tired head, no cramped body, hence we can advance further than before; but in coming back and giving our knowledge through others, we are cramped and hampered by their ignorance and limitations."

In the afternoon Meeting for Manifestations, Mrs. M. E. Williams, in the course of her opening address, said of Theosophy that it is uncertain and vacillating, and possesses nothing that can recommend it to acceptance by the people. On the other hand no one will fall to admit that Spiritualism brings us in contact with living facts, and presents us with a knowledge of a something that cannot be controverted.

It teaches universal affiliation in love, and imparts an impulse and desire for a deeper knowledge of the phenomena of nature. Mrs. Williams thanked the Eternal Wisdom that it is her privilege to present these facts and to prove their undoubted sincertry. Theology, she said, has good points, to a certain degree, but after that it is one of the greatest delusions the student has to cope with. Can Spiritualism develop in religion? It has already developed. Truth is a good enough religion, and is one of religious fundamental principles, and is the mainstay and support of Spiritualism. In the words of her spirit-guides she said, "Truth is religion, honest investigation is prayer." day morning Miss Jennie B. Hagan discoursed upon a number of subjects given by the audience. Some

Spiritualism. In the words of her spirit-guides she said, "Truth is religion, honest investigation is prayer."

Mr. T. D. Bunce spoke on hypnotism, which he considers has been proved to be a certainty.

Miss Hagan followed with an inspirational poem on "The Music of the Soul," which was freely applauded. Prof. Wilson MacDonald said: Spiritualism has attained a position where it becomes necessary for some interested persons to assail it. Christians say that we are all crazy, and that they are wise and the learned people; and yet, if we refer to the last chapter of St. John, which these people base their belief upon, and for the establishment of which blood has been shed, we there get the best possible evidence that our claims are facts pure and simple.

Henry J. Newton considered the subject of Reincarnation, and said that he had put questions to the controlling spirit of J. J. Morse about it, and his emphatic reply was: "In all my searchings, in all my wanderings in the spirit-world for truth, I have never found a spirit that has been in two human bodies. I have never found a spirit that has been in two human bodies. I have never found a spirit that has heen in two human bodies. I have never found a spirit that had ever known of such a case." And from another spirit he received the following assurance: "I have never found the spirit that had; and I tell you, and those who believe it, there is not one particle of evidence to sustain the assertion; you cannot produce it; you cannot procure it if it is not within your reach." "After making these diligent inquiries," remarked Mr. Newton, "I am willing to meet any person in a discussion on a scientific basis, and will undertake to show the utter impossibility of refencarnation."

Mrs. Williams gave a number of descriptions of spirits present amongst the audience that were invariably recognized.

In the evening Miss Hagan spoke on the science of Christian religions.

present amongst the audience that were invariably recognized.

In the evening Miss Hagan spoke on the science of Christian religion. She said that from a beginning of infantile helpiessness, it has reached very large proportions, and is now growing into broad principles from a state of conservative narrowness. The Christ-like principle does not actuate the majority of the church-goers of to-day, but they assemble in the pursuit of inquisitiveness after fashions, and with the same feeling by which they would be inspired in the theatre when listening to the operations of some well-known artist. Several other subjects were ably dealt with. "The Eternal Fitness" was one of the subjects for a poem.

The Musical Entertainment intended to be given the 21st inst. is deferred to Friday evening, the 25th inst. Miss Hagan will speak next Sunday, and each Sunday in April.

New York, April 13th, 1890.

Brockton, Mass.-Sunday, April 13th, will long be remembered in the history of the Ladies' Aid Society maintaining spiritual meetings in Brockton. The services of Mr. J. Frank Baxter had been secured, and the announcement drew out large and appreciative audiences. It is customary for the Society to hold meetings only on Sunday evenings, giving place to the Children's Lyceum in the afternoon, but when Mr. Baxter comes day meetings are held. Last Sunday he lectured in the forenoon, and the audience was thoroughly interested in his discourse. The applause, unusual in Brockton's Sunday spiritual meetings, was well merited.

well merited.

An interesting session of the Lyceum took place at its usual afternoon hour. It is too important a factor

to be set aside.

In the evening every available seat, including numerous "extras," was taken, notwithstanding the admittance fee was raised for the occasion. Another fine lecture was given, and it was frequently observed how absorbed in interest the audience was. The séance that followed was never surpassed on Brockton's spiritual rostrum. Expressions of astonishment were frequent as tests struck the audience with a conviction of their truth. Mr. Baxter never did better work. Many crowded about him at the close, and congratulated him, and every Spiritualist prayed at heart "God bless Baxter, and his valuable work."

OLD COLONY.

OLD COLONY.

Norwich, Conn.-Easter Sunday, April 6th, Mrs. R. S. and Mr. J. T. Lillie opened their second month's engagement this season with our Society.

Norwich Spiritualists are justly proud to place Mrs. Lillie before their audiences—a woman who dare speak the truth when necessity demands, and bravely await

the truth when necessity demands, and bravely await results.

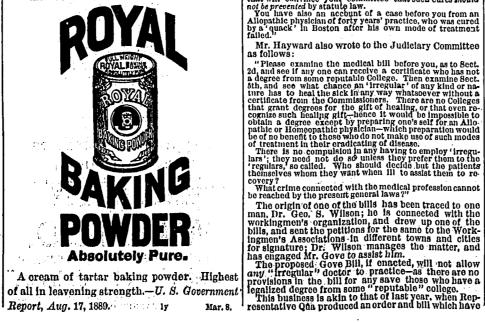
Mr. Lillie sang acceptably, and the afternoon address, based upon subjects presented by the audience, and supplemented by an improvisation, was eloquent and logical.

The subject of the evening address was, "The Easter of Spiritualism; or, They Have Risen." The lecture was grand and inspiring.

April 13th good-sized audiences assembled to listen again to the inspired teachings of Mrs. Lillie. The lectures afternoon and evening were well appreciated. Mr. Lillie never sang better, and those present were both entertained and instructed, for surely Mrs. Lillie advocates Spiritualism pure and unadulterated.

MRS. J. A. CHAPMAN, Sec'y.

Newburyport, Mass .- Mr. F. H. Roscoe of Prov idence was given a reception on his arrival here on Saturday evening, April 12th, by the members of the Saturday evening, April 12th, by the members of the Independent Club; it was a very pleasant affair. The exercises consisted of singing, remarks and tests, after which a very enjoyable collation. Last Sunday our hall was well filled afternoon and evening. The lecture in the afternoon was grand, the readings excellent. In the evening Mr. Roscoe gave a lecture on "The Mediums of the World," among whom he included Columbus, Washington and other gifted men. His psychometric reading of articles was very satisfactory. He is to serve us next Sunday. The entertainment given the 31st of March is to be repeated in Fraternity Hall, April 22d, F. H. F.



Medical Notes. Hearings on the Proposed Medical Bills in Mussa chusetts.

A hearing was had before the Judiciary Committee regarding the medical orders on March 31st. Ex-Representative Jesse M. Gove appeared as rep-resentative of the Workingmen's Aid Society, and

resentative of the Workingmen's Ald Society, and submitted a bill to provide for a Commission or a State Board of Medical Registration.

No one appeared for Dr. Reeth's order, but both orders were merged into one. This bill requires that all practitioners shall represent themselves as just what they are—and not make use of titles unless obtained from some reputable college.

Sect. 2d permits those only who possess a degree from a reputable college to have a certificate of registration as a "Doctor of Medicine."

Sect. 5th cuts off from practice all persons not registered under the provisions in Sect. 2d, under a penalty of imprisonment not exceeding two years, and a fine not exceeding five hundred dollars for each offence.

alty of imprisonment not exceeding two years, and a fine not exceeding five hundred dollars for each oftence.

Miss Lelia J. Robinson, with Dr. R. C. Flower, appeared for the Massachusetts Constitutional Liberty League. Miss R. spoke against the above-named bill, and submitted and favored the bill reported by the House Judiciary Committee last year—the penalty for non-compliance with the provisions of said bill being one thousand dollars' fine and one year's imprisonment, or both.

The Remonstrants were heard April 7th. The room was crowded.

Dr. R. C. Flower spoke for an hour, his remarks being largely devoted to the consideration of the many well-known mistakes made in diagnosis and treatment—as for instance in the case of the late President Garfield—by the so-called "Regular" doctors, going to show that the practice of medicine had not yet reached the estate of a science, but was still largely experimental. He spoke of the death-rate being less with the "irregular" than with the "regular" school of practice. He argued that the State has no right to say to a man that he shall not employ to heal him the person of his choice. Dr. H. L. Bowker objected to the proposed bills, because he did not believe in commissions of any kind, and because the bills were unconstitutional, in that they deprived the citizen of an inherent right guaranteed by the Constitution. He cited the veto message lately returned by the Governor of Washington against an attempted medical law in that State to be unconstitutional.

Dr. B. referred with telling effect to the inefficiency of special commissions, and a reason why such should not be organized in the domain of medical practice—citing the recent granting by the Dentistry Commission of a certificate to a late State Prison convict who is now awaiting his trial as a fratricide.

He spoke of his own free-will acts at his chemical laboratory, in assisting unfortunates, when meeting with accidents, in a location where no doctors were at hand. He was not now in regular practice, and never i

acted to prevent any one doing a kind service to a sufferer, and making the "good Samaritan" a criminal if he did so.

He alluded to the singular fact of the workingmen signing a petition for the suppression of "irregular" practitioners, and said that their action in this case was against the interests of the common people, and went toward confining the practice to the so-called "regulars"; some druggists, he said, are doing a grand work for those too poor to pay for medical advice and medicine, and they should not be prevented from helping the workingmen and their families, by a law which compelled the poor to employ a "regular" physician to prescribe simple remedies. The bill presented by Mr. Gove from the workingmen would strike at the vital interest of the country or State in preventing propretary medicines from being sold or advertised; the trade in these remedies being fifty millions of dollars per year, and the most of the regular practitioners prescribing these remedies to their patients; yet the workingmen by their action sought to cut themselves of from the use of such useful modern preparations merely for the personal benefit of the old-fashloned doctors.

He called sneetal attention to the thousands upon

tions merely for the personal benefit of the old-fashioned doctors.

He called special attention to the thousands upon
thousands of remonstrances against "Doctors' Plot
Laws," which are stored away in the archives of the
State House, and which come in yearly from the people of Massachusetts, asking for a preservation of
equal rights before the law for all practitioners, subject to like rewards and punishment; and demanding
a continuance of the privilege of employing the physician and the mode of treatment of their choice.

His speech was masterly, and provoked applause
from the people present, also much antagonism from
Dr. Campbell, (member of the Massachusetts Medical Society,) one of the Senators, who is now in Allopathic practice, and hence is naturally interested
pecuniarily in the bill being enacted.

Dr. Dutton then addressed the committee, taking
the ground that the Aliopathic mode of treatment was
not up to the needs of the hour; that progress marked
this age in a special degree, and that no law ought to
be engeted to bleek the wheels of advence in the de-

Dr. Dutton then addressed the committee, taking the ground that the Allopathic mode of treatment was not up to the needs of the hour; that progress marked this age in a special degree, and that no law ought to be enacted to block the wheels of advance in the discovery and eradication of disease.

Prof. J. Rodes Buchanan followed with a brief speech full of important points going to show that the bill before the committee was a farce in this enlightened age, and should be dealt with as such. He spoke of the success of new modes of treatment over the old, and what science had revealed in late years. His remarks were well received, and spoke volumes for medical freedom and progress.

Several others followed. Dr. Hutchins alluded, in the course of his remarks, to what had been accomplished in his case after the "regulars" had failed.

Another speaker bore witness to the benefit himself and his family had received, from an "trregular" practitioner after the "regulars" failed. The hearing closed until Thursday, April 10th.

Thursday, April 10th, the final hearing for the petitioners for a medical law took place. Only a small audlence was present, and a wet blanket seemed to be thrown over the meeting, as no enthusiasm prevailed. Dr. Campbell (a "regular"), senator for 1890, made the opening remarks. He denled that the Massachusetts Medical Society had anything to do with the present (Gove) bili. He laid the greatest stress upon anatomical information. (But though such knowledge is good, I would call attention to the fact that mere bookish information without the power to cure amounts to but little with the patient, and is a very weak foundation on which to rest a claim for a medical trust law.] He made the surprising claim [which all history proves to be fallacious] that no important medical discovery had ever been made except by regularly educated medical men. He must have forgotien that Dr. Samuel Thompson was considered a "quack," but he almost completely revolutionized the medical profession in his day, and nearl

the so-called "regular" doctors are following his improvements.

He spoke in quite a complaisant and brotherly fashlon concerning the Hommopaths [which, to say the least, is not the general tone in which the disciples of Hahnemann are referred to by the Allopaths].

He then alluded to a real cancer as never being cured, but those claimed to be such were, in fact, only fatty tumors. [Doubtless he was not aware that a man was present, taking notes of what he said, who paid two of the most prominent Allopathic physicians in the city of Boston ten dollars each to inform him that his wife had a cancerous tumor, which must be amputated within two weeks or she could not live. This "regular" decision was given twenty years ago, and yet the lady is alive and well to-day—cured by a "quack," without amputation or the use of a knife, in a lew months.]

Ex-Representative Gove, attorney for the petitioners, then closed the hearing with a few remarks, making the point (among others) [that all friends of medical freedom will do well to remember] that no State had repealed a law regulating medical practice after it was once passed. [This shows that extra vigilance should be used to keep one, however "meek" in outward seeming, from gaining a place on the Massachusetts statute books.]"

Dr. J. R. Buchanan asked several questions—one as to Dr. Campbell's authorities—which seemed to puzzle that gentleman.

A. B. Hayward sent the following message to the Ju-

that gentleman.
A. S. Hayward sent the following message to the Judiciary Committee on Monday, April 7th:

diciary Committee on Monday, April 7th:

"Boston, April 5th, 1890.

Gentlemen: Hon, Joshua Nye, a prominent business man, will be present at the hearing on the Medical issue Monday next, and will give an account of two cases of cure by so-called 'quacks' in Boston (his own case and that of his wife's); both cases (one of cancer, the other severe sciatic rheumatism) could obtain no benefit from the treatment by so-called 'regulars.'

If you desire such evidence in the hearing, please call upon him to come forward, and he will respond, and relate facts that will convince your committee that such cures should not be precented by statute law.

You have also an account of a case before you from an Aliopathic physician of forty years' practice, who was cured by a 'quack' in Boston after his own mode of treatment failed."

Mr. Hayward also wrote to the Judiciary Committee as follows:

mir. They ward also wrote to the 3 dutenty Committee as follows:

"Please examine the medical bill before you, as to Sect. 2d, and see if any one can receive a certificate who has not a degree from some reputable College. Then examine Sect. 5th, and see what chance an 'irregular' of any kind or nature has to heat the sick in any way whatsoever without a certificate from the Commissioners. There are no Colleges that grant degrees for the gift of healing, or that even recognize such healing gift—hence it would be impossible to obtain a degree except by preparing one's self for an Allopathic or Homeopathic physician—which preparation would be of no benefit to those who do not make use of such modes of treatment in their eradicating of disease.

There is no compulsion in any having to employ 'irregulars'; they need not do so unless they prefer them to the 'regulars,' so called. Who should decide but the patients themselves whom they want when ill to assist them to recovery?

What crime connected with the medical profession cannot be reached by the present general laws?"

The origin of one of the bills has been traced to one

heen substituted, by the Constitutional League abovenamed, for Dr. Wilson's bill of this year; both bills
will, without question, have the same following and
results, i. e., they will be skilled either in the Committee, or by the members of the General Court, should it
toach them for decision. I feel confident that Massichusetts will not sanction any such legislation, which is
so untrue to her past record.

There are laws enough now, if enforced, to protect
the people, as has frequently been said; no new law,
however speciously worded, should receive the colperation of these claiming to be friends of medical freedom, as it is the precedent that new laws are needed—
rather than any specific measure—which the "Regulars" wish to establish. Once they have by the passage of never so innocently couched a statute gained
this point that new legislation is needed, they can, at
subsequent sessions of the Legislature "put the teeth"
into the law by amendments of a more reprehensible
character.

The legus should be clearly kent in sight in this con-

character.

The Issue should be clearly kept in sight in this controversy, which is not whether the "regulars" are the more successful, or the reverse of it, or whether the "fregulars" can excel them in making cures, but it is simply this: Shall the people of Massachusetts be enslaved, and by statute be compelled to employ any particular practitioner, or any one mode of treatment to the exemption of other equally successful modes of treatment and practice?

Anti-Monopolist.

New Bedford, Mass.-The First Spiritual Society held two interesting meetings last Sunday. Mr. Joseph D. Stiles occupied the platform in the afternoon, the controls voicing an able address, followed by "Swift Arrow," who gave the names of about forty spirit-friends as being present.

At the evening service Mrs. Celia M. Nickerson, of this city, took part in the exercises at the special invitation of Mr. Stiles. The controls of Mrs. Nickerson vitation of Mr. Stiles. The controls of Mrs. Nickerson gave a very practical and instructive address, which was followed by a test source by the control of Mr. Stiles, the names of over one hundred and fifty friends of those present being given. The large audiences were well pleased, and when Mr. Stiles comes again he will receive a hearty greeting.

Next Sunday Mrs. A. E. King, of Hyde Park, will occupy the platform.

8. H. E.

## **DESTROYS** COOKING ODORS, **PURIFIES**

ALL PLAGUE SPOTS. W. R. Hudson, Esq., of Roslindale, Mass., writes

"I have thoroughly tested the Sherman King' Vaporizer in my house. It is an invention of great value. One of its greatest achievements is the absolute destruction of cooking odors, which it never fails to do, if doors and windows are closed. It purifies all plaguespots in and about my house."



SELF-ACTING. Each Vaporizer sold charged for use. No care except to replenish once in two months at expense of 4 to 8 cents, according to size. Three sizes, \$3.50, \$5.00, \$8.00.

Illustrated Pamphlet free to all. Address SHERMAN "KING" VAPORIZER COMPANY, Chicopee Falls, Mass.; Boston, New York, Philadelphia, or Chicago.



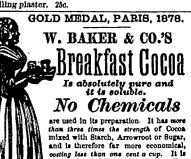
How to Gure Skin & Scalp Diseases >with thee CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN AND scalp diseases, with loss of hair, from infancy to old ago, are speedily, economically and permanently cured by the byrrigura Remedies, when all other remedies and meta-

OUTIOURA, the great Skin Cure, and OUTIOURA SOAP, an syquisite Skin Beautifler, prepared from it, externally, and OUTIOURA RESOLVENT, the new Blood Purifler, internally, sure every form of skin and blood disease, from plinples to icrofula.

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Re-SOLVENT, 51. Prepared by the Potter Drug and Chemi-DAL Corporation, Boston, Mass. Send for " How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTIOURA SOAP. Relief in one minute, for all pains and weaknesses, in CUTIOURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.



🕰 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 Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicous, nourishing, strengthening, Eastly DIGESTED, and admirably adapted for invalids as well as persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass. islycow

## J. A. SHELHAMER, MAGNETIC HEALER.

Office 81/2 Bosworth Street, (Room 5,) Boston,

WILL treat patients at his office or at their homes, as desired. Dr. 8. prescribes for and treats all kinds of diseases. 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.
DR. SHELHAMER'S Great Remedy for Throat and Lung 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 Pulmonary 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.

Balsamine 50 cents per bottle.

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

Compounded and Sold only by DR. J. A. SHEL-HAMER, 8 1-2 Bosworth Street, (Room 5,) Boston, Mass.

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. Shelhamer through his magnetic powers and remedies.

Address care Banner of Light. Apr. 5.

LADIES do you want a perfectly made handsome

Black Silk Dress
that will not fade, crack or become shabby, then buy direct
from our factory. Our BRAND NEW SILKS for SEASON of 1890
are far superior to any ever made. The goods are woven in
our own factory, which is the best equipped in the U.S.

will give you perfect satisfaction. All of our goods are sold at
less than half the price of many of the adulterated so-called

less than half the price of many of the adulterated, so-called

We guarantee the CHAFFEE DRESS SILKS for richness of color, superior finish and wearing qualities, to be unexcelled by any make of Black Silks in the World.
We offer these Dress Silks in Gros Grains, Satins, Surahs, Faille Francaise and Aida Cloths, in blacks only.

cheap silk dress goods (many of them imported)

Send your name on a postal card and we will forward you without charge samples of all our styles with prices, and vou can see for vourselves.

1000 YARDS Sewing BRAID to Blad bot-FREE BESIDES WE PAY COST OF DELIVERING THE GOODS. O. S. CHAFFEE & SON, Mansfield Centre, Connecticut. Refer by permission to First National Bank, Windham National Bank, Dime Savings Bank, Willimantic Savings Institute, of Willimantic, Conn.

### PERFECT MOTHERHOOD:

Mabel Raymond's Resolve. BY LOIS WAISBROOKER.

To Women everywhere that children may cease to be born cursed do we dedicate this book and make our appeal.

curted do use dedicate this book and make our appeal.

Ohl mothers, prospective mothers, wake up to the power you possess, and clain your heritage—the conditions for perfect motherhood. Let your own children and prospective mothers all about you sense this power, this feeling, this faith in humanity's power to rise, and if you do not remain in the body long enough to witness the inauguration of the new, you will see from your home over there the harvest of the seed you have sown—The Authoress.

Cloth, Imno, pp. 345.—The S.1.50, postage 10 cents.

For sale by COLBY & RICH.

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

Providence, R. I., Slade Hall, corner Washington and Eddy Streets.-The Spiritualist Ladies' Aid Society met in its room Thursday, April 10th, as usual, for charitable work; suppor from 6 to 7 P. M.; evening meeting at 8 o'clock. Addresses by Mrs. Goodrich and Miss Florrie Salmon; Mr. Carroli improvised a poem; readings by Mrs. Whipple and Mrs. Seward; remarks by others, closing with tests by the control of Mrs. Sarah Humes. All are welcome.

S. D. C. Ames, Seo'y.

Haverhill, Mass., Red Men's Hall.-Prof. W. F. Peck gave his two lectures, as previously an nounced, to appreciative audiences, and the subjects were well discussed .-- Next Sunday Mr. Henry H. Warner will lecture and give tests.

Waltham, Mass.-F. A. Wiggin, of Salem, lectured here Sunday afternoon, April 13th, for the third time this season. He is an earnest and forcible speaker. The tests which always follow his lectures are very satisfactory and convincing.

Pitteburgh, Pa.-A letter relating to the past, present and prospective status of the Cause in Pitts-burgh is received, and will be placed before our readers next week. Willimantic, Ct.-A letter from D. Kingsley,

(Secretary) regarding the society's annual election, etc., comes to hand too late for use this week; it will appear in our next issue. 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 Faret to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully.

T. A. SLOCUM, M. U., 181 Pearl street, New York.

## 

Special Inducement for Purchasers. A LL purchasers of C. P. Longley's book of beautiful songs,

"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 Jubilee, or
Marching Away." Purchasers may select the premium
they desire from the list of songs in our advertising col
umns. Price of book postpaid, gl.12

For sale by COLBY & RICH.

Annual Convention.

The Connecticut Spiritualist Anniversary Association will hold its fourth Annual Convention at Grand Army Hall on Saturday and Sunday, April 26th and 27th, in Norwich. It is desired that the friends throughout the State will show their interest in this meeting by their presence and by sending delegates to represent them and the Cause.

Norwich, the "Rose of New England," is "beautiful for situation," and the last days of April, with balmy air, will bring pleasurable recollections of the incoming beauties of spring. The selection of the place and the time of holding the Convention should assure us a large and successful gath-

the Convention should assure us a large and successing grandering.

Two of our best lady speakers will adorn our platform on this occasion: Mrs. R. Shepard Lillie and Mrs. H. S. Lake. PROGNAMME: Salurday, April 26th, 1890.—11 A. M., Business meeting, Secretary's report, choice of officers, etc.; 2 P. M., Discussion on Society work and public schools; 7:30 P. M., Short Addresses by Mrs. Lillie and Mrs. Lake; Vocal Music, Mr. Lillie; Improvisation, Mrs. Lillie; Sunday, 27th.—11:30 A. M., Lyceum Session; 1:30 P. M., Overture by Orchestra; Lecture, Mrs. Lake; Song, Mr. Lillie; Poom, Mrs. Lillie; Music by Orchestra; 7:30 P. M., Overture; Reading, Mrs. Lake; Song, Mrs. Lillie; Psychometric Readings, Mrs. Lake; Music by Orchestra.

J. C. Roninson, See'y.

## Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Onlidero's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library Europe Harry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 23/2. M., northeast corner 8th and Callowhill streets. Mr. Row ottom, Chairman.

The Fourth Association holds meetings every Sunday at 7% P. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

## Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always 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 S.F.M. W. J. Rand, Secretary.

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 221 St. James Place. S. A. McCutcheon, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7½ o'clock. Good speakers and mediums always present, Porter E. Field (39 Fowers street), Secretary.