

disposed of before this other came up for settlement. The watchman of the bank was arrested; also two other men, who had been traced to their retreat elsewhere. These were charged with being accomplices of the aforesaid watchman in the robbery of the bank; also as having broken into and despoiled one or two other places in the city. At the trial the latter two were identified by the station-master as the two young men he had seen arrive on the evening before the first burglary in town was committed. He said that the same elderly gentleman whom he had before described arrived on the same train as they had, but he, the witness, had never believed the elderly man had any connection with them. Before the trial was over the bank watchman broke down and confessed his guilt. Every one wondered that he did so, but he could have told, had he chosen to do so, that it was the influence of a pair of shining blue eyes fixed upon him, that seemed gazing down into his soul and commanding it to reveal the truth, that made him speak as he did.

It was "Helper" who sat in the court-room, drawn there in the carriage and by the side of Maria Preston, but principally because of the impelling power that seemed laid upon her from the spiritual world. It was her eyes that pierced the sensual covering of that sin-stained nature and reached the inner life. It was her white face that seemed to him like that of a pitying yet accusing angel, from whom he could not hide the truth. And so he told it all, condemning himself and his love of greed, that had so grown upon him that he coveted the wealth under his charge at the bank, and led him to plot with others to remove it all; condemning also his accomplices, and freeing all other persons from complicity or blame. The trial was intensely interesting and even exciting, but it at last came to a close. The prisoners were convicted, sentenced, and removed to their cells; the bank recovered a portion of its bonds and other papers, together with some money, and paid the cost of discovery and prosecution of the criminals. Thomas Preston was complimented for his agency in hunting down the guilty parties, but that gentleman made it known that the sagacity and wit of his sister had, in reality, performed the deed.

CHAPTER XVI.
Conals of Efforts.

Of course there had been efforts made by the town authorities to trace David Saunders from Ayer, but without success. The old man, impressed by the earnestness and even solemnity of manner in which his beloved friend had warned him to be careful of his movements, had only purchased his ticket as far North as the first large city that his train should reach; at this place he alighted from the cars, and mingled unnoticed among the crowd at the station. From thence he made his way to a station at the opposite side of the city, where he boarded a train bound for the region of the little town of Trent. There was more than one elderly man, dressed in his own plain fashion, traveling back and forth over the road, and there being nothing to especially distinguish Saunders from his fellows, the old sexton had no difficulty in reaching his home unchallenged and unnoticed.

It was not his intention to again visit Bridgton for some weeks, as he had assured himself that his *protégé* was well provided for; but in ten days he received a letter from the girl, giving a brief account of the robberies at Blair and vicinity, warning him not to appear at her home again till he should hear from her, as he had been seen, and connected in the minds of some people with the robberies; but giving no hint of her own short imprisonment, and subsequent release.

The old man was surprised and not a little agitated at the news this letter brought; he knew that "Helper" never would have written had she not grave reason for doing so. The missive was post-marked Blair, and he wondered how she had managed to mail it unnoticed. But this his writer had succeeded in doing through the kind offices of Sarah Hines, who faithfully and devotedly admired and respected her former nurse, and who asked no questions, and felt no curiosity, but was only too glad to grant the favor when she was asked by "Helper" to take the letter to the office at Blair.

Nearly twelve weeks elapsed before David Saunders received another letter from his friend, bringing the welcome news that the robbers had been caught, and the mystery of the burglaries cleared up. The old man breathed with pleasure at this welcome news, but as "Helper" advised him not to hasten to her, as she was very well situated, and needed nothing at present, the old sexton did not for some time make his appearance again in the Peesley hut.

All the while that the events which we have narrated as taking place since the discharge of our heroine from custody, "Helper" continued on her accustomed way, seeking out the sorrowing and needy, and ministering to them in their affliction and misfortune as only such souls as hers can do. The friends who loved her, such as the Parsons family, the Browns and the Prestons, with others, would have made much of her after the trial she had undergone in Blair, had she allowed it, but she was in no need of pity or of petted attention; her own calm spirit had never lost its equipoise, her serene and gentle heart only continued to quietly do its appointed work, and to trust in the angels, finding in her hours of solitude at the little hut such heavenly experiences and associations as to compensate her for every earthly trial or discipline that might reach her life.

Catherine Jones—chagrined that the object of her distrust and malice had not been convicted of felony, and more than dissatisfied that her unkind intention of forcing Thomas Preston to testify against the woman she disliked had not resulted as she had hoped—did not keep a quiet tongue after the dismissal of the charge against "Helper." On the contrary, the woman busied herself in circulating mysterious hints and insinuations against the character of the inmate of the Peesley hut at every opportunity. A few there were to listen and to repeat her words, but most of those who heard of them indignantly repelled the slanders as libelous and full of untruth. Our heroine, fully aware of these malicious reports, paid no heed to them, but silently went about her tasks undisturbed by the petty gossip that only narrow and bigoted minds displayed, until at last even those who had repeated and encouraged the tales and falsehoods of Miss Jones against the self-sacrificing woman whose every hour was one of abnegation and of heroism, felt ashamed to be known in such company, and refused longer to listen to or countenance the mischief-maker in her despicable work. Time passed, and the Jones woman found

herself deserted by most of her neighbors and former friends, many of them even going to Ayer, or sending over to the city to make such purchases as they had formerly made in her little village store. This state of affairs, in her usual candor and generosity of spirit, Miss Catherine attributed to the influence of "Helper," who she declared had fascinated, and, to use her own elegant expression, "pulled the wool over the eyes" of all except herself—being especially bitter against Tom Preston and Maria, as if they had wrought her some deadly injury in condemning her conduct and refusing to espouse her cause.

Affairs were in this condition when an accident happened to Miss Jones: attempting to descend into her cellar one evening with a lighted lamp in her hand, she made a misstep, and fell the full length of the stairs. The noise of the fall, and her screams, attracted the attention of an aged woman and her grandson, who lived in the other part of the house, and the sturdy lad was sent to ascertain the cause. He found her bruised and bleeding at the foot of the stairs. The lamp had set her calico gown on fire, and in a moment more Miss Jones would have been in a mass of flames. The boy succeeded in extinguishing the fire, but not before its victim was badly scorched and singed. Help was summoned, the injured woman was conveyed to her room, and a physician called. Dr. Parsons found his patient in a bad condition; she was unconscious for some time; but when she awoke, her frame of mind was pitiful to see. She could not remain quiet; she must "be up and doing," she said; but when convinced both by her own suffering and by the doctor's commands that this was out of the question, Miss Jones fell to weeping and wailing, showing rebellion to her lot in a most unchristian-like spirit. By-and-by the pain and uneasiness of body increased, and a great restlessness overcame the woman who had been so unused to suffering herself that she had little compassion for others in misfortune. And now the fear of death assailed her; she did not want to die—she was not ready to leave this world, she moaned; she could not, she must not die; and those who waited upon her all through that day felt harassed and worn out, when at last the misguided creature fell into an uneasy slumber under the effects of the opiate Dr. Parsons administered.

The sick woman had to depend upon the kind offices of neighbors for her care, but these could not devote the time she needed to her case. Learning—as she always did of every case of sickness and distress—"Helper" presented herself at the sick-bed of her bitter enemy and took up her station there. Miss Jones had lapsed into a low and restless fever by this time, and she did not know who it was that sat by her side, moistening her lips with the cooling, fragrant tea of balm, bathing temples and hands, chafing them tenderly with soothing touch, and in other ways attending assiduously to her wants.

At first the unconscious woman shrank instinctively from the gentle ministrations of her nurse, as if the presence of that bright spirit was too powerful and magnetic for her own crude nature to bear; but soon they became grateful to her, and she would grow quiet and more restful beneath the tender touch, and drain the balmy draught with eager thirst. Nearly two weeks passed before the woman came to a full realization of her surroundings. One afternoon, just before dusk, her nurse sat fanning the patient, and now and then making light passes over the feverish face and hands. Gradually the enthralled and scattered senses of the woman began to exert and collect themselves; she slowly opened her eyes and gazed, at first absently and then more intelligently, around the room, and then up into her attendant's face. There was no look of surprise on her countenance; the fever had died down and the patient was weak and pallid, and too languid and inert to feel indignation or rebellious, even when it dawned upon her that the lady by her side, whose white and compassionate face she had at first taken for that of an angel, was in reality the person of all others whom she had derided and condemned. "Helper" knew that her charge was awake, and that she recognized her; but the quiet touches and the slow fanning went on, each motion of that magnetic hand imparting to the sick woman new life and strength. At length there came into the soul of the patient a tear which made her form tremble. She was afraid of that quiet presence, and once more she shrank from contact with that spiritualized being whom she had maligned and scorned. Perceiving the terror of a guilty soul, "Helper" arose, and taking a cup of spiced drink from the stand, passed one arm beneath the shoulders of her patient, tenderly lifted her head, and said in gentle tones: "Drink this; it will do you good. I am very happy to have you come to yourself. Your friends have been very sorry for your suffering, and we are all anxious for your recovery."

Amazed and unable to speak, the patient obeyed like a child, quaffing the fragrant cup, and laying her head down again upon the freshened pillow, which the deft hand of her attendant replaced beneath it. She lay silent for a long while, "Helper" busying herself meantime in preparing a bowl of rich, warm broth, which she took to the bedside and fed to her charge, as carefully as a mother feeds her child. This was too much for the abashed woman, and when she again lay upon her pillow, two big tears slowly rolled from her eyes and coursed down her sunken cheeks.

"Helper" said nothing, but recommenced her magnetic passes over brow and face until the tired woman fell into a natural and healthful slumber. Dr. Parsons found her thus when he came; he pronounced her out of danger, and said that the patient would now undoubtedly recover speedily from her illness. "Helper," however, did not leave; she continued with her charge for many days, until Miss Jones had recuperated sufficiently to be about and to resume her usual tasks. But it was discovered that she would never again be the same woman in appearance that she had been. Her face was seamed and scarred from the effects of her accident, and a slight limp in her gait attested to the severity of the fall she had received.

Pride, however, itself had been humbled in that heart, and she was no longer the same mischievous and rebellious spirit she had been, so that in her deformity and plainness of countenance Miss Jones had now more real friendship and sympathy than she had won in the old days. Neighbors came to congratulate and to speak kindly words to her on her recovery, and many sought assiduously to show their interest in her welfare.

No one ever knew what emotions, what thoughts of remorse and of contrition had surged in the heart of Catherine Jones during her days of convalescence under the gentle care of "Helper." She was not one to make

confession and to ask pardon for wrongdoing; but, nevertheless, her soul was humbled, and her nature softened by the discipline she had met. Her eyes would follow the moving form of her nurse with a wistful, pathetic look, while sometimes her lip trembled as the attendant's hand passed the strengthening cordial to her lips. "Helper" knew that the woman was sorry for the past, and she asked for no other sign; freely she forgave, and freely ministered to the repentant and reviving soul. Afterward others knew that Catherine Jones had been won over to the number of those who loved and blessed the nameless woman in their midst; and Maria Preston declared, what others echoed, that the coils of fire "Helper" had heaped upon that deserving head had purged its owner of iniquity and sin. (To be continued.)

Written for the Banner of Light.

REST.

BY JAMES M. ROGERS.

Come, ye winds! through pine leaves blowing,
Sing a song of rest forever!
While your cadence—rising, flowing,
Blends with music of the river;
Sing of all that sweetly lingers
On those shores that know no sorrow—
Strains that follow fancy's fingers
Let my sinking spirit borrow.
I am weary of this striving
In this dim and earthly portal;
I would breathe the fragrance living
In the lands so fair—immortal!
I would drink a draught to banish
Pain, regret and endless motion—
Drink the cup whence cares will vanish
Like wild rivers lost in ocean.

Joy is but a passage-swallow,
Whose brief summer ends in nesting;
On the steps of pleasures follow
Echoes, sad and never resting.
Friendship, like a steed errident,
Slacks its pace, and mends it never;
Love but comes a guest unbidden—
Short his stay, his flight forever.
Who would heed the lure of glory—
Like the rainbow's passing splendor?
Lost on earth's its brilliant story
Ere the tongue its tale can render.
Lives of statesmen, heroes, wander,
Drops of rain, in Lethe's water;
Future ages pause and ponder
On their misrule and their slaughter.

Welcome, then, the lotus, glowing
On those silent banks so gentle;
Knowledge is but deeper knowing
Pangs of soul and suffering mental.
Softly, then, in dream of ages
Let me lapse, nor ever waken;
Then no storm of winter rages—
Then no summer heat is taken.
Hristgewater, Mass.

The Vernal Equinox.

The mysterious cries of the wild geese in the far-off sky on their annual return northward, sounding like voices from another world, are the pioneer calls of returning spring. They and the awaited equinox come very nearly together. Not long behind them follow the sunrise melodies of the irrepressible song sparrow in the sheltering boughs of the firs; and soon after the trumpet herald of the blue bird, fitting like a last year's painted memory across the brown landscape of orchards and pastures. This vernal term of the year is as much a new life as if it were a life just begun. The fresh sap circulates in man no less than in the tree. In the city square, as well as in the country pasture, along the noisy docks and quays, as well as in the crowding growths of forest and woodland, its climbing suns and lengthening days quicken the pulsations and energize the dormant powers. The period of hibernation and needed rest is ended. The summons comes to take up the thread of life again where it was laid down, and try conclusions once more with fresh conditions.

All over the land this recuperating force makes itself silently felt. The plowman is not more conscious of it, as he goes afield, than the locomotive engineer who drives his train across the continent of States that are awakening from their winter's slumber. The boatman and the fisherman greet the welcome advent with no intense delight than the farmer who grows corn and wheat by the square mile, or the navigator who has awaited the breaking up of the frozen waters of the lakes. On field and river, in the open harbors and up among the inland valleys, off over the far prairies and at home around the snug and secure farmsteads, the spring equinox, the message of the day's conquest of night, is as the coming back of an absent friend to every heart. The vernal reclus is effectually thawed out. The features of the most confirmed misanthrope are mitigated to a smile of unconscious satisfaction. Town and country, crowded and scattered populations, unite imperceptibly in a common joy. The very atmosphere is eloquently redolent of the universal speech.

The days and weeks in this our northern latitude, are in no haste to introduce the expectant season, seeming rather to obstruct than to assist its uncertain approach. By-and-by, like a clear sunrise, while the raw and gusty winds of March are piping their proclamations of general desolation, through all the breezy clamor is heard the cheery carol, solitary and broken, of the endeared bluebird, sending a thrill of delight to the heart, such as the melody of the bobolink, the thrush, the odorous orchards of May, and the musical whistle of the quail on the wall in the hot July afternoons, cannot begin to rival in emotional effectiveness. No tongue can utter, no pen describe the subtle influences with which this plaintive little bird-voice plays upon the chords and searches the unliberated secrets of the heart. Soon after, in moist April, appears the tawny robin upon the scene, in a rushing sun-set from the very top of the old apple tree that stands down in the near corner of the home lot. In due time follows the far-away note of the piping frog, in its wailing minor key, on the edge of the swamp and at the marge of the smaller ponds.

But the stages of this miracle of Nature are slow, and the prolonged uncertainty almost provokes discouragement. Spring, after all, seems to possess as much of the winter as of the summer quality, at least in its first half and more. It advances only to recede. It promises only to break its pledge. At last, after all this contradictory experience, comes the one supremely perfect day, that claims to earth and heaven by unmistakable signs that the dreary season of the changeful year is wholly past and gone and the new one begun. The transfiguration of outward nature is complete. From the dun of the winter's death fits spring a glorified world of verdure and light from the very top of the old apple tree that stands down in the near corner of the home lot. In due time follows the far-away note of the piping frog, in its wailing minor key, on the edge of the swamp and at the marge of the smaller ponds.

Catarah Cured.

A clergyman, after years of suffering from a troublesome disease of the eyes, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge.

Banner Correspondence.

Massachusetts.

GREENWICH.—Juliette Yeaw writes: "The usual Easter decorations at Greenwich were postponed until the following Sunday, April 13th, that your correspondent might be present. Nothing was looking so make the little church radiant with bloom and foliage. Monday evening, April 14th, a reception in the church was held by Mr. and Mrs. Levi Chamberlain, who have been residents twelve years, and actively identified with the interests of the Society since its inauguration. They have won the universal respect and friendship of the people, and their removal from Greenwich calls for many expressions of sincere regret. The occasion was only marred by the unavoidable absence of Mr. H. W. Smith, detained by important business, and of the writer's absence, called home by sickness in the family. Mrs. Fannie Johnston, as mistress of ceremonies, conducted to a successful issue a varied programme of speeches, letters of regret, recitations and songs. At its close Dr. S. N. Gould, with fitting words, presented to Mr. and Mrs. Chamberlain an elegant silver service and the residue of the generous contributions of the friends present and absent. Both responded feelingly and with the eloquence born of genuine affection. Mrs. Johnston, in behalf of the young people, presented Miss Bertha Chamberlain with a handsome ring and pin, much to the surprise of the young lady, who is as great a favorite as her worthy father and mother. An original poem, contributed and read by Miss H. B. Lochlan, was of especial merit and full of tender sympathy. Dr. Matthews was present and made appropriate remarks. After the serving of refreshments, a social dance was enjoyed by the young people. We bid our friends adieu, with gratitude for all they have done for the cause. Truth, yet with the unselfish thought that they will be a power for good wherever they abide."

WESTBORO.—C. D. Winslow writes: "The Westboro' Association of Spiritualists called its platform April 6th and 13th Miss S. Lizzie Ewer, of Portsmouth, N. H., and we have been edified and strengthened, and the work sensibly advanced by her labors during her short stay with us. We cheerfully recommend her and her spirit controls to those who, like us, need private instructions of spirit teachings, also private sittings."

FITCHBURG.—Mrs. E. S. Loring, Secretary, writes: "April 6th Mrs. Juliette Yeaw, of Leominster, Mass., filled her closing engagement with us for the season. Her subject at 2 p. m. was: 'If you would build a home you must build on a firm foundation,' meaning both spiritual and material; as our lives are in the material, so we build our homes for the life here after."

At 7 p. m. we had an Easter and an Anniversary exercise combined. We consider that these two lectures were the ablest that we have ever listened to from her guides—and we think them all excellent.

April 13th Mrs. E. C. Kimball was with us again—her guides giving seventy-eight names, also messages, dates and letters to their friends—most of them recognized. This closed her engagement with us for the present season. April 20th Mrs. Sarah A. Byrnes filled our platform in a very acceptable manner. Her subject at 2 p. m. was: "The work we are doing, together with the position we occupy in the present civilization, or the community in which we live." At 7 p. m. her subject was: "The Chemistry of Religion"; the theme was scientifically handled by her able guide, "The Student," who expresses all his ideas in so plain and comprehensive a manner that none could fail of understanding his true meaning."

HAVERHILL.—A correspondent writes: "Miss Annie Josephine Webster, of Chelsea, has recently spoken for The Spiritualist Society in Red Men's Hall. The subject of her afternoon discourse was 'The influence of head and heart upon spiritual development.' The subject in the evening (selected by the audience) was: 'The revival of religion which we need.' Both subjects were well handled, and evidently of much interest to the audiences. Each lecture was supplemented by singing by the medium, words and music both being improvised. Tests of spirit power and presence were given at both meetings, all of which were recognized, quite a number of them being very minute, and of an unusually satisfactory character to the recipients."

FLORENCE.—"A Friend" writes: "The Spiritualists of Northampton and vicinity have been favored the past ten weeks by the presence of the earnest and eloquent inspirational speaker, Mrs. E. B. Crossett, of San José, Cal. We have listened to a number of her addresses; the medium, words and music. In the afternoon, the other on Mediumship. In the performance her guides go to the root of the evil, and demand a right beginning for a human being before a right life is asked. In mediumship she takes the view that the better the medium the better the ministrations, and demands, for the sake of Spiritualism and mediumship, strong character, earnest purpose and pure motives. In herself she exemplifies her teachings; for she is a gentle and refined lady, and has made a host of friends during her short stay here."

Mrs. Crossett closed her work in Western Massachusetts by assisting at the Springfield annual reunion, and is now on her way to the far West, where the good wishes of her Eastern friends follow her, and where old friends are waiting to welcome her home."

CHELSEA.—"Justice" writes: "I have often wondered why so few Spiritualists call upon mediums to officiate at funerals. One very prominent reason that I was not aware of until recently I think is the fact that some of the mediums, at least, demand a high price for their service. If I am not misinformed the fee is uniformly ten dollars. This may not seem too much in many cases, but in others it is exorbitant and oppressive. I will give a case that came under my own observation: I attended the funeral of a poor man who died from a long and lingering disease, leaving a widow and a young daughter, whose only means of support were what could be earned at the wash-tub. The last words of the husband were to request that he be laid by his mother, and a certain popular lady medium officiate at his funeral. She was sought for, but could not be found, consequently another lady medium was called, whose car fare both ways was but ten cents, and time occupied not more than two hours, for which she was paid ten dollars, which had to be borrowed from a friend."

I do not write this with any ill feelings toward mediums. I do not believe these mediums (as a class) are overpaid, or that on an average they receive too much; but there should be some discrimination in favor of the poor, and some cases ought to be gratuitous. It may be true that mediums cannot always know how poor the family may be, but in the case I have mentioned there could be no doubt to a person of common intelligence—and in any case the truth can be easily obtained. It would be well if all funerals of Spiritualists could be attended by mediums, for there are usually some present who never before heard the voice of a Spiritualist speaker, and a seed might be dropped that would bring forth fruit even to an hundred fold."

[In considering the case above named, it is well to remember that ministers receive their regular yearly salaries for services, while the mediums depend wholly on what they receive sporadically from the public—their income being irregular as to receipt and quality; there is certainly no danger that Spiritualistic speakers will ever "make too much money" out of their profession. Mediumistic selfishness does not cover the ground in such cases, to our mind, as many wealthy Spiritualists who can afford to pay any price, see fit, for reasons of their own, to secure a clergyman to officiate at funerals in their families, in place of having a medium. —Ed.]

Ohio.

TOLEDO.—Horace L. Baker, M. D., writes: "I am a regular physician and surgeon of twenty-five years' practice, and a resident of Toledo, O., for ten years. Was brought up in the Methodist Episcopal faith, and a member of that church nearly four years. I am nearly forty-six years of age. I have always been opposed to Spiritualism. Coming upon the subject of Spiritualism, and what some friends had informed us on the subject who were Spiritualists, and whose veracity no one would question for a moment—yet we deluded—they were the victims of a fraud, or believed—I said to my companion: 'I will covenant with you that whose lot it may be to go over the river first shall return, if it is not in conflict with God's will or will not injure either of us so to do, and furnish the other a truthful account of such matters as will enable either to get at the truth, if there is any, in Modern Spiritualism.' It was ordained that my beloved companion should go first, and on Jan. 8th, 1889, she passed to spirit-life, after nearly twenty-four years of happy married life. I felt in all its fullness the meaning of the word alone."

The following March I lost a brother, and in April my mother, who contracted the fatal disease of her son; her unselfish devotion cost her life. I had received a letter from my sister, saying my mother was very ill and would probably die. I was planning to get to her, so that I could leave for her sick bed (Buffalo, N. Y.) and was up late at night, a young gentleman assisting me in some urgent correspondence. It was past midnight when I concluded to send a message that I was coming to see her, and the message was ordered delivered at once, paying extra therefor. The messenger being sent, left alone I concluded to retire, when the promise made by my companion occurred to me, and immediately I lowered my light and sat with my hands over my eyes. Directly I became aware of the presence of some one in my office. All objects in my room could be plainly seen. I was as much awake as I am now, while penning these lines.

Just at one o'clock I saw hovering over my office stove an old lady—how I could see her through a papered partition that light could not penetrate I leave for some one better versed in these matters than myself to determine; yet I could see her just as plainly as I could were she in the same room, and I was so near the stove as to be cold, and trying to get as near the stove as possible. I was so astonished that for a minute my presence of mind forsook me. At last I managed to ask 'Who are you?' I repeated this three or four times. Each time she turned her head and looked at me (she was sitting with her back toward me). I could not see her face plainly; it seemed as if I mist was before it. At last she vanished as she came. I was waiting for my wife to appear. I could not recollect this peculiar phenomenon with my mother's spirit at first, for she was not dead; but reflection convinced me that it was her spirit, come to answer my telegram, and she took the best way she could to obtain recognition. The winter before she had lived at my home, and being seventy-eight years of age, and not very well, seemed cold, and we had to have a hot fire all the time; and she would sit hovered over the stove, just as I saw her then. I subsequently saw that when my message was read to her she had been in a comatose state for some time, but appeared to understand it, which caused her to make an effort to rouse up; but she soon relapsed, and died at 10:30 that morning, several hours after I saw her spirit.

My spirit-wife appeared shortly after my mother's visit, and I have since been in daily communication with her, and many are the happy hours I have spent knowing that she was not dead, but born into a higher degree of usefulness. I have seen and experienced that which sets at naught all doubts in my mind as to our ability to know our friends, even though they are what the world calls dead. I have asked my companion to permit me to see others whom I knew in earth-life—friends and relatives, and I have never been denied that privilege. There is no darkness, nor is it necessary for me to go into something purposely prepared as a cabinet. My spirit-friends come in the broad light of day, and I can see them as well in a lighted room as in the dark. One peculiar experience: My loved companion always speaks to me from the left side, never from any other point. It is always that same to me pleasant voice, somewhat softer in tone, and her ways are so well known to me from twenty-three years' earth companionship, that I find but little trouble in the recognition. All other friends take the right side. Can any one explain this phenomenon? They take possession of the brain, and I am made aware of their presence by the sense of feeling, but not unpleasantly."

KENT.—Mrs. M. A. Merrill writes, April 5th: "The BANNER OF LIGHT reaches me this beautiful spring morning, bringing my soul en rapport with many loved ones in the home beyond. I prize it more and more as the years go by. Allow me to congratulate you upon its success as a true spiritual paper, and my prayer is that it may long continue to go forth as a bright missionary, illuminating the pathway of mortals until the mysteries, superstition and bigotry are unknown in the land."

My Christmas present from my daughter was 'The Discovered Country.' It is one of the finest books I have ever read. I loaned it to Mrs. Fanny O. Ryzer's sister, Mrs. Carrie Hazen. She is one of the oldest mediums in the United States, and one of the very best, for she has gone to supernal heights in her mediumship. She says there is no doubt of the truth being true, as she in her mediumistic experience has seen more than one and a half book portraits, and that it would be impossible for her to describe what she constantly sees in the spirit-world."

New York.

UTICA.—Mrs. H. A. Light writes: "Mrs. E. A. Wells, of New York, was in Utica last March, serving the Cause as a platform speaker and public test medium. She held a materializing séance at my house, which was very satisfactory in its results. A number of spirits came to their friends. To a lady who had a bouquet of flowers a control of the medium came and asked to take it. Upon it being handed to her she passed it to each person and allowed them to inhale its fragrance; then passing to my niece, at the further end of the room, planned it on her dress. I write this in justice to Mrs. Wells as a medium for the phase of phenomena known as full-form materialization."

NEW YORK CITY.—A correspondent states that Mrs. Mary C. Morrill, having returned from her Western tour, is now located at 310 West 43rd street, where she will be pleased to see her friends and the public. Spiritualists visiting New York will, it is further stated, find pleasant, suitable and reasonable accommodations at this house, which possesses the advantages of good air and light with pleasant neighborhood.

BUFFALO.—Willard J. Hull writes: "I am always gratified with the position taken by THE BANNER upon the living issues of the day in the field of moral and spiritual elevation. I believe you are entirely right every time in your denunciations of sham, and exaltation of the pure and noble, and your position should be endorsed by every intelligent Spiritualist. I am proud of the stand taken by Spirit Britain in a recent issue. It should be read and pondered universally. It is indeed high time that self-sufficiency, assumed authority and dictatorship should receive proper condemnation, and those who seek only personal aggrandizement learn the lesson of conformity to the dictates of leaders who are above and beyond the clouds and fogs which blind the eyes of mortals."

Just in the proportion that men assume authority, and attach to themselves a cavilling horde of would-be disciples and followers, Spiritualism hurls its simple withers and dies out, and husks take its place. This is an unrevolving fact throughout all history. If eternal vigilance be the price of liberty, the price of quality should watch and work; not pray, and cherish inviolate the facts and philosophy upon which alone a rational system of life and progress can be predicated. This is the heritage bequeathed to us by the wise progenitors of the movement,

and those who traveled many a thorny path before...

Pennsylvania.

PITTSBURGH.—William L. Hughes writes: "The Forty-Second Anniversary of Modern Spiritualism..."

Mr. and Mrs. Kates have been with us the last two Anniversaries...

We regret that we cannot engage them for our next anniversary...

The Lyceum gave a musical and literary entertainment on Sunday afternoon...

Miss Emma J. Nickerson is the speaker for April, it being her second engagement here this season...

Mrs. Moss, of New York, paid us a visit in February, and held very successful sances...

The annual election of officers and trustees took place on the first Sunday in April...

In reviewing the year just closed, we, as a church, are satisfied with the good we have done...

Illinois.

COBDEN.—Warren Chase writes: "I am in receipt of a letter from my old friend, E. Samson, of Ypsilanti, Mich..."

As evidenced by this case, so great is the popular ignorance concerning Spiritualism...

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an English physician the formula of a simple vegetable remedy...

Passed to Spirit-Life.

From Lincoln, Neb., Dec. 4th, 1889 (after twenty-four hours' pain caused by a broken neck which had been amputated)...

From this city, March 13th, 1890, L. C. Parker writes: "I was a Spiritualist from youth..."

From Newport, Mass., April 13th, 1890, E. H. wife of Charles Whitmore, aged 23 years...

From his home in Norwich, Conn., Sunday, April 20th, 1890, Mr. Hiram Smith, aged 76 years...

From Kingsville, O., April 17th, 1890, Mrs. Helen Marr Rogers—mother of S. L. Rogers—aged 71 years...

From Brockton, Mass., April 23d, F. O. Howard, aged 71 years. Mr. Howard was one of Brockton's pioneer and most successful business men...

Maine.

ROCKLAND.—Gena S. Fairfield writes that the Forty-Second Anniversary was observed by a large gathering of Spiritualists...

Connecticut.

MYSTIC BRIDGE.—Edwin Allen writes that suffering from a disease that greatly depleted his vitality, in the absence of his usual healing medium...

HARTFORD.—E. M. Lay writes: "Dr. H. P. Merrill, the well-known test medium, of Augusta, Me., and for a number of years a resident of this city, captured and gave tests for the..."

From Kingsville, O., April 17th, 1890, Mrs. Helen Marr Rogers—mother of S. L. Rogers—aged 71 years...

From Brockton, Mass., April 23d, F. O. Howard, aged 71 years. Mr. Howard was one of Brockton's pioneer and most successful business men...

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"THEY SAY."

Who are the vague, mysterious "They" Who always have so much to "say" Of you and me and every one...

—Chicago Herald.

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SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes and draws as quickly as the hand, and is entirely automatic...

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THE SABBATH QUESTION Considered by How Jesus Observed It—The Origin of the Pagan Sunday—How It Became Christianized—and the Origin of the Pagan Sabbath.

By J. H. HARRINGTON. Paper, 10 cents; postage, 2 cents; 25 copies, \$1.50, postage 20 cents. For sale by COLBY & RICH.

INSPIRATION AND TRANCE SPEAKING.

By Mrs. J. M. J. MORSE. A Paper, read before the Conference of Spiritualists, held at Gower Street, London, W., on the 10th of March, 1889. This paper will be read with interest, coming, as it does, from the pen of one of the most distinguished mediums of the present day. Price 5 cents, postage 1 cent. For sale by COLBY & RICH.

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NOTICE TO PURCHASERS OF BOOKS. Colby & Rich, Publishers and Bookstores, 9 Bosworth street, Boston, Mass. Keep for sale a complete assortment of Spiritual, Occult, Esoteric, Mystical and Miscellaneous Books, of all kinds and titles.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are not subject to the usual editorial freedom of thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance.

Banner of Light.

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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.

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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,

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A Reasoner without Reason.

A writer in a paper published in Seattle, Washington State, assumes to comment in what he evidently thinks is a critical, but in what is really only a judgmental way on an article in The Arena for March by Hon. A. B. Richmond, on the question: "Is there a Tomorrow for the Human Race?"

This Seattle sage admits that the evidence proffered by Mr. Richmond is of an extraordinary character, and "hard to account for on any hypothesis of merely human agency."

Then, again, because Mr. Richmond in his Arena article acknowledges and asserts the existence of a Supreme Intelligence that controls as well as creates all forms of force, this poor dabber at reasoning proceeds to say it is hard to believe that such Supreme Intelligence should find it necessary, in order to inform him on the points he was investigating, to "recourse to the clapnet device of suspended slates and pencils."

only what God does for us all, but how he ought to do it.

We only weary with minds that, like this one in Seattle, denies to all others what it is as yet incapable of possessing for itself. Nevertheless, it may be just "what we are here for."

But, according to this Solomon of a man, the very fact that a person has been engaged in investigation disqualifies him for bearing witness afterward!

The Shadow Before the Day.

In an inspired discourse in Chicago, a little before the advent of Easter, on the subject of the "Great Shadow and What it Portends," Mrs. Richmond said that sufficient was known in modern science to show that if astronomy be taken separately from any spiritual or secret force, there are still indications that declare that a wonderful change is taking place in the solar system;

The facts will show, said the lecturer, that the physical suggestions are accompanied by spiritual precedents. There will seem to be a retrogression of the spiritual force after a time. There will seem to be a shadow where there has been an impulse toward the light, as if suddenly the light were quenched.

The world will seem to be in doubt and uncertainty. Knowledge will be in dispute, and inspiration will be scoffed at. But this will only be because a greater glory is nearer, because the certainty is close at hand, because the light is to attest itself.

Sunday and Sense.

The secular press is coming to a seriously candid discussion of the Sunday law question. In fact, it is being discussed very freely by press and people alike.

We find in The National View, published in Washington, D. C., some excellent and most timely remarks on the whole subject, offered in the right temper, and bearing straight in the direction of common sense and common justice.

While conceding that Sunday, the first day of the week, has become an established institution, designed to answer the same or similar purposes as the Jewish Sabbath, it insists that the only authority for this rests on the practice of the early Christians, who met on this day for religious purposes.

esses that it falls to see the constitutionality, the propriety, the policy, or the fitness, under our form of government, of being governed and regulated by such conditions.

While we may, it says, recognize God as a supreme moral power in the universe, there is no dictum or dogma for enforcing religious beliefs in any respect or particular.

This is sensible and comprehensible, and should satisfy every one who is not more wedded to church dogmas than to the permanent maintenance of liberty.

Morality of Human Origin.

How morality first took root, and sprung up in human conduct afterward, is a subject that has long furnished much food for speculation. Whether its principles were implanted in our nature or are the result of experience as civilization advances, is a question that still remains open, and is likely to until we have all reached a higher level of existence and a wider range of view.

In the Popular Science Monthly for April, to which Prof. O. H. Toy contributes an article on "Ethics and Religion," he maintains that it would appear, from the codes of peoples for whom no divine revelation is claimed by us, that man by his unaided efforts has come to the knowledge of the best principles and practices of morality;

For ourselves, we fully accept the application of another—Henry James—in regard to morality, that it is the assertion of a selfhood in man commensurate with all the demands of nature and society upon him; and that faith fatally persists in making our natural morality "supernatural" by allowing it a truth irrespective of consciousness, or assigning it any objectivity beyond the evolution of human society or fellowship.

The three italicized words above limit and define the sphere of morality, and hence explain its derivation. It is a principle that exists and works only in our nature, and originated in the needs of human society, in the natural evolution of which it is an important factor.

Indian Schools.

The Indian Question formed the topic of discussion at a recent dinner of the Unitarian Club in this city, at the Hotel Vendome. Ex-Collector Leverett Saltonstall presided on the occasion, and Rev. Francis Tiffany was the essayist of the evening.

The essayist of the evening was Rev. Mr. Tiffany, who, among other things, said he regarded the policy of educating the Indian children to be (as far as it goes) a source of hope for that oppressed race.

To illustrate what needs to be done he said we have but to turn our attention to Castle Garden, in New York, where are so many kinds of people each shut out from us and each other by the barriers of inherited views and special languages.

The Senate Committee on Indian Affairs at Washington has favorably reported Mr. Vest's bill to provide for the compulsory education of Indian children. The bill makes it the duty of the Secretary of the Interior to establish an industrial boarding-school on every Indian reservation where there is an adult population of more than five hundred.

ful mechanical trade; and the girls shall be instructed in household work, sewing, the care of poultry, and other employment suitable to their sex. Parents or natural guardians who refuse or neglect to send their children to annuities. Indian children may also be educated in schools outside of reservations, and the bill does not apply to the Five Civilized Tribes, nor to the Osages of Indian Territory. A select school is to be organized for the Seminoles and Creeks of Florida.

"Orthodox" at Last.

Notwithstanding the assertion made before the committee of the Massachusetts Legislature having under consideration a bill for regulating the practice of medicine in this State, that no recognized advance in medical science had originated outside the "regular" fraternity, it is well known to all moderately conversant with the facts in that line that nearly all improvements in the practice have been forced upon it from without the diplomated brotherhood.

But this "Hypnotism" is nothing more nor less than "Mesmerism" re-christened; and though Mesmer in 1772, and years following, effected by means of it astounding cures, even restoring sight to the blind and health to those who had been pronounced incurable, "in vain," says Justus Kerner, did this same Mesmer "endeavor to convince his medical contemporaries of the truth and importance of his discovery; he only met with persecution."

Materialization.

A correspondent who has attended many materializing sances for several years past, says:

I do not dictate as to how others shall investigate, but suggest that the plan of wholesale slander, including everybody, and denouncing all, because one is guilty, is not calculated to make harmonious conditions for any; and, therefore, a patient student who desires to know the truth, and is willing to investigate in his own way, finds himself slandered, and is called a gulping fool because he does not describe all the dirt he has found in his pan while he has been searching for gold.

Those who assume to be mediums when they are not, and seek to deceive for the sole purpose of making money—who go about the country under assumed names—should for the good of Spiritualism and the protection of the public be punished to the full extent of the law, and there is ample law upon the statute-books of every State to meet such cases.

The great trouble in regard to sensitive mediums—and all mediums are sensitive—is that in many cases they are condemned without cause, and retire from the field in consequence; while others with very little medial power step to the front, and either consciously or unconsciously simulate the manifestations, become exposed, and thus cast reproach upon the good and true.

Ingersoll on Charity.

On the subject of charity as a means of abolishing poverty and misery, Col. Ingersoll recently observed that of course the world is not to be civilized, and fed, and clothed through charity. Ordinary charity creates more want than it alleviates.

Our Native Birds.

George T. Angell, "President of the American Humane Education Society for the Prevention of Cruelty to Animals," whose office is 10 Milk street, Boston, has issued a card offering a pecuniary reward for evidence by which the Society can convict persons for violating the laws of this State, by killing any insect-eating bird, or taking eggs from its nest.

Mrs. B. S. Little will speak in Berkeley Hall, No. 4 Berkeley street, every Sabbath during May. Admission free.

No. XI of Dr. F. L. H. Willis's sterling series, "THE SPIRITUAL FACTS OF THE AGES," will be contributed to our columns next week.

First Spiritual Temple.

Dr. Fred L. H. Willis gave the closing lecture of his present engagement last Sunday afternoon. He took for his subject, "Psychometry, or, The Soul of Things." He declared it to have been established as a science, having for its central truth the startling fact that all things bear the impress of surrounding conditions.

Dr. Willis then gave illustrations from the exhaustive works of Professors Denton and Buchanan, and said he believed the time would come when this science would be made so practical and certain that he who runs can read the story of all the past and present. He said as it may, enough has been revealed to make us pause and ask to read our own record.

Here we are, living forces in this living world, artists in this universal gallery. We have been inscribing pictures innumerable on countless objects. We are written all over the streets of cities that we have inhabited, all over the rooms that we have inhabited. We can be found in all circumstances and conditions, for it is not the impress of the form and picture, merely, that is given, but the very selfhood, the very condition of the spirit, is written out.

No man can be frightened into real goodness. The goodness that is worth anything must be spontaneous. The goodness that is merely restrained will do not amount to much. We do not for a moment suppose that this idea of a certain and sure record of all acts and purposes will be sufficient to redeem the world from sin.

Moral Courage.

A happy reunion of the Fall River (Mass.) Aldermen of 1857 was held in that city on the evening of April 7th. Among those present was Miss Susan H. Wixon, a member of the school committee, who made the closing address, her subject being "Moral Courage."

After defining courage as being of two kinds, physical and moral, one an element of brute force, the other essentially a mental characteristic, she gave utterance to the following forcible and truthful words: "It is easy to go with the crowd along a beaten track. But it calls for high moral courage to open a new path, to break the way for future generations—to stand forth for the truth, to conscientiously do the right, misrepresentation, misdirection of motives—to face opposition constantly, to be maligned and persecuted, and yet to keep the even tenor of the way, undaunted and undimmed."

Miss Wixon spoke the above with the fervor and earnestness which a knowledge evolved from personal experience and an inborn sympathy with every true and noble aspiration impart. Continuing she said: "Moral courage, like other fine qualities of the mind, has no particular sex, but belongs just as much to women as to men. In the Spanish and Portuguese languages the word courage is a feminine noun. Great women as well as great men have possessed this noble attribute, or they could not have become remarkable."

The "surprise party" at that date was an agreeable one, as the result was the presentation of a well-filled purse, contributed by various friends in different States—some offerings also coming from England—acknowledgments for which have been forwarded to the donors by the Chairman of the Committee, Mr. W. W. Chandler. An account of the occasion—written specially for THE BANNER—will be found on our fifth page.

The Richmond Testimonial.

We informed our readers last week that the friends in Chicago, Ill., of Mrs. CORA L. V. RICHMOND, extended to this lady a reception on the 21st of April, it being the fiftieth anniversary of her birth, and the fortieth of her mediumship.

FANNIE BURBANK FELTON, long ago a grand trance medium, through whose organism the angels gave great truths to the people of earth, is still actively at work in both spheres of life, as her grand message on our sixth page last week through the agency of Mrs. M. T. Longley fully shows. In the course of her remarks she says: "I wish my friends to know that I am not idle nor silent; My influence goes forth as it did in the past; and I believe that I can truly say I am used as an instrumentality of conveying instruction from souls more advanced to those who are in need of enlightenment and helpful cheer; therefore I feel that I am filling my place in the spirit-world, as I tried to fill it here." Those who have not perused this beautiful message, published in our issue of April 26th, should carefully do so.

Those serving on a jury take an oath, not to please an aroused public opinion but to render a verdict in accordance with the evidence presented, and the dictates of their consciences. A trial by jury would be no defense of personal rights if the jurors were compelled to bring in a verdict in accordance with what outsiders believed to be a proper judgment; for it might at any time happen that public opinion was prejudiced, the same as it was in the Wells case in New York City.

Our thanks are hereby returned to Mrs. J. B. Severance for a donation of May-Flowers for our Circle April 25th; also to the "Crescent and the Crown," Stratham, N. H.; Mrs. S. M. Ingraham, Windsor, Vt.; and Mrs. Helen Stuart-Rohlings, for the same kindness.

Mrs. CLARA FIELD-COMANT will answer calls to lecture for the coming fall and winter. Would engage for the early fall in New England, Middle States or in the West; but would like to engage South for the late fall and winter months. She will give sittings daily, personally or by letter. Address her at her home, 210 4th street, N. W., Washington, D. C.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 8 o'clock; the services commence at 8 o'clock precisely. J. A. SHEPHERD, Chairman.

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

Mrs. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give detailed descriptions of our friends who are absent from their earthly friends—such 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 in an undeveloped condition, eventually progressing to a higher state of existence. We ask the reader to receive the reports 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 desire to have our friends contribute to the messages of their spirit-friends will verify them by informing us of the fact for publication. Natural flowers for our table are greatly 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 altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY & BROWN, proprietors of the BANNER OF LIGHT, care of the mediums.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shepherd-Longley.

Report of Public Séance held Feb. 11th, 1890.

Questions and Answers.

Ques.—[From the audience.] What causes the variations of the seasons?

Ans.—The variations of the seasons are undoubtedly produced by atmospheric influences, which, in turn, are brought about by planetary conditions, with their magnetic forces. The planetary system to which this earth belongs is constantly generating electrical power, and also sending forth magnetic forces throughout the atmosphere. Now these forces of magnetism, these currents of electricity, are palpable, although perhaps not so to your external senses, but they are really palpable, and may be made so desirable.

These currents and forces and elements are exerting an effect upon each planet belonging to this system, and certainly the earth must receive its share of influence, and come under these atmospheric conditions, therefore you see the varying seasons; and in these seasons, to which you have been accustomed, in their progression, one following the other naturally and regularly, you will also find a variation, so that to-day the winter season does not appear to you as it did a quarter of a century ago. And in other quarters, in other portions of this globe, there is a variability at work, which has produced strange manifestations of atmospheric life; these are undoubtedly caused by the action of the planets upon the earth, and by the movements of the earth itself in its course, therefore we are not to expect stability, we must not look for a lack of change and diversity; this belongs to the planet in its unfolding toward the highest state of its development.

We are assured that the planet is not yet unfolded, that it is comparatively young, and that it is constantly putting forth new powers, throwing off that which is old and effete, and gathering to itself new electrical forces that are necessary for its growth.

Q.—[From the audience.] Why is it that spirits cannot describe their homes more satisfactorily, if they are natural homes?

A.—Can you for a moment realize—because if you can it will help us very much in trying to explain these things—that we are dependent upon your system of language for the description of that which belongs purely to spiritual life. Suppose that you could possibly come into communication with an inhabitant of some far-off planet. We take it for granted you believe that some of the planets are inhabited by human beings endowed with intelligent minds, and that you are not so foolish as to think that, of all the great systems upon systems of worlds that fill space, this little planet, Earth, alone is favored with human habitation. Well, then, suppose you could come into communication with an inhabitant of a far-off planet, possessing an intelligent mind, a vocabulary of his own, and a system of communication which he can apply with others who belong to the same line of life with himself, but, although conversant with your language and your methods of communication, yet not able to give you any adequate idea of the use of these, of all that belongs to his planetary environment, the far-off planet, you would at once see the difficulty of this friend, however humanitarian he might be, however desirous of giving you information, in bringing to your understanding a definite idea and knowledge of the homes and habitations, the labors and the surroundings of his own particular world.

Spirits have something of this difficulty to contend with in coming to you from the spiritual planet which they inhabit, and conveying information concerning their homes, their surroundings and their labors. They have declared to you that their homes are real. And why not? Why should you suppose that only here on this little earth there are real substantial homes and furnishings, and natural scenery? Why should not other planets and other worlds, although unseen to you, be favored in at least a like degree? And if your spirit-friends retain their intelligence, their memory, their consciousness and activity—and they must if they make up a human being—they have certain wants and demands of their natures which must be understood and supplied. Some of the wants and demands of their natures are for social life, for association with kindred souls, for home and for home endearments, for external manifestations of that love of beauty, that sense of harmony which is within their souls; and that love of beauty, that sense of harmony, manifests itself externally by the creation of beautiful forms and objects for the delight of the eye or other external senses; therefore, as they build homes which have beautiful appointments, revealing a sense of beauty and harmony, an exquisite taste which belongs to the spirit itself.

But after all we have said, you only have a vague idea, you cannot realize that there is a home, beautiful in its adornment, that your loving friend occupies in another world. We have told you this, and we have given you the best we can with the words at our command, with the smiles which your language affords to us, with the lines of description which your minds can at present take up, but by-and-by, when you cast off the physical and have arisen sufficiently above it to enter that spiritual world, your minds will expand, you will come into harmony with the line of thought and expression and communication of that world; you will see the homes and realize their surroundings, and thus comprehend what it is impossible for you to do to-day in the narrow space of thought in which you move.

Q.—[By S. W. J.] Conditions being favorable, can spirits once mortals—or once encased in mortal bodies on this earth-plane—return and communicate to me, and others, after being absent two hundred or three thousand years? If there is any limit of years, please name them, or a dividing line.

A.—The conditions being favorable—and it would undoubtedly require very delicate and special conditions for the reception of a spirit who had advanced intelligently in the other world for hundreds of years—we see no reason why such a communication could not be opened between you and such an intelligence. This world is not barred to any spirit who desires to return and manifest to humanity. The only limitation is that at present instruments are not sufficiently unfolded to frequently give such manifestations. We have

not enough of sensitive, susceptible mediums, who may be employed directly and with certainty in that way. That is the only difficulty which such spirits have really to contend with. They are not shut out from mortal life because they have been in the spirit world for thousands of years ago, and thousands of years, who still take an active interest in the concerns of earth, in the developments of this planet, the progress of the races, and in the interests of humanity, and such spirits can send their influences down from the life which they live, until they mingle with the magnetisms of certain susceptible persons on earth, and thus perhaps make their thought or their intelligence known to you. Others of such spirits can come into close contact with certain minds, and impress them, and others again may employ some of our best mediums to give active expression to that which they have to say.

Again, there are spirits who have passed away through the centuries who have no desire to return to earth or to communicate; therefore you will not hear from them. They have passed onward, busy with their own concerns, interested in the studies which they engage their attention, pursuing their own labors, perhaps in contact with many others like them in the other world. Such, having no desire to come, do not turn this way; but we see no reason why a spirit who has been in the higher life a thousand years may not return to earth and communicate his thought, provided he can find a suitable instrumentality, one well adapted to his use for doing so.

Q.—[By G. S. Klock, Lincoln, Neb.] I have read the answer to my query in THE BANNER of Jan. 11th; and it leads me to ask the controlling spirit of the Free Circle: How can a divine, omnipotent, intelligent spirit be in existence without a person or being at the back of it?

A.—We cannot accept the idea of a supreme personality, because a personality must have parts and organs, and a form which must of necessity be limited, and therefore not omnipotent, not omnipresent. But spirit, or that which is the essence of all spirit and of life, to our mind is something beyond and above personality; it is omnipresent, permeating every form and object and atom and molecule and ether in space, pervading all worlds and systems of worlds, an infusing and diffusive power. If we must symbolize it to your minds, if we must give it an external form, so that you can see it by the eye of mentality, then we should say, while it is active, while it is potent, while it is intelligent, you may present it to yourselves in the form of all pervading light.

The electrical forces of the universe are unseen to your eye, although you feel their results when brought into operation in contact with you. You say, when the specialist constructs his machine, and produces the conditions for conserving the electrical force and again expending it: "We behold something of that power in the clear, blue flash that comes from the instrument." Yes; you behold the manifestation, and that is all. You do not see the electricity, you do not know what it is. The lightning's flash is not the electrical force itself, it is only the manifestation of that wonderful, impalpable element, which makes itself known in this way.

So with the Everlasting Spirit of the universe: it is not the light that pervades the atmosphere, it is not any form or object that you can represent to your mind, or to your external vision; but it is the power, the force, the back of all these, which animates and controls everything; it is the omnipresent, omnipotent, wonderful law, that is so charged with intelligence, so vitalized by activity and potentiality that we do not wonder you feel it must be personified because we call it Spirit, or God.

Q.—[By W. P. W., Maysville, Ky.] Can spirits tell us when anything will occur in the future—giving day and date—without arguing from cause to effect?

A.—We do not know that any spirit can make you a certain prediction, giving date, time and events, without tracing circumstances from some preceding cause or sequence, or through a chain of sequences. It seems to us that the spirit must first connect with you, and your magnetic life, note the changes and the conditions which have come to you during the past, and carefully study out from these the probable and perhaps the certain effects which are to come to your life from these. Some movement always precedes an effect, every circumstance has a cause or a reason for its existence, and before the circumstance or event occurs, some spirit intelligence can come into your atmosphere, and behold that which then exists, he may be able to see out this event that is to come, because he perceives the very chain of circumstances that is to create that event.

The spirit, as it advances in knowledge and intelligence in the higher life, becomes more and more intuitive—that is, it is enabled to grasp knowledge without the slow processes of reasoning—and therefore one who is very highly advanced may be able to come into your life, and not be obliged to study up much that he gets before he is ready to give you information upon that which you intuitively understand that which has been, and immediately perhaps realize that which shall be. But such a spirit rarely comes into communication directly with a mortal. If he has intelligence to give, it must be sent through intermediary spirits, who are in close rapport with those who dwell on earth, and therefore you might not get the exact information you ask from such a spirit by this procedure.

On the other hand, a spirit friend of yours who is in sympathy with you, who has been appointed or has appointed himself a sort of guardian to your interests, may remain in your atmosphere, more or less, for benevolent purposes; he follows you in your daily life, to a certain extent; he understands the movements you make; knows something of your associations and surroundings, and that with your temperament and disposition, you will be likely to follow a certain line of conduct and experience in life; and as he becomes familiar with these things he will be able to trace out from the circumstances which arise those events which will be most likely to follow; so he will say to you such an occurrence will take place in your experience on such a date, and the chances are that your spirit friend will be correct in his prognostications—that is, provided he has an instrument suitable for his purpose in conveying this prediction to you.

Q.—[By "B.," Ayer, Mass.] What is to be the ultimate of the Shaker societies?—as the old laborers are fast passing on to their final home, and no responsible young people are coming in to fill the places. Is this faith to be retained in its present relationship? Or is the Second Advent or Cycle to take on a different phase, which will meet coming necessities of mankind?

A.—We do not think "Shakerism" as it exists to-day, and has existed during this century, will remain a prominent feature of human life and experience for any length of time. It looks to us as if there was a decadence of this system, and that it is gradually passing away. Powers are taking but very few and a compelling force to step out of the world's industries and social circles into that known as the Shaker Community; and so, not being reinforced, undoubtedly the system of Shakerism will pass away. But our friends need not deplore this tendency, because all that is good, all that is spiritualizing, all that is ennobling for humanity that exists in Shakerism—and there is very much of it—will continue to live and to exert its influence upon humanity; a higher, broader, more complete influence, than the system itself can possibly do to-day, because that system is somewhat exclusive; it is narrowed down, away from the world's people, and so its spirit only enters the broad avenues of worldly life here and there, and not with a large influx of power.

Humanity is constantly ascending unto higher stations for observation and growth, and in the future, man will possess the power for taking things that are unfolded in this spiritual character. The influence of Shakerism will live, not only in physical life, that which has been presented to humanity as a lesson from the homes and the simple existence of the so-called "Shakers," but also in the spiritual development, as it is brought from the higher world through those missionary spirits who have lived as Shakers on earth, but

who will go forth as teachers, as helping ministers to those who are in need of enlightenment and of strength.

Will something better come to take the place of the system of human life? We think so, because of tendency of all life is toward progress, because we are all the time gaining more information concerning our own being, concerning the world and concerning the planet. We are all the while emerging out of some state of ignorance to a plane of higher knowledge, and therefore that which is to come we think will be in advance of that which has been. We can never descend backward and downward to a state of barbarism. Humanity has advanced very far from that state of ignorance and inexperience, therefore it cannot go back; so we advance day after day and year after year, gaining in knowledge and power, the spiritual impulses that come to mankind, the inherent qualities that seek for expression in the human race, will be finer and higher and better than they are to-day. The religious systems that prevail a hundred years hence will be in advance of the religious systems that are maintained now; the reformatory measures that will exist in the century to come will be an improvement upon those which are struggling in the minds of thinkers at this time, and so every system or organization such as that known as Shakerism, that may possibly be established in the coming time, will be far in advance of those which are alive to-day, because the world will have more knowledge, will have gained higher conceptions of truth, will have come to understand humanity, and will be thrown off their shackles, which now cramp and bind the indwelling spirit; therefore we shall look for something that will be helpful to humanity at large.

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

Report of Public Séance held Jan. 24th, 1890. [Continued from last issue.]

Mary Morrill. Many miles, as you would say here in the mortal, have I traveled to make myself known. I have come from Alabama, I have some friends there, and some in Philadelphia, who I know will be glad to hear from me. I do wish to say here to-day that the tea had nothing to do with hurrying me out of this life. Dear old auntie, the colored nurse, brought me a cup of tea, and you felt, dear husband, as if it might have had something to do with my leaving the form so suddenly. The dear old colored nurse spoke kindly to me and came forward and said: "Missis, did you not want a sup of tea?" I grasped it eagerly. I know it left a bad sensation upon my throat, but it had nothing to do with my passing out. Oh! no.

Dear loving friends who yet dwell in the form, how glad I am when I can see that in your own minds you hold cherished communion with me at times. I am not so far away but that I sense it, as I come into your surroundings for me, as I am permitted to come into your former homes and into the homes of our earthly friends. Oh! how grand it is to feel that after laying aside the form of clay we are to meet face to face with those we love, and we shall know as we are known.

How true are these words that have been spoken; but you, dear friends, cannot understand or realize half of their meaning. It is impossible. You might be told of them for ages, and still you could not realize the beauty of what I tell you.

The little children are so happy as they gather the flowers. While I have been speaking a sweet little child has come up here, and she clasps the flowers within her hand. Oh! how pleasant it is that we are permitted to go wherever we will. I look back many times to earlier teachings, and I ask myself the question: "Where, where was heaven, that I did not know more of it while dwelling here?" for as the spirit took its flight it seemed to be as if I were in the light, in the surroundings of loved ones, and bright angel forms that I used to know came around me.

It is a beautiful thought that we shall know our own, we shall find them all again. It makes very little difference what may be taught you to-day; God has endowed you with reason; then use it, and think for yourselves, dear friends: it was given you for that purpose. I never could feel that if we made one mistake we were lost. Oh! no. All we make mistakes; but as for wrongs, we know better; the inner judge tells us when we have done a wrong; and if we have done a kindness how much happier we feel for it. Then I say, go according to the dictation of your own spirits. In Philadelphia I know there are some that will readily understand who Mary Morrill is. I am very grateful for the privilege of speaking here.

Thomas Green. I have been here, Mr. Chairman, three times before to-day, hoping there would be a chance for me to speak, but I failed, and to-day I am grateful for the privilege.

Some of my friends, perhaps three, or four, or five—my brother Lincoln made his presence known to father; and then the question came to him: "Where was Thomas, that he did not make himself known at that time?" Well, I can't answer that, but I take it for granted there was not power enough, or the conditions were not right for me to make myself known at that period. My brother stands beside me to-day and sends loving words to a handful of friends that does not include the lot of me. Most assuredly, when we cannot speak for ourselves we are very anxious to send a communication by somebody else. You see this is similar to your mortal life here. I know they will understand about the period I refer to, for it has not gone from their minds. Some who were there at that time have crossed the portal termed death. Yes, dear friends, the pale boatman will come to you all. You cannot tell when. That is not revealed to the angels. But I would say to you: Be ready and learn all you can of the country beyond, which is a beautiful country.

In New York they will understand who Thomas Green is. Go whenever you can, my friends, and learn what you may in regard to materialization, for it is a truth. You may ask me if there is not fraud practiced, and you may answer your own question. I have naught to say. Since God has given you reason, use it, and do not ask us this question. If there is fraud that does not change the fact that materialization is true. If they materialized eight hundred years ago, they do to-day; and if they do to-day, they will eighteen hundred years hence. Remember that point; and when you think you are going to be deluded and deceived, let reason come and take its place upon the throne. If you get deluded or deceived at one time, that does not overturn the great fact, not by any means. Go on, and learn what you can honestly.

Sarah Carman. "Waiting and watching" were the words spoken as they looked upon that face. I heard them say: "Blessed are they that die in the Lord." I could not understand the meaning of those few words. I suppose they had a deep meaning; but I find now that we are blessed there according to our lives here. All the kindnesses that were shown me I appreciated, and I tried, oh! I tried to be patient, although at times the pain would be so severe that, seemingly, I could not well bear it, and then would I murmur gently. But I tried so hard to feel it was all well with me, and in a little while I should know what was the matter with me. Ah! dear, kind friends, the mystery was solved as the veil was drawn aside, and I beheld the beauties of spirit-life. As I looked upon the faces of loving friends that had passed on, I said within my soul, "It is possible that these are the ones that walked in mortal life that I knew so well." The answer came with a response in my own soul. "Yes, only clothed with the human form." Yes, only clothed with the human form, as you see them, and they are for us converse together, we walk together, and we speak of the old times in mortal life, for the pages of memory are bright and clear, and all our old-time friends are there.

I would say to those yet left on earth, that I am happy, and that I am working, using all the best influences I am able to bring to bear for their good.

Annie, remember it is not all of life to live.

This life is but a shadow; then learn of the beyond what it is your privilege to learn.

Stephen, many times you feel that the spirit-world is near you—only a thin veil between you and it. You compare it only to a little filmy mist that comes up between us. But how easily do we step before it; and we are with you; we walk beside you daily, trying in every possible way to make ourselves known. I know, as I have been so near you, that you think of us, and then an impression comes to you that we may be near.

I would like them to know. In Columbus, Ohio, they have been privileged to spend here to-day, also that I have been one of your listeners here many, many times.

I cannot tell you, kind sir, how long it is since I passed out of the mortal form; seemingly it must be a quarter of a century, but as we are not compelled to reckon time I cannot give it to you accurately.

There is a little gathering, or meeting, not far from my friends, where, if they would only take a little pains, they might go, and possibly they might hear from me; also would it make them much happier to learn a little more of the spiritual life, and leave a little of the material. Sarah Carman.

Nancy Jenkins. I would like to leave a message here, Mr. Chairman, for some loving ones that are waiting to hear from mother. I have been a listener here as well as others.

James, I know you would like to ask me if Betty is with me to-day. No; although she is coming with me to your home sometime. We are very happy together, and there is a great deal for her to learn, as she doubted so much while in the form; but she asks me to say to you it is a truth, and as often as she is permitted she will make her presence known in your home. With so much of this medial power there, we feel that you may know when we come.

Fanny, it is true we do give you those sounds that you hear all around the room. Often, as you stand performing your household duties, you hear them. Then the thought comes to you: Is it father? or mother? Not always, because we come on both sides of the house. Remember, we feel as welcome as your own people; a great many times when I come I find some strangers there, and I feel that they approach for a good purpose. A little while since I found dear old lady Balcom in your home, attracted by those you come into communion with in the mortal. As you meet together it attracts her there, and she forms acquaintances, and she would like to see you, and she is more substantial than they can be on earth.

James, I wish you would listen, as you gather together, all you in the family, and see if you cannot hear these sounds plainly.

I know you were disappointed, a little while since, thinking you would come where we make our forms, but disappointments you have learned to bear in this life. Mary sends greetings to you and the children, and she never forgets to each one in the family.

In Pittsfield, this State, I know they will not forget me. Father sends love to you, and speaks of the time when he may commune with you privately. These words do I send to you all. I would not single out one. And, dear child, I know you will be glad to look the paper over, and know that mother has been permitted to speak here.

Nancy Jenkins. My son is in Saugus—the dear boy that I speak of so much—James.

Jennie Cross. Oh! the pretty flowers! Aint these nice ones? I just want to thank the people for the flowers they bring.

[To the Chairman:] Don't you want to go to Glasgow? [I don't think I do.] You are afraid you won't get back, aint you? You'd come right back just as easy, 'cause we don't take the road up, we leave it.

Oh! I do love to come to this meeting. I was here when there was another lady in this chair; not so big as this one. [To Prof. Longley:] You are a good man, that is, do you, sir? You were here making music, I used to learn to sing "Climbing the Golden Stairs." That was lovely. That is not just what you were singing, but it's next to it. [To the Chairman:] Don't you be a funny man? I'm coming to your house some day. I want to tell you another thing: I've got a lovely dog, Yours aint as nice as mine. Mine is named Jip. Now sometime, I think, I won't be sure, you can get the perfume in the spirit-world, try to. Grandpa says, "Try never was beat."

I was here one, two, three times in this meeting, and when I asked grandpa if I could not speak, he said: "No, not till you get permission." That's a big word. I do think it is lovely to come here and see all the people. And then we can talk. Oh! we have lovely music in the spirit-land; we call it the Summer-Land.

Grandma said so when she knewed I was going away. But I came back so quickly, and then she understood after a while, that I wasn't dead. Why, I've never been dead. Grandma says death is only to the body—the covering; that's all.

Now don't you forget to put my name down, because if you don't she won't know who I am. I haven't told you yet what it is. You didn't think but I was going to "fore I go away." My throat did hurt me so "fore I went away. Now I just want to say one thing more: We have a lovely teacher in the spirit-world that teaches us, or else we'd forget our own people. Do you know where Duxbury, Vt., is? Grandpa told me to say that's where some of the friends are. I am Jennie Cross.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 31—John Chandler; Sarah A. Bateman; George W. Ryan; Eliza Babitt; Travers Sarah; Sally Olose; Nellie Cross; Susan Hill; A. Richardson; George La Crosse; Sarah Brown.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course.

April 18—Benjamin F. Wadleigh; Usula Blanchard; Avery Clapp; Lily Wallace; Walter Palmer; Jennie Hodgkins; John Allen; Isaac Dinsmore; Jennie Stowers; John Beaman; Amy G. Howard.

In Memoriam.

I encounter in THE BANNER notices showing that many of the earlier workers in the Cause of Spiritualism have crossed the border line during the past year. Some of your readers may not know that the change has come in this vicinity to two energetic souls in the recent past. They were, Alvin Partridge, who left her earthly body in January, satisfied with the knowledge of a higher life. When asked, only a few moments before the spirit took its flight, if she was at all to go, she answered: "No; they have come to welcome me to the land of the living." Many speakers have been entertained at her home, and she has never happier than when with a medium, conversing on the subject of Spiritualism. She looked forward to a bright future in spirit-life.

Martha 16th Mrs. Frances Battles, wife of John Battles, passed to spirit-life. She became ill on Monday, and lived until Saturday. Although she had passed her eightieth year, she was very bright and energetic. Her self and husband worked faithfully for the Cause of Spiritualism when we were holding lectures every Sunday and several circles a week. Mrs. Ostrander Bliss spent months at their home—also Mrs. Macomber Wood, Mrs. Yew, Mr. Fairchild, and others in the lecture field, were made welcome at their pleasant fireside.

Thus the older workers pass on, leaving the younger members to fill their places as best they can. In January, Mrs. Oella Nickerson, of New Bedford, gave lectures in this town; after the evening lecture several recognized tests were given. A gentleman present was told by her that she saw a change coming into his life near the spring; he must be very careful of himself, and he said: "No; they have come to welcome me to the land of the living." Many speakers have been entertained at her home, and she has never happier than when with a medium, conversing on the subject of Spiritualism. She looked forward to a bright future in spirit-life.

Prince Bismarck is pretty well off in this world's goods; he owns a brewery, a distillery, a paper factory, a sawmill, and the largest larder of proprietors in Prussia. Altogether his income is \$200,000 a year, so he has no doubts, indeed, to keep his wolf from the door of Friedrichshagen.

Many years have gone on since a good family doctor originated Johnson's Alibolyne Liniment.

CHRISTIAN REFORM TRUST.

BY GEORGE A. BACON.

This is an association composed chiefly of clergymen and their allies, who recently held a three-days' Convention here, a small but earnest band, who conferred together as to the best means of uniting Church and State. It is a regularly-organized body, holds stated meetings in various sections of the country, and its report showed voluntary receipts of \$7,000.

It seems that the United States is divided into regular districts, with duly appointed special agents for propaganda. One of these reported that six special meetings had been held in his district, which includes Pennsylvania, West Virginia and a portion of Illinois. Another reported as to the favorable progress of the work in Montana, Oregon, etc. One special Secretary, on behalf of the acknowledgment of Jesus Christ in Thanksgiving proclamations, reported that it was not thought best to approach this matter with too much show of authority or disposition to force an issue, but to kindly suggest to those in authority their earnest desire to see Christ recognized in our national blessings. Of these petitions sent to the national executive and the chief executive of the States, neither President Harrison nor Governor Hill of New York had responded.

Special members were detailed to consider specific work in new fields, establish reform agencies wherever they are desired, and by all the machinery of well-devised, organized effort to seek to propagate to a successful issue their religious opinions.

What these opinions are, and to what they logically lead—what they naturally involve should these one-sided and narrow-sided men, or their successors, ever possess the power to enforce them—behoves all lovers of mental liberty to thoughtfully consider. Organized for the purpose of maintaining all existing Christian features in the National Government, they are not only intent upon surrounding these features by every legal safeguard, but are desperately in earnest to engrave, wherever possible, additional features of like character. They believe that all governments are accountable to God, that Jesus Christ is the actual sovereign of nations, and that all moral questions in political life ought to be decided by the scriptures—the Bible being the sole arbiter for men.

Rev. Dr. McAllister contended that the secular wealth in its statehood capacity from all religious tendencies. Things might be ecclesiastical yet not religious, but secular theory did not attempt to separate the State from the Church, but from religion itself, and it was this theory that this Association was determined should not be carried out. He insisted that neither morality nor religion could have existence without God; that the State, in exercising its great functions of determining right, must have moral and religious principles to sustain it; that the idea of patriotism was incompatible with any other than the Christian idea of the State's moral character and accountability.

Rev. Mr. Somerville held that God was supreme in all affairs, and must be recognized above the imperialism of any earthly monarch or chief executive in American governments; that any theory of civil government that denied this authority was radically and wholly wrong, etc.

Their Resolutions declare that the State is an institution of God, and only in a secondary sense of man; that a standard of morals is necessary to human government, and that such a code of morals is found in all its necessary completeness in the Bible; that the Church and the State are coordinate; that the latter has not the power to inflict restrictions and forms upon the former, etc. The Constitution of our country, and its connection with Christianity, they affirm, is the secret of the nation's success. Among other things, the Resolutions call for a removal of the defect in the Constitution which omits the name of the Supreme Being, which by some oversight, they say, was not put into it at its first making. They also insist upon a Sunday rest law, and much other kindred legislation.

I have here transcribed only a portion of the action of these well-organized enemies of national progress, of constitutional liberty, religious toleration, freedom and conscience; but more than enough is given to show the animus of the whole—written and unwritten. While in the light of untrammelled discussion their several propositions can be successfully met and overthrown, it is never wise to underestimate the strength of your opponent.

Inherited prejudice, supplemented by all the bias which comes from a restricted education, emotional natures, inspired by religious enthusiasm, often rising to fanatical zeal, aided by all the modern engines of religious warfare—these are not to be whistled down the wind; they will be found formidable foes to overcome. Washington, D. C., April 17th, 1890.

Kansas farmers have been visited of late (so says the Sedgewick Postgraph) by a smooth-tongued gentleman, so called because of his good appearance and plausible statements, but who is quite likely to prove very far from being one when the result of his recent doings becomes known. The field of his operations has been Sumner County in that State, and his method of proceeding was by misrepresentation, to obtain the signatures of farmers to a document he drew up ostensibly in the interests of agriculture. What use he will make of the signatures is not known, but it is surmised from revelations since come to light that it will not accrue to the pecuniary benefit of the farmers. Persons thus applied to for their signatures cannot be too cautious in giving them. Let all remember Talleyrand, the French statesman, who, when asked by a brilliant—but presumably unscrupulous—lady in Paris for his signature as a souvenir in her album, astutely wrote it at the very top of the page—not desiring to encounter it at the bottom of a promissory note.

TO THE READERS OF THE BANNER OF LIGHT: Beginning with the issue of April 24th, the TWENTIETH CENTURY WEEKLY, containing, will publish in four successive numbers the following articles: "CHRISTIAN REFORM TRUST," an original essay, by COL. ROBERT G. INGERSOLL.

"WHY I AM A SOCIALIST," by LAURENCE GRÖNLUND.

"WHY I AM A NATIONALIST," by BURNETT G. HASKELL.

"WHY I AM A SINGLER-TRADER," by WM. LLOYD GARNER.

"WHY I AM A FREE TRADER," by PROF. WM. G. SUMNER.

"WHY I AM A PROTECTIONIST," by VAN BUREN DENBLOW.

"WHY I AM AN ANARCHIST," by BENJ. R. TUCKER.

"WHY I AM AN INDIVIDUALIST," by FRANK G. STUART.

And many other noteworthy contributions.

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(Continued from first page.)

After an invocation, the recital of a poem by Dr. McMaster, of Brockton, and congregational singing, Dr. McMaster spoke on the question of old, "If a Man Die Shall he be in Pain?"

The afternoon exercises were of special interest. The hall was filled. Miss Mary B. Williams offered the invocation; then came a christening, when Mrs. Barrett held her babe in her arms, conferred upon him the name of Charles, as she held a wreath of smilax and rosebuds over his head.

The celebration closed with appropriate exercises on Monday evening, at which time Mrs. H. Hibbert, leader of the Society that meets every Sunday in Lincoln Hall, was most agreeably surprised by the presentation of an elegant wreath of flowers.

Mr. G. Lyon, who for thirty-nine years has remained steadfast in the Cause, was also remembered with a bouquet. Mrs. Barrett made the presentations in a pleasant manner, and the responses were in a vein in harmony with the occasion.

Geneva, O.

The Anniversary was observed at Union Hall, Geneva, O., on Sunday, March 30th. Mrs. Carrie Van Duzee read an Anniversary poem, after which the audience joined in singing "The Sweet By-and-Bye."

THE ANCIENT GODS.

The ancient gods are dead. Jove rules no longer o'er the Olympian plain. The ocean waits for Neptune's car in vain.

The ancient gods are dead. On Sinai's rugged heights the clouds appear. The prophet goes no longer there to hear.

The ancient gods are dead. Law rules no longer in the courts above. And has no power, but hand in hand with love.

May Magazines.

THE MAGAZINE OF ART.—The leading feature this month is the first of a series of papers by W. M. Rossetti on "Portraits of Robert Browning," the illustrations being five pictures of Mr. Browning and one of Mrs. Browning.

WIFE AWAKE.—A portrait of the author of "The Heif of Redolence" is the frontispiece. Louise Stockton contributes an amusing story, "The Baby's Masquerade," and a shorter one of "Apple Blossoms," a quality related by Mrs. Whitman.

NEW MUSIC.—We have received from White, Smith and Musgrave Publishing Company, 32 West street, Boston, Mass., the following: "For Piano;" "Les Courriers," T. Ritter; "Album Leaf," W. Bargiel; "Tout Paris Waltzes," E. Waldteufel.

PAMPHLETS RECEIVED.—An Open Letter to Hon. Edward M. Paxson, Chief Justice of Pennsylvania, by Richard B. Westbrook, of the Philadelphia Bar. I was the Law of Stat the first of which we have knowledge?

THE BURDEN OF PROOF.—If it be a burden, it is only because there is so much of it, and it is only because it is so much, and it is only because it is so much.

THE BURDEN OF PROOF.—If it be a burden, it is only because there is so much of it, and it is only because it is so much, and it is only because it is so much.

THE BURDEN OF PROOF.—If it be a burden, it is only because there is so much of it, and it is only because it is so much, and it is only because it is so much.

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A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address. Summerland faces the south and ocean, and is noted for 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 Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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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 exchanging for others without cost (other than recording fee), if they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara, Cal.

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