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TABLE OF CONTENTS.

FIRST PAGE.—Original Essay: The Spiritual Facts of the Ages. Literary Department: Nameless. SECOND PAGE .- Poetry: The Bell of the Angels. The Forty Second Anniversary: Interesting Exercises in Comment oration of the Advent of Modern Spiritualism.

THIRD PAGE .- Banner Correspondence: Letters from Connecticut, Pennsylvania, Illinois, Rhode Island, Massa-

chusetts, and Oregon, etc. FOURTH PAGE.-An Astounding Decision. Authority in Religion. Stage and Pulpit. The Rising Tide of Labor,

FIFTH PAGE. - Newsy Notes and Pithy Points. New Advertisements, etc.

SIXTH PAGE .- Message Department: Questions Answered through the Mediumship of Mrs. M. T. Sheihamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—Poetry: A Dream. May Magazines. Mediums in Boston. Miscellaneous Advertisements. EIGHTH PAGE. - Spiritualist Meetings in Boston, New Yorl and Elsewhere. Victory in Rhode Island! Connecticut Spiritualist Convention, etc.

Original Essay.

The Spiritual Facts of the Ages. A Series by Dr. F. L. H. Willis.

NO. XI.-THE ANCIENT JEWS (CONTINUED).

We found the evidences of mediumship among the ancient Jews accumulating upon our hands so rapidly that we were obliged to divide our subject into two or more articles.

Regarded in the light of Modern Spiritualism, the strange narrations of the Old Testament, which have been regarded by scientific men as mere idle tales, or at best as wild exaggerations of trivial, commonplace events of daily life, glow with new meaning, become intensely interesting as facts demonstrating the sublimest science the mind of man can grasp, the science of the soul.

Regarded as spiritual manifestations, wrought by denizens of the immortal world, through mortals possessing that susceptibility of spirit, that peculiar organization of the physical and spiritual that makes the connecting media between the purely spiritual and the physical, they become pregnant with meaning to us; they are at once transferred from the realm of the fabulous and absurd, the realm of trickery, of ignorance and superstition, into the sphere of divine reality, where they stand as shining facts proving that heaven encircles all, that the angels of its love encamp about humanity, that the destiny of nations and individuals is guided and controlled by a power and a beneficence that never fail.

We find that during the time of Joshua and the Judges, the visits of angels, or spirits, were so frequent as to be described as common oc-

"It came to pass when Joshua was near Jericho, he lifted up his eyes and looked, and be drawn sword in his hand, and Joshua went to him and said: Art thou for us or for our foes? And he said neither, for I am come as the prince of Jehovah's host. And Joshua fell on his face to the earth, and did homage to him. And the prince of Jehovah's host said to Joshua: Loose the shoe from thy foot, for the place thou standest upon is holy." Joshua 5th chapter: 13, 14, 15.

This narration proves Joshua to have been a seeing medium. He had the gift of discerning spirits, and the entire book bearing his name proves him to have been an impressional medium, second only to Moses in power. And here we are forcibly struck with the constancy of that care which was guiding this infant nation along the pathway of its destiny toward the fulfillment of the important mission it had to perform among the nations of the earth. When Moses could no longer lead and guide in the form, when he had fulfilled the laws of nature and risen to the superior life, then "the Lord raised up Joshua and magnified him before the people, so that they feared him, as they feared Moses, all the days of his life." Joshua iv. In other words, as is clearly shown by the history. these quardian spirits of the Jewish nation. perceiving the fitness of Joshua for a military leader and guide to take the place of Moses. and his susceptibility to spiritual influence, developed him as a medium for the performance of these spiritual manifestations, without which he could have obtained no power over the people, for they were in that condition of barbarism that they could be controlled only through fear, and that fear could only be excited by an appeal through spiritual manifesta- of God, very terrible." Afterward he appeartions to their superstitious reverence of the

Do you ask why there should be all this effort made in behalf of the Jews, ignorant, degraded and barbarous as their history shows them to have been? We answer: Every nation on the face of the earth has been thus guided along the progressive pathway of its unfolding development. We have demonstrated this among the nations to which we have thus far turned our attention. But we find the Jews more especially and more powerfully governed and controlled by spiritual powers and agencies, because they were to perform the most important part of any nation in the great drama of unfolding civilization. At a certain point in the culmination of Jewish destiny, these other nations of the earth all poured their influences into the Jewish nation, and in that nation was born a new power. That power gave birth to a new civilization, sent forth its influences and peopled the western world. The pride and glory of the nineteenth century might never have been attained but for the part the Jewish nation played in the history of the past. India and Egypt, Chaldea and Pérsia, Greece and Rome reached the culminating point of their destiny, bequeathed their influences to the

Hebrews, and declined. Then from all these | calling unto him. So natural was the voice, so commingled influences, the result of all the past, sprang forth the new power-Christianity. As this new power increased the old decreased. Hebraism having fulfilled its destiny, played its part, passed into decline. The achievements of the present age stand largely as monuments of the power and glory of the new civilization that was born from the loins of that old Hebrew race. Then is not the history of that race valuable? and was not its destiny worthy of being controlled by the powers of heaven? So is seems to us; and we feel, as we search the records of the manifestations of that controlling power for proofs of our position, overwhelmed with the grandeur of the thought that the destiny of nations and of individuals is thus controlled by the divine Omnipotence of the universe, and that the hosts of heaven, with all the powers and influences of the universe of matter and of spirit, are engaged in helping on this sublime work, the achievement of the highest, the grandest, the divinest; and we of to-day, with all our pride of intellect, with all our boasted knowledge, with all our splendid triumphs of mind over matter, all our wonderful inventions and discoveries, see but the faint glimmering dawn of that noontide effulgence of glory that shall yet break upon the civilizations of the earth.

In Judges vi. we have a most interesting account of the appearance of an angel to Gideon, who was engaged in threshing wheat. A great calamity had befallen the children of Israel, and, as ever in times of trouble, the angels came. And Gideon saw this one, and talked with him a long time. So natural was his appearance that Gideon did not seem to know but that he was a mortal. And the angel gave him full directions how to relieve his people from the calamity brought upon them by the Midianites. And Gideon, still thinking he was a mortal messenger, made ready a kid and cakes of flour, and presented them to him to eat. The angel told him to lay them upon a rock. He did so, and the angel touched the flesh and the cakes with a staff that was in his hand, and fire rose up and consumed them, and the angel vanished from his sight, and Gideon realized for the first time that he had been holding converse with a spirit. His superstitious fears arose. He thought he Mad seen God, and should surely die, and he cried, 'Alas! oh, Lord God!" But the spirit-voice which he called God said unto him: "Peace be unto thee. Fear not. Thou shalt not die. That same night the voice told him to go and throw down the altar of Baal, and build an altar unto God, and he should have help in overcoming the Midianites and Amalekites, who, enraged at this desecration, should come against the Israelites. This was evidently told Gideon by the spirit in a dream, for in the morning he doubted his dream, and demanded hold a man was standing beside him with a a test of God or the spirit, which, as we have seen, he called God, saying: "If thou wilt save Israel by my hand, as thou hast said, behold I will put a fleece of wool in the floor, and if the dew be on the fleece only, and it be dry on the earth beside, then shall I know that thou wilt save Israel by my hand. And it was so, for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fieece, a bowl full of water." But Gideon was not satisfied yet. One good test was not enough, he must have another. "And Gideon said unto God. Let not thine anger be hot against me, and I will speak but this once. Let me prove thee, I pray thee, but this once with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew; and God (or the spirit) did so that night, for it was dry upon the fleece only, and upon all the ground there was dew." Then was Gideon satisfied, followed his spirit-directions, and achieved success. How curiously alike is human nature in all ages. Men to-day demand test upon test, and are by no means so easily satisfied as was Gideon with his fleece.

In this same book of Judges we have the account of a remarkable female medium, Deborah, who was not only a prophetess, but an inspirational medium also. On one occasion, the Israelites having obtained a signal victory over Sisera, she broke forth into a poem, of rare sublimity and power, celebrating that victory.

In the thirteenth chapter of Judges we are told that an angel appeared to the wife of Manoah and predicted the birth of Samson. She described this spirit to her husband as "a man of God, whose countenance was like an angel ed to her again, and she ran to call her husband, who offered him food, not knowing he was a spirit. But the celestial visitor refused to eat or tell his name, but commanded that the food prepared for him should be burnt on a rock, as a sacrifice to the Lord; and when the flame arose the angel ascended in it, and Manoah and his wife, actuated by the same superstitious fear that moved Gideon, fell on their faces to the ground and said: "We shall surely die, because we have seen God."

The child whose birth was thus foretold by the spirit was destined to play an important part in the affairs of the nation. He became a wonderful physical medium. His strength was prodigious, and the manifestations of his power were very remarkable; and yet we shall see, when we come to the history of present mani-

human, the child thought it was the voice of Eli, and three times he ran to the old man, saying: "Thou didst surely call me."

Then, through this child, was given the prediction of coming desolations upon the house

It is very interesting to follow up the development of this young medium. In fact, the books of Samuel present to the Spiritualist of to-day the most satisfactory and beautiful evidence of mediumistic power. Therein may be found corroborative testimony of the most satisfactory nature, proving that Spiritualism in the days of Samuel was just what it is today, and the manifestations of the spirit were the same in their essential characteristics as those of to-day, namely: by dreams, by visions, by seeing spirits, by conversing with them and by physical phenomena.

In the 1st of Samuel, 16th chapter, we find a deeply interesting account of another medium. Saul became troubled and melancholy, and could only be soothed by music.

"But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." And his servant said unto him: "Behold now an evil spirit from God troubleth thee. Command thy servants to seek out a cunning player on the harp, that he shall play with his hand, and thou shalt be well."

So they sent for young David. Mark here the spirit-power at work bringing together these two men whose mutual experiences and commingled destinies were to exert so powerful an influence upon the nation. "When the evil spirit from God was upon Saul, David took an harp and played with his hand. So Saul was refreshed and the evil spirit departed from him."

We have here another of the oft-recurring instances proving the power of music as an agent for producing spiritual manifestations. These instances are frequent, it will be remembered, in all the nations. We have repeatedly been in circles where nothing whatever occurred until we had either instrumental or vocal music.

Mark one other interesting point here: We are told that this evil spirit that troubled Saul was from God. Now, by Bro. Talmage and by many of our opponents, we are told that our spirits are evil and from the devil. But know, dear Christian brethren, that your infallible Bible declares that evil spirits are from God, and our conceptions of God inspire us with so much trust in the infinite supremacy of good, that we welcome even evil spirits to our side, knowing that they are sent either for their good or our own.

We find, too, that Saul was unfaithful to his highest spiritual promptings, and in consequence his medium power was taken from him. And when he saw the hosts of the Phillistines his heart failed him, and he tried to obtain again the counsel of spirits, but could not, 'neither by dreams, nor by illumination, nor by prophets, nor by signs and wonders," which, as we have so often seen, were physical phe-

Many a medium of the present day has lost his or her gifts by being unfaithful to them. We find that Saul, on one occasion, went to Samuel to consult with him about some lost This account is interesting as proving that in those days it was customary to consult

the prophets with regard to temporal affairs, lost or stolen property, etc.
We have heard a great hue and cry made in these days because mediums and spirits are sometimes consulted about temporal matters. But see how full of interest this story of Saul is in the ninth chapter of Samuel. His father's asses had strayed away. He had been three days searching for them, but failed to find them. He had wandered a long distance from them. He had wandered a long distance from home, and, despairing of success, proposed to his servant to return. The servant was a Spiritualist. He was acquainted with the great medium, Samuel, the prophet, the man of God, and he proposed they should go and consult him. But Saul said: "If we go, what shall we bring the man?" The servant replied: "I have here the fourth part of a shell of silver. That will the fourth part of a shekel of silver. That will re to the man of God to tell us our way

Here is another proof that it was customary to pay those old mediums for their services. Many good people of to day are greatly shocked at the idea of paying a medium for his services, and yet these old prophets, these "men of God," were not only in the habit of being consulted upon most trivial matters of business, but were also in the habit of taking silver and gold in compensation for their services, as do mediums of the present day. As if to leave us in no sort of doubt as to the

character of the mediumship of these prophets, the ninth verse of this chapter says: "Before time in Israel when a man went to inquire of God, thus he spake, Come and let us go to the seer, for he that is now called a prophet was beforetime called a seer."

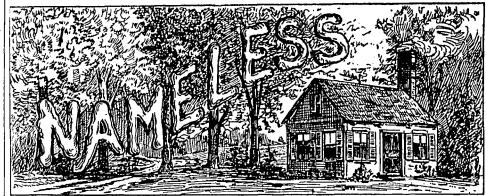
So Saul and his servant went up to the city

in which dwelt Samuel, and Samuel sat in the gate, and Saul said: "Tell me, I pray thee, where the sear's boyes is." Samuel said: "I where the seer's house is.' Samuel said: am the seer," and then by his power he told him that the lost asses had been found.

We knew a man who was led to consult a medium on a very important matter of business. In the condition of trance, controlled by an individual spirit, she told him what to do. By his friends her advice was laughed to scorn. But he followed it, and made nearly a hundred thousand dollars. Had he not accepted the advice of the spirit he would have been beggared.
Saul could consult the spirits through Sam-

uel about lost asses, and it was divine because the Bible contains the narrative of it. Mod-ern Spiritualism tells us of men consulting the spirits through mediums about matters of far more importance than lost asses, and holy

Literary Deyartment.



Written Especially for the Banner of Light

BY MRS. M. T. LONGLEY.

CHAPTER XVII.

Farewell! Farewell!

Seven years have passed since "Helper first appeared in the little village, and during that time wonderful changes had taken place in Bridgton. Ayer, the busy thriving town two miles away, had extended its arms out into the suburbs, and had at length caught up its little neighbor, and made it a part of its own ife, so that by now the streets and the lanes, the dwellings and the people of former Bridgton, had gathered new energy, and exhibited signs of growth and activity. Some of the farms had been cut up into streets, others were parceled out and sold for building lots; and upon several others had been erected manufactories, and other industrial enterprises, the opening of which gave new lines of employment to the town and its inhabitants.

The little church formerly occupied by the

Bridgtonites as their place of religious Sunday service, and presided over by Mr. Brown, was used now as a place for week day assembly, or for lectures and concerts that were frequently opened to the public by the town authorities; for progressive and liberal-hearted men were in office at Ayer, and the needs of the people, social as well as physical, were considered by them. A handsome temple, with arching roof and spacious vestibules—its walls and ceilings beautifully tinted, its richly stained windows admitting a flood of finely toned and mellowed light to the sanctuary, where the true word and love of the Heavenly Father were taught by inspired lips-had been erected for Mr. temple was free to all comers, and many tired hearts found consolation and spiritual comfort within its walls. Truly, it did seem as if the soul of its pastor had continued to gain in inspiration and in uplifting power ever since the day he first came in contact with "Helper" and her unseen influences; and as year after year passed by Mr. Brown continued to draw to himself not only the weary and sad, but also those progressive souls who are reaching out for great thought and high example, and whose natures demand some spiritual satisfaction and helpfulness from those who are called the lead-

ers and the teachers of truth. With the coming into their midst of the silent, gentle woman, whose only aim was to do good, the people of this vicinity seemed to feel a new breath of life. Sweet influences, high and uplifting magnetisms, and holy powers, came with the nameless one, and these ministering and elevating forces did their work in liberalizing, acting upon, and drawing out the inner and best thoughts and impulses of the people. Into some of the homes there came a wonderful light; a breath from the great unseen shore seemed to sweep over them, and voices long since hushed in death once more whispered their words of love and cheer to mourning hearts. To those who accepted and valued these tender tokens of divine goodness and of immortal truth, greater and grander unfoldments and powers came; their minds were enlarged, their understandings quickened, and their lives made to rejoice in the fullness of thanksgiving and happiness from day to day. Among the good people thus blessed were the Parsons family, the Browns, and the Prestons; and while the minister carried his gospel of good tidings and of great joy into the very pulpit, and sent it forth with no uncertain sound-declaring that in the love of God and in the divine economy of Nature there is no death, but only life and individuality and activity forevermore—the physician carried his new ideas into the sick-room, and administered them to the suffering as a balm of peace and hope. As for the Prestons, they opened their home and invited the seeking, hungry souls that desired truth and reunion with the beloved who had gone higher, to come and search with them; and in the modest parlor of that hospitable dwelling more than one gleam of light from the heavenly world, more than one spirit who dwelt above in the Father's house, more than one gentle whisper of love from im mortal bowers came to ease the aching heart, and to still the doubting questions of the skeptic and unbeliever.

For a long time David Saunders had made his visits to his young friend openly; and it was now no secret that the old man came occasionally to the Peesley hut to see its inmate, and to provide for whatever physical wants she might incur. Everybody knew these were small, for it took very little of the things of this world to sustain her life, and yet people marvelled that she could accomplish so much,

and work so unremittedly in her tasks of

"I have meat to eat that ye know not of," she said, when any one ventured to ask how she could live on such a small quantity of food as she consumed; and there would come a blaze of light into her eyes, and her face, transfigured for the moment into something grandly unlike the faces of earth, would so shine that the questioner felt himself stricken with awe and silence.

In the course of time the poor old sexton felt his powers failing and his energies growing less. He had now no one for whom he especially cared but "Helper," the child of his adoption and solicitude. Even his old housekeeper had been gathered home to the higher world, and David felt that it would not be long before he should follow in her train. Thoughts of his last days and of what "Helper" was to do after he was gone, filled his mind. He had no fear for her, knowing that she was under the direct ministration of unseen intelligences, but yet the old man determined to secure to his beloved charge such material means for the continuance of her good work as he could pro-

Accordingly, at one of his visits to the now own of Ayer, David brought with him evidences of his relationship to the former owner of Peesely Woods, and proof that he was the only surviving heir to the deceased Peesley's estate. These proofs of his identity, with the advice and assistance of Dr. Parsons and Thomas Preston, David succeeded in having filed in Brown and his followers; the service at this the court, and in a little while his claim was fully recognized and established. The old man then lost no time in deeding his property to Messrs. Parsons, Brown and Preston, to be held by them in trust for "Helper's" benefit, all income or money accruing from the renting or sale of the land to be paid to her, the trustees to exercise their united judgment concerning the use to which the land should be brought.

Before his visit to Ayer was concluded David also placed in "Helper's" hand a large sum of money, realized from the sale of some securities that he held, insisting that she could do more humanitarian work if she had the pecuniary means of relieving the wants of the destitute and sad.

The old sexton was gratified in time to learn that the vicinity of Peesley woods was growing in value, and it would not be long before that tract of land would be wanted for business purposes, and could command a large sum for its sale. In the meanwhile "Helper" had been urged to leave the old hut and make her home with some of her friends; but she could not consent to this, for the little, despised place had been to her, and still was, not only a refuge of strength from the world, but a bower of peace and of spiritual joy.

Seven years had passed since the opening of our story, leaving its characters better men and women, stronger, braver, more filled with power than they were when our tale began. Lving upon her snowy couch one evening,

her head resting upon that same satin pillow, with its mystic word wrought in azure flowers, which has attracted our attention before, Helper" felt a thrill pass over her being, and in a moment her senses seemed enwrapped in some delicious trance.

It was early June, and the soft breezes and piney odors from the woods strayed through the open window of the hut. Everything in the humble little room was as fresh and sweet as if it had just been prepared. It was wonderful how pure and clean the surroundings of this woman always were; dirt of any kind was not attracted to her, and it had no power to defile herself or her belongings.

As she lay in that semi-trance condition she looked like a very spirit, surrounded by the pure drapings and soft materials of its dainty home. There was no disturbance in the air, no darkness anywhere; all was light and har-

mony and peace to her soul. Presently a soft, fairy-like strain of music became perceptible to her quickened hearing, and as it deepened in intensity and sweetness a light gleamed upon her vision from the unseen world. Out of this light shone many faces; and as she lay, smiling in joy and recognition of one after the other of those she beheld, "Helper" became aware of one form and countenance more prominent than the rest! This was Bessie Saunders, the angel daughter of her kind old protector. Bessie smiled as she caught the glance of the seer, and raising one hand she pointed to a form half hidden in mist;

but as "Holper" turned her gaze upon it the mist vanished, and she beliefd in its place the head and figure of the old sexton, David. Then she know he had passed on, even before he turned toward her and, with a proud, glad look on his face, smiled, at the same time raising his hand and pointing upward, as to another world. "Safe, safe at home," came floating in tuneful whispers to her cars, and our friend knew that for the old man all pain and grief and loneliness had forever fled.

One evening, two months later, Mr. Brown sat in the private study of his church or temple; it was the Sabbath day, and the gentle man had preached two soulful and eloquent discourses to the eager crowd, who, in spite of the August heat, had come to listen to his words. He had finished his latest sermon—the text of which had been: "Bear ye one another's burdens"-and had entered his private apartment, in company with the doctor and young Preston, to discuss some plans and measures of a reformatory nature which were short ly to be presented before the town board.

The congregation had long since dispersed and the twilight was merging into dusk as the gentlemen talked on. A deep silence had fallen upon them, and the clergyman was about to make a movement to rise from his seat, when he discovered the form of a woman clothed in white standing in the doorway; so silently had she come that at first he thought it a veritable spirit who stood before him, but as she stepped forward himself and · his companions recognized the visitor as "Help-They had risen on her entrance, but she motioned them to take their seats, and placing her hand in a fold of her dress, she drew something forth which she held concealed.

My kind friends," she began, "I have come to tell you that a change is to take place in my life. I have warning from beyond that my stay in this part of the country is at an end. I am to depart at once; I am no longer needed here, but in other parts I must find my work. Stay, gentlemen"-raising her hand in appeal, as one of her listeners made a movement of dissent, and the other two uttered an exclamation-"this is laid upon me by the Higher Powers. I am only an instrument, and I must obey. My life has been strangely and beautifully linked with yours, and with the growth of this place. The chain will only widen and lengthen-the links will not be broken-and sometime, in other worlds no doubt, they will draw together again, and we shall gather up our associations, and find them sweet. It is given to me to go. I have known this for some weeks, since my old friend David passed away; yes, friends, he has gone to his heavenly home; he bade me farewell, and I saw him enter the celestial state where the good abide.'

She seemed like a spirit as she stood before them, her garments and her white face and hands gleaming through the gathering dusk, the low, sweet penetrating tones of her voice reaching them. They could not move, but sat in silence, for a mighty influence had come with the woman, and these strong men felt its

"You have been kind to me," she went on: "through good and evil report you have been my friends; I owe you much for the sympathy and the regard you have ever extended to me. In proof of my confidence in you, and of my respect for you, I have come to lay open my story of the past; all I ask is that you will not repeat it, and that it will remain in your breasts as a sacred legacy from one who has gone out

And then, with a voice thrilling with such sweetness that it went to the very souls of the men before her, she repeated the story of Viola Trenton and her life. She faltered not over any of its passages, depicting in eloquent and melodious speech the happy girlhood days of that young heart, the joyful anticipations, the preparations for a wedding morn, the grief that came at night, the stroke of death, the burial service and the tomb! She described the spiritual experiences in the other life of that same Viola during her death-like trance, the command that came to her to go back nameless and unknown to the world, and to take up the work that had been outlined for her. She told of the old sexton's part in bringing the dead back to life, and of his faithful adherence and loving care from then until now.

At last she closed, pausing a moment before proceeding with her mission to these men, who sat too amazed and overwhelmed to speak Then she went on, something rustling between her fingers as she spoke.

"I have mentioned a packet of writings, de livered to Viola Trenton the night before her contemplated wedding-day, and that the contents of this produced that strange condition that men called death. I have that packet in my hand. I wish you to learn what it contains. Mr. Brown, be good enough to get a light and read this to our friends.'

The minister arose, and lighted a wax taper close at hand, receiving the mysterious packet from his visitor as he resumed his seat. She still remained standing, preferring that attitude, she explained. And now, as the gentleman unfolded the paper, she turned away and crossed to the further side of the room. It was with difficulty that the minister made out that closely-written, time-stained writing, but he managed to do so, and in a low tone of voice he read the fatal contents aloud, his two companions listening almost breathlessly-their silence broken only now and then by a groan from one or the other.

At last the reading ceased, and silence filled the room, only disturbed by the clergyman echoing in a distressed voice the closing words of the old paper: "Oh! the horror of it! the horror of it!"

"Yes, the horror of it!" repeated the nameless woman, coming forward. "Now you see why the shock came to Viola Trenton and left her broken and lifeless. Now you see why the dead could not reclaim the past and become alive again. It was all for the best. Poor girl! her work ended when her body was borne to the tomb. 'Helper's' began when she was lifted from the arms of death. But the nameless one must leave you, and she does so with her blessing and her love."

This aroused them; they had been stupefied and almost overcome with what they had she had diffused, and in the achievements she learned from that little writing, which still lay in the hand of Mr. Brown, but now they besought their visitor to remain with them, to leave the old hut and to enter the home of some of her friends, to forget the past and to begin a new life with those who cared not for what had happened, and who respected

and loved her for her own worth. But she was deaf to their appeals. She must go, she said. The command had been laid upon her; and gently placing her hand upon the head of each of these trusted friends, she murmured: "Farewell! Farewell!" and was

OHAPTER XVIII.

Tom Goes on a Quest.

The three men ant in allence for some time after the departure of their visitor; not only the strange and startling revealments she had made to them had produced almost a bewildering effect upon their minds, but the subtle, peculiar influence she had brought seemed to have bound them-strong natures as they were -in a spell. They knew she had gone out of the life of Ayer; like a profound conviction it settled over them that no longer would the familiar sight of that sweet and gentle face be seen in the places that had known her best; and yet, so mystic and deep was the magnetic power that enthralled them for the time, they had made but little effort—so it seemed to them afterward—to keep her in their midst.

At last, young Preston, unable to suppress the group that had welled up from his very soul, raised his head, and said in a hoarse voice: She is gone-she is gone! Why did we'let her go?

His fatherly friend and relative, Dr. Parsons, arose, and said to the young man, in tones of emotion: "My poor boy, I am sorry for you; it is hard for you to have this experience; but that sweet life is too near the angels to be fitted for domestic cares and conjugal bliss."

"Ah! Doctor, you do not understand me," replied Tom; "it is not that. True, I worship her, but as we adore some far-off blessing we cannot attain; she is to me like the evening star that lights the traveler through a darkened night. I love her so well that no woman can ever fill her place in my heart, and yet I have not aspired to her hand; I have not dreamed of winning her affection. I would no more dare to ask or wish to make her a wife, than I would dare to call an angel from the realms of holiness to consort with me. Helper' is to me such a pure and beautiful soul, scarcely of this world, fitted to shine in the most splendid worlds beyond! I love and I reverence her above all love and reverence I can give to mortal life."

The shadows had gathered around them, made even more intense by the taper's pale light, but the three men talked on, forgetful of the waiting evening meal and the wondering women in their respective homes.

"We should have sought more earnestly to detain her; and yet I feel it were useless. No mention was made of the property interests we hold in trust for her," said the minister, thoughtfully. "It seems to me I had better call at the but in the morning and learn her will in this respect. She probably will not leave before I get to her. Possibly I may learn something of her plans; it is our duty to keep informed of her movements, as we have this trust to discharge in her behalf."

This seemed such a wise plan that his companions urged Mr. Brown to visit the hut at an early hour, before its inmate could fli away; and not only to receive her orders concerning their care of her property, but to do his best to learn of her intended destination and future work. Before they parted Tom Preston exclaimed : "The more I think of it the more satisfied I feel that 'Helper' is laboring under a great mistake. I believe the woman who wrote that terrible letter was either woefully deceived or that she was of unbalanced mind I know that the evidence she gave in the fatal lines seems sound and valid; but it is all circumstantial. I cannot think that this beautiful nature is defiled by any such baleful taint as that letter hints. Gentlemen, it is thirty years since that writing was penned, but I believe the truth can be found even now by careful search. If there is such a thing as proving that old accusation and sentence false I will do it, to the satisfaction of the world. 'Helper shall not live in the shadow of a terrible horror all her days if I can lift it from her life."

"What would you do, Tom?" questioned the doctor; "you have no clue to the past, save what that letter gives, and that is not very clear. Beside, my boy, it is many years since victim was innocent, who can prove it so? Surely not you.'

"Yes, even me, dear sir; it is borne in upon me that I am the man to bring this to the light. Mr. Brown has the letter still in his hand; she did not take it with her; I believe some ministering and compassionate angel made her leave it for my use. I know its sentences are disjointed, and in places almost incoherent, but I think I can study their meaning out, and that I will be aided by higher powers.'

"But, my friend," interposed the minister. this writing is not our property; it belongs to 'Helper,' and it is clearly my duty to restore it to her to-morrow morning when I call.'

"Then, I beg of you, implore her to loan it to you for a time. I would ask for a copy of its contents to-night, and would sit up till morning, if necessary, to take it; but that would be hardly honorable without her consent. But if you will induce her to let me have it for a while will hold it sacred, and no other shall know of its existence, or of my possession of it."

"I will request the loan of the packet. And now, good friends, we had better go; we shall be missed, and we are waited for. Good-night good-night."

When the clergyman called at the old hut in the woods he found it untenanted. Its inmate had departed, taking with her only the draperies and cushions and such appointments as had served to soften and beautify the rude furniture of the place, which now stood revealed in all its bare ugliness. No one could tell where she had gone. Inquiry elicited the information that on Saturday evening a wagon had brought two large boxes from Ayer to the express office at Blair; and these had been sent on to a distant city by the early Monday train. That was all. Our friends waited a few weeks, hoping to gain some tidings of "Helper's" movements, but no intelligence came. Indeed, they had felt all along that she would not communicate. She, who had come into their surroundings like a blaze of light, bringing sunshine and comfort, warmth and peace to all she met, had now dropped out of their lives, taking much of the glory of her presence, and yet leaving a trail of brightness in the memory of her good works, in the beauty of her example, in the influence had inspired others to effect, that could never fade away from Bridgton and its violnity.

At length, persuaded by the arguments and suggestions of Tom that it was possible to right a great wrong, and to unravel a mystery that would do justice to the dead, and bring peace and joy to the living, Mr. Brown consented to intrust the young man with the strange packet that had been left in his hands. In the quiet hours of night Tom read and re-read its startling contents, puzzling over that which was obsoure, and bringing every conceivable thought to bear upon the knotty places that might seem to explain them. At last he was confident the

clue was found: "I do n't believe," he said to himself, "that any man living over had the outlandish name of Retlaw Renim ; hal let me see; what does that spoll backward? Rellaw written the other way reads Walter-good! Renim backward reads Miner. I have it! I have it! Walter Miner. Let me look further. I can find no such place in the Gazetteer as Notelmah, though for a Western town that seems sort of Indian-like, and might have been in use; but written from left to right, Notelman becomes Hamleton. I must look that up. Ah here it is. Hamleton in the State of thriving Western town; population in 18--that's twenty years ago-fourteen hundred; population at the present time, eighteen thousand. I have it. This is my clue. I shall go to this town of Hamleton, and search the records, hunt up its old inhabitants, and sift this affair to the very depths."

Three weeks later, to the astonishment of most of his friends, and the dismay of his sister, Tom Preston-who had given warning at the bank that if he could not be spared on an extended summer vacation, some one else must be secured to fill his place, as he should leave altogether, and who had made all the necessary preparations for his departure-bade farewell to his home, and started on his proposed investigation. Maria felt that some mysteri ous motive had prompted this unusual move ment of her brother's, and for a time she felt somewhat alarmed lest the love which she knew he bore for the absent "Helper" had so worn upon him as to make him a restless, uneasy wanderer from home. But the letters that he wrote were of such a genial, sunny nature, so descriptive of his journeyings, and so filled with detailed accounts of the people and places that interested him, her fears somewhat subsided, and the kind-hearted sister finally concluded that her brother's plans and movements had nothing whatever to do with the woman he had loved.

It is not our purpose to follow Tom through all his experiences. He had been granted a three-months' leave of absence from the bank. and he had hoped to accomplish all he desired long before that time should elapse. The young man had no difficulty in reaching the thrifty town of Hamleton, and in getting an opportunity to look over the early records of its affairs. But there was nothing in these that gave much light to the matter upon which he came. True, he did learn from them that one of its early inhabitants was a Walter Miner, by occupation a surveyor and civil engineer, a young man, with a wife and no family, and this seemed to confirm the ideas he had already formed concerning the princi-pal person mentioned in "Helper's" secret packet. But further than this he could learn nothing, until he set to work to ascertain if there were any published newspapers or other documents that belonged to a score or more of years ago, and were issued by the people of that time. Learning that in the early days of its settlement and prosperity a small local sheet had been put out from a hand-press, every two weeks, in Hamleton, by an enterprising editor, who had more brains than cash. and that for a period of five years The Town Enterprise, as the sheet was called, had chronicled the news of the place, and had then ceased to exist. Tom sought to hunt up a file of that paper, that he might look over its lines. At length he succeeded in finding what he wished in the home of an old ranche-man, by the name of Basford, who, as the town had grown and developed its resources, had sold out his own property within its limits for a good sum, and had moved out upon the border, where land was more plenty, and fresh air to be better had. Tom lost no time in riding out to this place, and making his errand known to the old man, who made him welcome and produced his file. Yes, the stranger could look it over and welcome; there was not much in the sheet but accounts of crop raisin', and the good or bad luck of the people of those times. There was plenty of news about the shooting and killing and raiding that went on in their day, but it wasn't likely the young man cared cled the news of the place, and had then ceased

On Advertising.

There seems to be an unwarrantable objection in some minds, mostly medical minds, to paid advertising upon certain kinds of paper. All matters of this kind are decided by reference to the "Code of Ethics." This, as we shall see, though in many respects strict, s sometimes quite elastic in others. For example, they are permitted to advertise upon tin and other metals, bricks, stone, wood and cardboard. They are allowed to put out and pay for their signs, and scatter their professional cards with liberal hand. They may

their professional cards with liberal hand. They may write books, which are sold at a high price, giving a full account of their wonderful cures, always by way of illustration, and interesting details as to patients' age, height, complexion, temperature, temperament, respiration, and domestic affairs. But this is not considered "advertising." Their contributions to medical journals, describing, with appalling accuracy of detail, the cases they have oured, are copied gratis by the newspapers. But all this is within the code.

We have often given our views on this subject and defined our position. As the public do not seem to share this prejudice to any alarming extent, we simply point to what has been accomplished by our Compound Oxygon Treatment in chronic cases, and those given over by physicians, and add that over 1,000 physicians are using it in their practice and taking it themselves. But you will find it all—evidence, records and descriptions of cases, proof irresistible and convincing—in our book, sent free. Address Drs. Starrkey & Palen, 1820 Arch street, Philadelphia, Pa., or 129 Sutter street, San Francisco, Cal.

THE BELL OF THE ANGELS.

There has come to my mind a legend, a thing I had half forgot,
And whether I read it or dreamed it, ah, well, it matters not.
It said that in heaven, at twilight, a great bell softly swings,
And man may listen and hearken to the wonderful
music that rings.
If he put from his heart's inner chamber all the passion, pain and strie,
Heartache and weary longing that throb in the pulses
of life— If he thrust from his soul all hatred, all thoughts of wicked things, He can hear in the holy twilight how the bell of the

And I think there lies in this legend, if we open our eyes to see. Somewhat of an inner meaning, my friend, to you and to me. Let us 166K in our hearts and question, can pure

Let us look in our nearts and question, can pute thoughts enter in
To a soul if it be already the dwelling of thoughts of sin?
So, then, let us ponder a little—let us look in our hearts and see the the twilight bell, of the angels could ring for us—you and me.

— Atlanta Constitution. -Atlanta Constitution.

The 42d Annibersury.

Interesting Exercises in Commemo ration of the Advent of Modern Spiritualism, held in Victoria, British Columbia; Watertown, N. Y., and San Francisco, Cal.

Victoria, British Columbia.

A correspondent writes us that the Spiritualists of Vicoria, British Columbia, held their annual celebration of the Anniversary in Harmony Hall. The exercises March 28th consisted of remarks by the President of the Society, a musical and literary entertainment of great excellence, supplemented with a dance and supper. On Sunday, March 30th, ex-Mayor James Fell delivered an address, of which the following is an ab-Mr. Fell, after ascending the platform, said

stract:

Mr. Fell, after ascending the platform, said:

Ladles and Gentlemen: We are assembled here to celebrate what is termed the Anniversary of the Advent of Modern Spiritualism. There may be some among you who do not even know the meaning of the term "Spiritualism," and yet you all are to a certain extent Spiritualism," and yet you all are to a certain extent Spiritualists. Every human soul on this earth possesses a spirit, and the immortality of the soul is a truth acknowledged by many scientists and learned men of the present day. There is nothing lost in nature. The soul has a home, and, in consequence, when it leaves its mortal body it goes to that home it has prepared for itself. Men may cavil and find fault and sneer at what is called Spiritualism, yet they are Spiritualists themselves and do not know it. Some day, though, they will begin to realize it. Spiritualism is not a faith of yesterday; it is no new thing. My friends, it is the oldest religion in the world. You remember that it was at one time supposed the natives of Australia had no conception of a Great Spirit. That supposition is now found to be incorrect. Looking backward through long years we find that the lidea of a Great Spirit has existed among all tribes and in all ages, and every system of religion that has ever been discovered has had for its foundation and fountain-head Spiritualism in some form, and a powerful medium as its God. Of the systems of religion that existed in those early days we have no record-nothing to tell us what conception they had of God or a Great Spirit. All the histories of the world that have been written are thoroughly unreliable; there is not a history even of our own time that is reliable. So it is with every Bible the world has had. We must not imagline our Christian Bible is the only one that has ever been written; far from it. And in every hundred lines of every one of them there are mistakes. In fact it is almost impossible to translate exactly the meaning and import of one language into another. Most

more than the short of this statue.

There was plenty of news about the shooting and killing and raiding that went on in their day, but it wasn't likely the young man cared for that.

Tom assured his host that it would be a great favor to have the privilege of going over that pile of papers, and of taking a copy of anything that might strike his fancy, and he was permitted to have his way. Slowly he turned the time-stained papers, only just glancing at the crop and weather and other accounts, but perusing eagerly every little item concerning the sanguinary doings of the turbulent characters that had dwelt in that neighborhood in those early days. By-and-bye he found what he wished, and with beating heart he read every line of that affair which to his mind had seen an innocent victim into the great unknown.

From the paper reports he could find nothing the total properties of the statement of the letters he had read. At last he turned to his host, and said: "Here is something I am deeply interested in," reading a portion of the affair than is given here. Can) you tell me anything that would be worth listening to a blink of the statement of the time, and pethaps known more about the affair than is given here. Can) you tell me anything that would be worth listening to a blink of the strike of the strike in the first paper before him aloud; "you liyed in Hamleton at the time, and pethaps known more about the affair than is given here. Can) you tell me anything that would be worth listening to our the great Divide. I dunno what yer want to dig this thing up fur; it's been buried furthing that would be worth listening to our the great Divide. I dunno what yer want to dig this thing up fur; it's been buried furthing that would be worth listening to our the great Divide. I dunno what yer want to dig this thing up fur; it's been buried furthing that would be worth listening to a blink of the strike of the stri

perior as scientists, to any men we have in our own country.
When Jesus died his followers carried on his mission and became zealous laborers in his cause. Despite all obstacles, they struggled on. They were ridiculed and persecuted and burnt until the reign of the Emperor Constantine at Rome, one of the vilest characters who ever sat on that throne. Listen to this extract from Gibbon's "Decline and Fall of the Roman Empire," and you will get some idea of the private life of this man, the founder of Christianity:
"The first Christian Emperor was Constantine. Constan-

"The first Christian Emperor was Constantine. Constan-tine had murdered his wife, his brother-in-law, his nephew, his eldest son, and his father-in-law." tine and murdered his wife, his brother-in-law, his nephew, his eldest son, and his father-in-law."

Finding he could get no absolution from the Pagan Church, he turned to the Christians, who halled him with delight. They gave him absolution gladly, and from that day they became the dominating party. They took the aword in their hands and marched on in the course that they have steadily pursued ever since, during fourteen centuries. It was then that the Church became a ruling power, and the remnants of Spiritualism had almost entirely departed. Constantine was succeeded by Julian, who, though a Pagan, was in every respect a much purer and cleaner character than his predecessor.

Even the philosophers of Athens believed in a great ruling power that they could neither define nor understand. But when the Roman Empire was shattered, the Church stepped in and took the supreme power. Then it was that those scenes of persecution and torture began, and when the first links of the chain of priest-ridden fanatclism were formed.

And still the leaders of the Church of Rome will tell you to-day that they have always maintained the doortine of spirit-return, only they add as a saving clause that all the spirits who do not return through the

Church are sent by the devil. A likely dectrine, is it

Church are sent by the devil. A likely doctrine, is it not?

Wint, then, was Bpiritualism doing during this long period? Are we to believe it was utterly stamped out? Assuredly not. There is a very pulpable reason why we have no record of it for such a lapse of time. During all these ages the mediums, even down to one hundred and fifty years age, in Scotland, were burned at the stake by Christian churches of all denominations. Thousands of them suffered forture and death, more especially at the hands of the Church of England, of Rome and of Scotland. They killed right and left, and had for their banner the old biblical edict. Thou shale not suffer a witch to live." The Jows persecuted mediums as well, to a great extent. Hence there was no Spiritualism known to exist; yet we have glimpses of it through the various ages. It is not to be wondored at that no publicity was given to its existence, for men and women knew too well the fate that awnified them did they dare to proclaim their knowledge and practice of it. And so Spiritualism was practically dead, mediums were unknown, and the world was kept in protound ignorance of the greatest of all truths.

I remember in my own day to have heard clergymen give utterance to an inquiry like this: "If the common people are educated, what will become of the King and the Church?" And if this sentiment is so boldly given utterance to in our enlightened nine-teenth century, what may we expect to find existing from the tenth to the sixteenth centuries?

But since the revolution in America, when she threw off the yoke of Britain, and declared freedom for man, woman and child, the power which had been kept in darkness for so long began again to show itself. Up to that time the priests were the organs through which the people made themselves heard. Hence, forty-two years ago, when the Rochester rappings were first heard, inquiry was abroad to ascertain the cause of those rappings. Why did not some manifestation of this sort appear in Europe? There was a reason for it. In a new, f

full. Sunday after Sunday, of materialists. Your preachers, or many of them, do not believe what they preach.

Every religion on earth has sprung from Spiritualism, and it is now taking much higher grounds than ever before. It is destined to take away the wretchedness and squalid misery that exist in this world of ours. There is no necessity for the vice, the degradation and the hate that exist among us to-day. They are brought about by selfshness and by man's inhumanity to man; by man treading upon and crushing out the life and soul of his fellow-man, and in no way giving a helping hand; man grasping and straining to increase his worldly store, losing all considerations but those of greed and self, and collecting riches that sooner or later he will have to leave. Spiritualism has brought into the world and given birth to every mechanical contrivance we have to-day for the benefit of the human race. Every inventor, every poet, every writer owes his genius to influences outside himself. The inventors of the steam engine, the spinning-jenny and the electric light all received their inspirations from high powers. Edison, that greatest of all great inventors of our present age, has reached his pinnacle through such alds. Dickens could not write except under inspiration. The characters he portrays were at his side, telling him everything we see produced in the marvelous works he has-left to mankind. Spiritualism is a science—a science of the highest order. It is nothing but sinple truth. Your so-called scientists to-day are Ignorant of one of the most sublime sciences ever known. You remember Faraday. He was a great scientist. He scoffed and laughed at Spiritualism, but since he has passed over he has returned and he says: "It may carti-life I built a fabrie of theories on the foundation of my scientific knowledge, but since I have learned those grand truths my building has had to be torn down and another and nobler one raised in its stead."

Since the's manous Rochester rappings there have been a cantless number of

proofs I myself have had, I would indeed be a man to be pitled.

Watertown, N. Y.

The Spiritualists of Watertown, N. Y., observed with appropriate exercises in their Temple the Forty-Second Anniversary, on the evening of Monday, March 31st. After an excellent supper, which was a finan-cial success also, the exercises commenced with music by the orchestra, after which Mr. John Gifford delivered the opening address, speaking substantially as follows:

as follows:

Brothers and Sisters: We meet to celebrate the anniversary of Modern Spiritualism. Doubtless the occult telegraph has been operated upon in the heavenly spheres in all ages, but mortals first heeded the signals forty-two years ago this day. As often occurs, the small things of this earth were chosen as instruments to confound the mighty. Christianity was born in a manger, and when earth was so far enlightened as to heed the supernal message, it came not to a king upon his throne, nor to the wise of earth, but to a humble familyliving in an obscure village near Rochester, N. Y., and as it happened eighteen hundred years before, the learned men of earth gathered at a lowly place to be confounded by what they saw and heard.

to a numble family living in an obscure village hear Rochester, N. Y., and as it happened eighteen hundred years before, the learned men of earth gathered at a lowly place to be confounded by what they saw and heard.

Time would fall, my friends, to recount the spread of the wonderful tidings that the so-called dead could make their presence known and felt to mortal sense. Communications were no sooner opened than the tiny raps began to be heard and heeded elsewhere. Immediately other phases were recognized: physical manifestations apparently confounding the known laws of gravity, clairvoyance and clairaudience, and finally that unspeakable mystery, the taking on by the spiritual form of mortal guise, so as to be seen and recognized by friends still in the fiesh. Then, indeed, was the saying fulfilled, "Oh! death, where is thy sting? Oh! grave, where is thy victory?"

Time would fall to name a molety of the noble mediums who became the priests and prestesses of the heavenly revelations, and I can only detain you for a brief summary of the results achieved. Christianity hid in the catacombs of Rome for two hundred and fifty years, and then depended upon the sword of Constantine to disseminate its alleged gospel of peace, only a small section of the globe at that time knowing anything of the new faith, whereas Spiritualism in forty-two years has encircled the globe, and numbers believers in every race and in every walk and condition of life, and everywhere is preached, not a new gospel, but the old one, which man had practically forgotten, that new commandment which the Master gave: "That ye love one another, for love is the fulfillment of the law"; and again is heard in glad earnestiess the song that smote the wondering ears of the shepherds, "Peace on earth, good will to men." No more strife over words or dogmas; no more wars in the name of the King of Peace; no auto de fig. and no burnings at the stake, but heaven has kissed the earth, the continuity of life is established, and that great terror, the fenr of d

of self, is the greatest pleasure which men or angels know.

My friends, I must not detain you longer, but must congratulate you before I close that through the kindness of our beloved friends, Mr. and Mrs. Davis, who have erected a monument which will perpetuate their names for many generations, we meet to-day in this beautiful Temple. May all good intelligences enable us to walk in their footsteps so far as in us lies, that when the great change comes to us we may pass fearlessly down the valley, no longer dark, but illumined with spiritual lights, and be welcomed by beloved friends on the evergreen shore, and become good citizens of that country whose currency is not base gold or silver, but loving deeds, ever remembering that,

The seeds which in these few and fleeting hours

The seeds which in these few and fleeting hours Our hands unsparing and uny leiding sow, Shall deek our graves with amaranthine flowers, And yield us fruit divine in heaven's immortal bowers.

Shall deck our graves with amaranthine flowers.
And yield us fruit divine in heaven's immortal bowers.
Music here followed, and then Miss Winnie Smith, a young lady of thirteen years, very gracefully presented a beautiful banner, speaking as follows:

Mr. President, Gentlemen and Ladies, members of the First Spiritual Society of Waterlown here assembled, kindly permit me, in behalf of The Woman's Progressive Union, to present to you this banner, beautiful in design, but far more beautiful in its spiritual significance; trusting it will be received in the same spirit in which it is tendered, and given a place upon the walls of this Temple, and serve to make the same more attractive to all who in future days shall labor within its walls for the attainment of the higher truth, for,

"Truth, crushed to earth, shall rise again—
The sternal years of God are hers:
But Error, wounded, writhes with pain,
And dies among his worshipers.

To which Mr. Gifford responded substantially as fol-

To which Mr. Gifford responded substantially as folows: Fair Standard-Bearer, and Ladies of the Woman's Progressive Union: Having the honor of being the President of this First Progressive Spiritual Society of Watertown, in the name and behalf of the Society I gratefully accept the banner which your fair hands have detity made. With most admirable skill and taste you have constructed it, and I assure you the Society appreciates the honor you have conterred upon it, but it rejoices most of all that it numbers ladies like yourselves within its fold; those who have thrown on the fetters of superstition and dare to think for themselves. I congratulate you also that you have enrolled yourselves beneath the glorious banner of spiritual progress. The banner of Spiritualism has no blood upon its folds; its justre is not defaced with the smoke of battles fought in the sacred name of religion, and, thank God! although only forty-two years old it waves in every breeze under the whole heavens, and the golden sunlight is ever falling upon it; and as the truths it proclaims are known and felt, men are beating their swords into plowshares and their spears into pruning-hooks, and soon the nations of earth will learn war no more.

Ladles, it is ours that by living as well as teaching our harmonious faith we may ald the advent and dawning of the kingdom of peace. Let us persevere in the good work, never faltering by the way, and then we may rest assured that death will have for us no terror, and that a glad welcome will also be ours when we enter the house of many mansions.

Then followed a song by Miss Frankle Morrison, and a reading of a poem by Mr. Oscar A. Edgerly, entitled "Mr. Display." All which was interspersed with music. The efforts of these young girls would have reflected credit on those twice their age. They were heartly applanded, and every one was delighted with the first celebration of the Spiritualist holiday by the infant society.

The reflected credit on those twice their age. They were heartly applanded, and every one was delighted with the first celebration of the Spiritualist holiday by the infant society.

with the first celebration of the Spirituanst holiday by the infant society.

The exercises closed with the benediction: "May white-robed peace, charity which suffereth long and is kind, and love which like a golden chain binds man to man, and all to heaven's high throne, be with us, and remain with us all evermore." Amen.

On the day previous, March 30, a preliminary celebra-tion was held in the Temple, which was tastify deco-rated with flowers. After an opening exercise of sing-ing, Oscar A. Edgerly read Lizzie Poten's poem "A Good Time Coming," and followed with an address of an hour and a balf.

Much regret was expressed that Mr. Edgerly was necessitated to leave a locality where he has accomplished great good, and for which the heartfelt thanks of all are freely tendered him, as shown by the following correspondence:

of all are freely tendered him, as shown by the following correspondence:

WATERTOWN, N. Y., 1pril 3d, 1890.

Mr. OSCAR A. EDGERLY: bear Sir: As the President of the First Progressive Spiritual Society of Watertown, to which you have ministered for the past two months, I cannot permit you to depart without expressing to you the thanks of the Society, not only for the able services rendered, but for the spirit with which they were manifested. You have taken a deep interest in the welfare of our youthful organization, have done all that lay in your power to build it up, and have succeeded beyond our expectations. I assure you that you will take with you not only our respect, but that all your hearers will ever after take an affectionate interest in your welfare and prosperity, knowing, from observation of you and of your methods, that you are one of the pillars of our Zion.

Every member of our Society unites with me in wishing you all manner of spiritual and temporal good, and that you may be long spared to be a most able standard-bearer in the army of advanced thinkers.

Affectionately yours.

Mrs. Kate 'N. Mattison has resigned the office of Clerk of Secretary of the First Progressive Spiritual Society of Watertown, N. Y., after performing the duties of the office from the incorporation of the Society very ably, and to the entire satisfaction of all, the members regretting that she did not feel that she could render the services longer, and Mrs. E. D. Moore has been appointed Clerk, and F. N. Fitch Corresponding Secretary, by the Board of Trustees, in place of Mrs. Mattison, her resignation being accepted at her request.

San Francisco, Cat.

To the Editor of the Banner of Light:

The Forty-Second Anniversary of the Advent of Modern Spiritualism was celebrated by the Progress ive Spiritualists at Washington Hall, 35 Eddy street,

Modern Spiritualism was celebrated by the Progressive Spiritualists at Washington Hall, 35 Eddy street, Sunday, March 30th, afternoon and evening.

The Hall was beautifully decorated by some of the earnest workers in the Society. The Vice President, Mrs. Lena C. Cook, presided at both meetings, our worthy President, Hon. John A. Collins, being very ill and unable to be present.

The meeting opened with singing by the audience. Dr. Schlesinger made the opening remarks, and closed them by saying that he proposed to prove then and there the truth of immortality, and invited the skeptles in the audience to have a free sitting with him in the ante room. Many availed themselves of the opportunity, and all acknowledged themselves satisfied. A duet was rendered by Mesdames Butler and Cook, entitled, "Meet. Me. There," the theme of which was taken by Mrs. Cowell, of Oakland, as the subject of a forcible and elequent address delivered by her under spirit influence. This medium, who two years ago was not a Spiritualist, gives great promitse of doing a grand work as a lecturer in this noble cause.

Mrs. Maxwell was controlled, and although suffering from illness, gave many tests.

Mrs. Kate Kohn, under the control of our arisen sister and medium, Mrs. Eliza Fuller McKinley, spoke with much earnestness to her personal friends and the audience generally, saying how glad she was to be able to control a medium on this day, and greet her old friends. We all loved our dear Sister McKinley while here, for her unselfish work in the cause that was so dear to her heart, and congratulate the medium that she can be used by so grand and noble a soul. Mrs. Wiggin, one of the oldest mediums on this coast, always at the front to give her testimony in favor of Spiritualism, next addressed the audience. She spoke of the work of reform yet before us.

Mrs. Boper gave here testimony to the good Spiritualism had done for her, and gave several tests. She has a promising future before her in mediumistic work.

Evening Session.—In the evening the hall was filled with friends glad to be present to enjoy with us the continuation of the celebration.

Prof. Charles Dawbarn, before proceeding with his lecture, spoke of the wonderful mediumship of Dr. Schlesinger, saying that he knew of but one medium like him, and that was the late Charles H. Foster, who, by the way, was also a personal friend of the doctor's. Many again availed themselves of the privilege of a sitting with Dr. S., and subsequently acknowledged their satisfaction with what they received.

relived.

Prof. Dawbarn gave one of his logical talks, and said that the next Sanday he would lecture on "Common Sense Spiritualism."

The exercises were varied by the performance of two little boys (their ages being six and ten) on the plano and harpstehord; they were accompanied by their father on the violin. We understand that the children have never taken a lesson in music, the family being mediums.

children have never taken a lesson in music, the ramity being mediums.

Marshall Wheeler's address was a comparative review of Christianity and Spiritualism, with the query appended, "Which will you choose?" Mrs. Wheeler followed, giving a number of tests; all recognized.

E. G. Anderson, Mrs. Scott Briggs and others made brief addresses.

Mrs. Col. Reed gave a beautiful recitation appropriate to the occasion, and in a manner that enraptured the audience. This lady should be constantly employed; she is a fine elocutionist, and is open to engagements, we believe, at any time.

The Dohrs family closed the exercises with sweet music, and then all went to their homes feeling that our anniversary celebration had strengthened us in our faith and more firmly welded the bonds of friendship between us.

MRS. S. B. WHITEHEAD, Sec'y S. P. S.

A noble gift to the world, Dr. Johnson left in Johnson's Anodyne Liniment. Many bless him.

Notes on Hudson Tuttle's Psychic

No obscure peddler of old notions, but a careful, earnest thinker.—Science of Health.

I have read it with delight; both valuable and interesting, and fascinating as a novel; not a paragraph that is not eminently attractive.—Hester M. Poole, in Religio-Philosophical Journal.

Men weave in their own lives the garments which they must wear in the world to come.

It has recently been demonstrated that some articles of merchandise, which have been before the public of England for the last half century, are nine times more used there than all other principal patent medicines put together. We refer to Heecham's Pills, which, in order to meet the wishes and requirements expressed by Americans, many of whom already know their value, are now introduced in such a thorough manner that no home need be without them in America. We believe this shrewd and discerning people will soon join in the universal testimony that they, "are worth a guinea a box," although they can be purchased of druggists for but twenty-five cents. These pills are round and will therefore roil. They have already rolled into every English-speaking country in the world, and they are still rolling. All sufferers from indigestion, flatulency, constipation, and all other forms of stomach and liver troubles, have now this famous and inexpensive remedy within their rench; but should they find, upon inquiry, that their druggist does not keep BEROHAM'S PILLS, they can send twenty-five cents to the General Agents for the United States, B. F. Allen & Co., 335 Canal street, New York City, who will promptly mail them to any address.

Unnice Correspondence.

Connecticut.

WILLIMANTIC .- Sophia II. Melony writes: We have had a number of spiritualistic papers sent to us from friends of late, which we have perused with much satisfaction; but

pers sent to us from friends of late, which we have perused with much satisfaction; but when by Saturday night The Banner did not make its appearance as usual, we felt that a friend was absent—one on whose face we always delight to look. With renewal of subscription I will contribute a fact from the many I have of continued existence after the change called death.

Samuel B. Stanton, of Windham, Conn., died in 1874. He had been a Spiritualist, together with his wife, about fifteen years. We were old friends, and I had been in the habit of visiting them at their home in Windham—a distance of about six miles from us. Three years had passed since the death of Mr. Stanton when I again visited the family. While riding along the pleasant country road with Mrs. Stanton, I mentally desired, if Mr. Stanton was present, and it were possible for him to make us aware of his presence, that in some way he would do so. Finally these words came to me: 'Thou wast altogether born in sin, and dost thou teach us?' I did not think the words had anything to do with the communication I desired, so I tried to put the impression from me; but it was no use, it would not go. In vain I tried to think of something else; back the words would come, 'Thou wast altogether born in sin, and dost thou teach us?' They became annoying, and I was not sorry when we alighted at the house. After going in, a new influence seemed to come to me, more calm and peaceful. I thought that I would get a Testament and read, then perhaps the disagreeable feeling would leave me wholly. I sat down beside a table. Mr. Stanton's son Robert was sitting opposite. I asked for a Bible concordance. He brought the book, and, as he laid it on the table, said: 'This was father's; he used to study this, but I do not think it has been opened since he died.' I took the book in the property in his pocket.' Then he brought the large family Bible, saying: 'Father used to study this, but I do not think it has been opened since he died.' I took the book in brought the large family Bible, saying: 'Father used to study this, but I do not think it has been opened since he died.' I took the book in my hands; it seemed almost to open of itself at the New Testament; and as the leaves parted, an envelope, which evidently had been used as a book-mark, fluttered from its place, slid down the page and lay right-side up before me, with this upon it, in a broad, plain hand: 'Samuel B. Stanton. Present.' There was no postmark, and it was empty. I took it up, and there, where the envelope had concealed them, were the words: 'Thou wast altogether born in sin, and dost thou teach us?'"

Pennsylvania.

PHILADELPHIA.—"J. H. R." says: "Mrs. Carrie E. S. Twing has been speaking during. the month of April for the First Association of Spiritualists of this city. She does not claim to be a lecturer, but I doubt if any lecturer, however scientific, can leave a deeper impression than do her 'talks.' Her comparisons between Ancient and Modern Spiritualism are of a nature to make the most rigid church-member feel if Spiritualists are 'mad' there must be 'method in their madness,' and that every stone hurled at modern phenomena strikes with equal force the phenomena of olden times. In one of her lectures she expressed a hope that the time would come when there would be no lecture so scientific or logical but that some of its words would light up the way of the broken-hearted. 'Ikabod,' her unique control, has given many tests to those hungry for a new gospel of life, and tests and prophecies given one year ago have many of them been confirmed.

The First Association of Spiritualists have chown thair agreement in the spiritualists have chown thair agreement. the month of April for the First Association of

confirmed.

The First Association of Spiritualists have shown their appreciation of Mrs. Twing's labors here and elsewhere by ordaining her as a minister of their society, and they send her out from their midst with the prayer that her life may ever be fruitful in 'good works,' and endorse her as a faithful medium and worker for the upbuilding of true Spiritualism."

PITTSBURGH .- J. H. Lohmeyer, Secretary, says of Mrs. Helen Stuart-Richings's recent engagement at this place: "She is a noble and gagement at this place: "She is a noble and interesting speaker in the spiritual cause, and has won—through her amiable disposition and constant desire to render help where needed—the hearts of every one she came in contact with, and she can count many friends who look forward to the time she will be with us again. Mrs. Richings's discourses are eloquent and clear for all her hearers to comprehend. Her psychometric readings of articles given from psychometric readings of articles given from the audience, and messages conveyed by her from spirit-friends to the owners of these arti-cles, are in every instance recognized as cor-May she retain her health to be with us

Mrs. Soper gave her testimony to the good Spiritualism had done for her, and gave several tests. She has
a promising future before her in mediumistic work.
Prof. Seymour, the psychometrist, after remarks,
gave a reading to a gentleman present, which was pronounced correct.

Mrs. Begert Altken, another earnest medium, who
has worked in this city for twenty years, spoke with
deep feeling of the many spiritual laborers who have
passed to the other side, and paid a just tribute to
their worth, mentioning as being present in spirit
Madam Clara Antone, whom many present knew as
having devoted many years of her life to the work in
this city.

Evening Session.—In the evening the hall was filled SPRINGFIELD.-J. Q. A. Floyd writes, April visits this city occasionally and holds scances for physical manifestations, and for the past fortnight Mrs. E. F. Porter, business, test and healing medium, and her daughter, Miss Cora M. Carpenter, inspirational speaker, have been with us. Miss C., though but sixteen years of age, has been before the public upward of two years. She is influenced to lecture and give tests at the close of each lecture. Both have given general satisfaction, and have here met what justly is due them, a cordial reception. I cheerfully recommend them as true mediums, worthy instruments for advancing the cause of worthy instruments for advancing the cause of

Mrs. Jennie Moore, materializing medium, of Chicago, Ill., will visit our city about May 1st. Her arrival is always hailed with joy and gladness, for our people know her to be true.

Our home new mediums are progressing, and leabtles will within the present year majifest.

doubtless will within the present year manifest their gifts before the world, and proclaim the cause of truth and the gospel of spirit communion.
You have the best wishes of myself and oth-

ers for the success of the ever reliable BAN-NER."

Rhode Island.

PROVIDENCE.-Dr. F. H. Roscoe writes: Several times when Mrs. Roscoe and myself have visited Newburyport, Mass., we have had have visited Newburyport, Mass., we have had the pleasure of meeting Mr. and Mrs. Hoyt, two earnest and noble workers for the cause of Spiritualism, Mr. Hoyt being a remarkable and truthful medium, having given us the best tests we ever received, and I feel, in justice to this medium, to make this statement. I am also informed that he is always willing to use his gifts for the benefit of the Society there, and has done so on many occasions. Mrs. Dr. Greene is also with time and money doing all she can to promote the interests of Spiritualism. There seems to prevail at present in Newburyport a great spirit of harmony."

Massachusetts.

GREENFIELD .- Dr. W. L. Jack writes: "I expect to soon be at my office in Haverhill, and in compliance with many urgent requests,

and in compliance with many urgent requests, will give a few private sittings in Bradford. Those desiring to attend them will please make early application, as my time there will be limited. When the camping season opens I shall occupy my cottage at Lake Pleasant, and hope during July to be at Onset.

The communication in your Message Department, April 20th, from Fanny Burbank Felton, I fully recognize from its style and sentiment as coming from her. Many of her friends and acquaintances in Northampton, Mass., and Bridgeport, Ct., who knew her well, are also convinced of its correctness."

Oregon.

McMINNVILLE.-L. J. Fuller writes, April 23d: "Our city has been especially favored (spiritually) the last few days by having in our midst Mrs. Flora A. Brown, inspirational speaker and test medium, of Portland, who gave us on Sunday, April 20th, two grand lectures, following each with tests that were all recognized. Her morning subject was 'What recognized. Her morning subject was 'What Does Spiritualism Teach, and What Good is It

Doing?' The subject for the afternoon was 'Evidences of Immortality, liblical and Modern.' After the tests, she held a scance for independent slate-writing, under the scrutiny of a skeptical committee that had to admit its spiritual source.

Mrs. Brown remained with us three days, giving private sittings that were pronounced perfectly satisfactory, and in many ways giving evidences of her medial powers—describing our own relatives at our homes, and giving their names. We Spiritualists feel to bless her and her guides for her visit here, and believe she has been the means of sowing seed that will bring forth good fruit."

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

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

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

Banner of Pight.

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We have received from our old friend and correspondent, Mr. HENRY LACROIX, a highly-interesting account of his recent tour second coming of Christ to summon the dead to Mexico. We shall print Part I. next week, and part the sheep from the goats at the gencovering a description of the voyage, his eral judgment-all are the growth of a mythiideas of the country, etc. Part II. will appear the week following, in which he gives his impressions and experiences relating to "THE vain imaginations preoccupy the creed that not SPIRITUAL CAUSE IN MEXICO."

An Astounding Decision.

The Supreme Court of the United States has just rendered a decision in regard to the importation of liquors of every kind into one State from another and from foreign States, that is astonishingly far-reaching in its effects, and promises to become the parent of one of the most important questions of the day. It is the practical nullification of prohibition in any and every State in the Union. The decision is pronounced so absurd by some journals as to imperatively demand Congressional legislation. That it will work an immediate effect upon the morals and general welfare of the people, it is quite unnecessary to say. The decision of the Supreme Court turns on the question as to when the "imported" article becomes one with the general property of the State, and so is subject to the laws affecting that property.

Among the many absurdities to which it gives rise, a man may be prohibited from sell-stated. Dr. Martineau evidently aims to reach ing, or be compelled to pay a license for selling, the true meaning and character of religion, liquors bought of a dealer or manufacturer within his own State, but cannot be prohibited from or compelled to pay for a license for selling, if he bought his liquors of a dealer or manufacturer in another State. Or, if he prefers a home-made liquor for his business to an "imported" one, it may be sent out of the State, and then re-imported, and thus become exempt from the restraint of laws applicable to them if they had not been sent out of the State only to be returned again. A liquor seller, under this decision of the highest court of the United States, has but to bring his stock from another State, and keep and sell it in the original packages; and these packages may be of any size, from the largest cask to the smallest flask containing no more than a single drink. So that the liquor trade is made as free and unrestricted as if it had never been controlled by law at

This, in reality, is the law of the land. It emasculates and devitalizes all laws that have been made to restrict the sales of liquor, and that is just what will necessitate and hasten general legislation on the subject. A State is deprived of the power to prohibit or supervise or in any way regulate the liquor traffic. Although this decision does lay down certain conditions for its basis, it will be an easy matter to bring the traffic, apparently if not really, within those conditions, and thus bring all State laws whatever into invalidity and disuse. All police power of the States over the sale of liquor "imported" from other States is nullified at a single stroke. Only when the "original packages" are broken, or after the liquor has left the control of the importer, can the police power legally operate. As a Maine paper puts the case, "the decision works as

great havor with the prohibitory legislation of the country as the Mississippi river does with the Louislana levees, and opens gaps through which floods of strong drink may pour." All that is to be done to provide a remedy is to have Congress pass a bill authorizing the States to restrict the sales of imported liquor. But whether Congress can be made to pass such a measure is quite another matter.

Taken in close connection, as it happens to be, with the announced decision of the Police Commissioners of Boston to abolish all the public bars within the limits of their authority, it is apparent that the temperance question, so far as it is involved in the selling of liquor, is all at once becoming an absorbing one, and making its way to the front of public consideration under unexpected if not surprising circumstances. It looks very much as if it were bringing out and educating popular sentiment on this most important of questions in new and unforeseen ways. In Boston, to order the bars removed from the seven hundred and more open drinking-places of the city, and requiring that liquor shall be sold to persons sitting at tables at which food can be immediately supplied, is to completely revolutionize the drinking habits of the drinking population. It may, it is true, beget increased excesses by inducing drinkers to sit and partake longer than they would stand and indulge, but it will do away with the public bars that have clamored for licenses every year, and entirely change the current if not the extent of the traffic. These two very recent incidents serve to revive the discussion of the temperance question from a new side, and to impart an interest to it not so plainly felt under the circumstances and according to the methods which have usually characterized its treatment by its advocates and supporters.

Authority in Religion.

The venerable Dr. Martineau, now in his eighty-fifth year, has just given to the world a new, and probably a final volume, entitled "The Seat of Authority in Religion," in which he wholly repudiates Christianity, and clearly indicates what are the permanent elements in religion. The work is a bold and powerful one, and the ripest fruit of a life of thought and meditation. The first part treats of "Authority implied in religion." His position is that the essence of religion is in the personal consciousness, that here is our final authority for it. "In the very constitution of the human soul," says he, "there is provision for an immediate apprehension of God." So he does not in any serious sense lay stress upon organic religion-which mainly appeals to the sense and aims to become a power in the world -but rather relies upon human intuitions and instincts, which are common to all men. When he reaches the end of his long but pro-

found treatise of seven hundred pages, he remarks as follows: "As I look back on the foregoing discussions, a conclusion is forced upon me on which I cannot dwell without pain and dismay: namely, that Christianity, as defined or understood in all the churches which formulate it, has been mainly evolved from what is transient and perishable in its sources, from what is unhistorical in its traditions, mythological in its preconceptions, and misapprehended in the oracles of its prophets. From the fable of Eden to the imagination of the last trumpet, the whole story of the divine or der of the world is dislocated and deformed. The blight of birth-sin, with its involuntary perdition: the scheme of expiatory redemption, with its vicarious salvation; the incarnation, with its low postulates of the relation between God and man, and its unworkable doctrine of two natures in one person; the official transmission of grace through material elements in the keeping of a consecrated corporation; the cal literature, or Messianic dreams, or Phari saic theology, or sacramental superstition, or popular apotheosis. And so nearly do these a moral or a spiritual element finds entrance there except the 'forgiveness of sins.' To consecrate and diffuse under the name of Christianity a theory of the world's economy thus made up of illusions from obsolete stages of civilization, immense resources, material and moral, are expended; with effect no less deplorable in the province of religion than would be in that of science, hierarchies and missions for propagating the Ptolemaic astronomy and inculcating the rules of necromancy and exorcism. The spreading alienation of the intellectual classes of European society from Christendom, and the detention of the rest in their spiritual culture at a level not much above that of the Salvation Army, are social phenomens which ought to bring home a very solemn appeal to the conscience of stationary churches. For their long arrear of debt to the intelligence of mankind they adroitly seek to make amends by elaborate beauty of ritual art. The apology

soothes for a time, but it will not last forever. The truth in the case could not be better and to strip it of its externals in order to get at the kernel and core of its reality. "Christianity," says he, "understood as the personal religion of Jesus Christ, stands clear of all the perishable elements, and realizes the true relation between man and God.... In the very constitution of the human soul there is provision for an immediate apprehension of God But often in the transient lights and shades of conscience we pass on and know not who it is; and not till we see in another the victory which shames our own defeat, and are caught up by enthusiasm for some realized heroism or sanctity, do the authority of right and the beauty of holiness come home to us as an appeal literally divine ... And if Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of human life, he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion be-tween man and God." And here he rests his estimate of the position of Jesus Christ between man and God, and his final statement of the seat of authority in religion. The book is one completely worthy to crown the work of a long and exalted life.

A bill has been introduced in the House of Representatives at Washington constituting Dr. T. A. Bland and other well-known liberals and friends of medical freedom the Eclectic Medical Society of the District of Columbia. Said bill was read twice, referred to a committee, and ordered to be printed.

Dr. Hodgson, from Chicago, business and test medium, has arrived in Boston, and has rooms at 22 Staniford street.

Stage and Pulpit.

Comparing the Stage and the Pulpit, in a recent interview, Col. Ingersoll observed that churches have from the first regarded the stage as a rival, and that all their utterances regarding the stage have been as malicious as they were untrue. The clergy have always felt, said he, as if the money given to the stage was in some way taken from the pulpit. It is on this principle that the pulpit wishes every thing to be shut up on Sunday.

Col. Ingersoll thinks it is easy enough to understand why the pulpit attacks the stage as it does. A minister some time since condemned from his pulpit Miss Emma Abbott for rising in church, as she did, and defending not only herself but other good women who are doing honest work for an honest living. Of course, said he, no minister wishes to be answered. No minister wishes to have any one in the congregation call for the proof. A few questions would break up all the theology in the world. Ministers can succeed only when congregations keep silent. Where superstition succeeds, doubt must be dumb. The Methodist Bishop who attacked Miss Abbott simply repeated the language of several centuries ago. In the laws of England, actors were described as "sturdy vagrants," and this bishop calls them "strolling players." If, now, said Col. Ingersoll, we only had some strolling preachers like Garrick, like Edwin Forrest, or Booth and Barrett, or Haworth; or some crusade sisters like Mrs. Siddons, or Madame Ristori, or Charlotte Cushman, or Madam Modjeska, how very fortunate the church would be.

We must remember, said the eloquent orator, that the stage presents an ideal life; that it is a world controlled by the imagination, a world in which the justice delayed in real life may be done, and in which that may happen which, according to the highest ideal, should happen. It is a world, for the most part, in which evil does not succeed, in which the vicious are foiled, in which the right, the honest, the sincere and the good prevail. It cultivates the imagination, and in this respect is far better than the pulpit. The mission of the pulpit is to narrow and shrivel the human mind. The pulpit denounces the freedom of thought and of expression; but on the stage the mind is free, and for thousands of years the poor, the oppressed, the enslaved have been permitted to witness plays wherein the slave was freed. the oppressed became the victor, and the downtrodden rose supreme.

Another thing: the stage has always laughed at the spirit of caste; the low-born lass has loved the prince; all human distinctions in this ideal world have for the moment vanished. while honesty and love have triumphed. The stage lightens the cares of life; the pulpit increases the tears and groans of man,

The Bising Tide of Labor.

The first day of May was a day to be remembered in all civilized countries as one on which was made the largest demonstration of industrial forces in modern times. It was intended to be a Memorial Day for Labor, and was such

in the largest sense. It is roundly claimed that society should place the laboring man in a position to free himself from the thralldom of a false system of bondage which the current usages of society sustain by reason of the present commercial basis of civilization. We need not say that we have advocated and defended that claim from the beginning. As has been truly said, the labor cause represents a movement—one that is in opposition to the existing order of commerce and business; that contemplates no physical warfare, only education and intelligent reform. For just as rapidly as intelligence spreads, and just as surely as a majority of the people in this country are laboring people, just so surely will that intelligence, when it shapes itself into a high moral as well as political purpose, become moral energy, this underlying purpose of humanity, that the movement must at last find its great refuge and strength. It certainly cannot rely upon itself as a political movement. and can be in no sense regarded as political ex-

cept as it is to affect the republic of the future. It is a system of discipline and education to those who are seeking freedom from the bondage of the continuance of uncompensated toil. Inadequate compensation is no compensation for the many hours of labor that are not given but extorted for wages. In this movement for the great underlying cause of labor, the focal point must be in the moral centre of human life. And if it be held firmly by the strong tenure of moral power, and look forward to the light instead of to material or political change for its strength, it will be such an exalted stride, such a change in humán history as has never before been witnessed; millions of men and women can be borne forward to the accomplishment of a work of right, on the basis of moral influence alone; and those who hold possession of political power will be made to bend morally by that force. All just demands bring a moral support that is latent in the minds of the people, and finally secures for them success. A wave of great strength is coming; it is a rising tide in the world.

Mrs. R. S. Lillie officiated for the first of her four Sundays in May, under the new management at Berkeley Hall, on the 4th inst., with marked success. The Boston Herald, of the 5th, exhibited excellent judgment by giving a favorable report of the exercises.

The Boston Globe of Monday also gave a good notice of the morning discourse, from which we make the following excerpt, regarding what Mrs. Lillie's guides said concerning Spiritualism and its liberalizing effect upon the present

"We believe that through the process of change and evolution there has come what we find in the modern humanity. There has been a remarkable change in religious ideas. Few to-day hold literally to the old scheme of religion, and we cannot but believe that Spiritualism has been one of the most important factors in bringing about the present breadth of liberal thought.

eral thought.
You see this advance of thought everywhere. Even the Presbyterian synod has been forced to throw away that rotten old plank of its creed, infant damnation; yet such is the opposition of many to even the slightest change from the old order of things that even this move has been strenuously opposed. The day of our emancipation from the superstitions of ancient dogmas and creeds is coming. Belief never saved anybody. It is work that does it, for 'By their fruits ye shall know them.'"

Rabbi Solomon Schindler talked last Sunday at his Temple on Political Corruption. His lecture was a masterly production, and should be published in pamphlet and circulated all over creation. It is high time that political corruption should cease, and no man be elected to office unless he possesses a high moral charac-

Our thanks are returned to Mrs. J. F. tion of flowers for our Free Circle-Room table. | and constant use.

Panishing Burglary.

We gave a brief expression recently of our opinions on the urgent necessity, for the safety of the community, of visiting burglarious acts, particularly when committed in the night time, with the severest possible penalties. Since then legislative action on the matter seems to indicate an active opposition to the bill from the Committee on Prisons for the more effectual punishment of burglary. Why a class of criminals of this character is entitled to an enlargement of sympathy, when they so deliberately invite the very reverse, it is hard to understand. The night burglar especially is entitled to sympathy least of all others. The House of Representatives has fixed the minimum penalty of burglary in the night time with a dangerous weapon at fifteen years in the State Prison. This is right and good. But amendments were proposed that lessened the penalty in case of night burglary without a dangerous weapon, and for breaking and entering in the day time with such weapon, from ten years to four and six. It is wholly idle to tamper with criminals of this sort, who are the most dangerous in the community.

"A Year of Jubilee."

We published last week an account of the interesting services held by her friends in Chicago in honor of the fiftieth birthday of Mrs. Cora L. V. Richmond.

There are many in this country and England who know Mrs. Richmond favorably as an eloquent defender of the Spiritual Philosophy for many years, but their names being unknown to the Committee of Arrangements for the Testimonial Fund, they could not be appealed to by circular. Why would it not be a good idea for these friends everywhere to waive all ceremony, and mail such pecuniary offerings as they feel to make direct to Mrs. CORA L. V. RICHMOND, Rogers Park, Ill., and thus make 1890 a "jubilee year" for this faithful servant of the spirit-world?

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

The Arena.-Phillips Brooks is the subject of a

fine portrait and a biographical sketch by Rev. Thomas A. Hyde. Rev. R. Heber Newton contributes an excellent paper upon "The Dogmatism of Science," which it is well for those to read who, after scores of failures by scientists to truthfully examine and report upon spirit phenomena, persistently demand a scientific investigation, as though scientists were infallible judges of the operation of all known and unknown laws of nature! Dr. Newton here shows the fallacy of any such presumption. He cites numerous cases in which scientists have made most egregious blunders in their condemnations of newly discovered truths. He mentions the wife of Daguerre, declaring with tears in her eyes to a medical celebrity of 1838 that her husband was insane because he thought it possible to fix his shadow on a metallic plate, and the physician (a "regular," of course,) advising that he be sent without delay to a lunatic asylum. The next year this lunatic" had a world-wide fame as the discoverer of photography. Benj. Franklin's reports of his experiments with electricity were greeted by the Royal Society with a shout of laughter. The French Academy of Science pronounced steam navigation "a ridiculous notion." A statement of the invention of the phonograph was said by a scientific officer of India to be a hoax, because it was contrary to all laws of science The House of Commons would not listen to George Stevenson's claim that railroad traveling was possible, and the French Academy voted a strait-jacket to the engineer Perdennet for his offer to build railroads. Robert Stevenson ridiculed the proposition for a Suez canal, and a few years after England gave twenty million dollars for simply an interest in that canal. In 1887 ten men, constituting "The Seybert Commission." pronounced spirit phenomena to be the result of trickery and sleight-of-hand, though they had at that time millions of witnesses ready to testify that those phenomena were of spirit origin, and millions since have become convinced that those ten men were wrong. Well remarks Dr. Newton: "Defeat awaits the empiricism that rashly sets up to limit the infinite possibilities of mighty in its strength and power. It is in this nature. As a leader in our ranks reminds us, 'Whenever the scientific men of any age have denied the facts of investigation, on à priori grounds, they have always been wrong," Rabbi Schindler writes upon "The Divorce Problem," Prof. Buchanan upon "The Cosmic Sphere of Woman," and "Godin's 'Social Palace'" is the subject of a paper by Mr. Grönlund. The present number completes the first volume, and is accompanied by a table of its contents. Boston: The Arena Pub. Co., Copley Square.

> "Dark Continent" Stanley has been relating his adventures before Queen Victoria and family and the Royal Geological Society. The gold medal presented to him by the latter bears his effigy. But Stanley said nothing about the "British African Company" that has set up its authority in Ethiopian territory, the same as the original "East India Co.," many years igo, possessed itself of a large portion of India. The Angle Saxon race, while it is the most intelligent and most potent element known for the final spread of civilization in the dark corners of the earth, seems to hold to the old adage: "the end justifies the means,"

> THE VULTURE AND THE PHEASANT.-The Pheasant saw the Vulture feeding on the carcase of an old rotten horse, and he had pity on him, and procured some nice corn and other healthy edibles for him; but the Vulture, after nibbling a spell upon the healthy food, gave it up, preferring that most adapted to his perverse nature. Moral: Is n't this a parallel case in regard to human vultures? Or why is it that they never see anything but badness in their brothers and sisters? There are vultures in the ranks of the church vultures among the Materialists, as well as vultures in the ranks of the professed Spiritualists.

> The Massachusetts Home for Intemperate Vomen, for the last ten years located at 41 Worcester street, was last Saturday afternoon removed to the new building recently completed for its use, corner of Binney and Smyrna streets. Addresses were made by Mrs. Micah Dyer, Jr., Mrs. Charpiot and others after which supper was served to inmates and special guests in the large and cheerful dining-room. The new building will accommodate about one hundred and fifty, and is finely equipped for carrying out the purposes of the institution,

> THE BANNER a few weeks since copied from London (Eng.) Light—supposing it to be original with that paper-a paragraph charged with an affirmative answer to the ever-ready denial-question of the skeptic: "What good is Spiritualism doing?" etc. We now learn that this paragraph was really an extract from Psychic Studies, (for November, 1889) issued by Albert Morton, Esq., at San Francisco, Cal., and hasten to make this correction.

> THE THEOSOPHIST for April (Madras, India,) is received, and for sale by Colby & Rich. E. D. Fawcett contributes his views of Psychology and Nec-Mateterialism. The first part of a treatise upon " Will and Its Relation to Conscience" is given by Ikbal Kishen Sharga. Of its remaining contents is a continuation of "The Prophecy of the Bhagavata as to the Future Rulers of India," and "Hegel's Views of Zoroastrian-

The boys' "Knockabout" suits which are advertised by A. Shuman & Co., are well worth inspection. They are made from strictly all-wool materials, selected with a view to combine in a boy's suit strength, durability, and neatness of appearance. They are manufactured exclusively by A. Shuman & Co., with their patent "Cavalry Knee," and are sure Howland, West Duxbury, Mass., for a dona- to fill all the requirements of a boy's suit for general

Help for Siberian Exiles.

An Association has been organized in Philadelphia, having for its object the presentation to the Czar of Russia of a respectfully worded and appreciative petition, signed by Americans, calling his personal attention to the cruelties reported to be practiced on the helpless victims under what is known as the Siberian Exile System, with the hope and expectation that his attention, so pointedly and urgently invoked, may lead to a revision and reformation of that system.

The Association desires, by the formation of local committees and auxiliary associations, to enlist publle sentiment and give the widest circulation of the petition, so that all men, women and youth who have the good of mankind at heart may have an opportunity to sign it. Further particulars and copies of the petition may be obtained by addressing Rev. Alfred J. P. McClure, Secretary, 1407 Locust street, Philadelphia, Pa.

Versus Capital Punishment.

A movement has commenced in England that promises to command a widespread interest, and, it is to be hoped, prove effective in its object-i.e., the abolition of capital punishment. Though not confined to any one class, the Spiritualists have been actively allied with the movement, and those of Newcastle have printed and put in circulation a petition to the Queen, which is receiving a large number of signatures. Both The Medium and Daybreak and Light give place to the petition in their columns, Mr. Burns, of The Medium, delivering a public address in furtherance of its views.

Boomer vs. Boomer.

"They that take the sword shall perish by the is a biblical statement which receives new proof in the history of Oklahoma: "Boomer" Payne died suddenly, and his end was regarded as occurring under suspicious circumstances; Boomer Couch, his successor, has, it is reported, just died at Guthrie, I. T. from a wound inflicted by a Winchester rifle in the hands of a man who sought to "boom" his (Couch's) "claim."

HALL'S JOURNAL OF HEALTH shows in its present and last month's issue a great improvement typographically; in contents, since it has always been excellent, no change is called for. A timely article on amusements claims that "as the body requires a variety of wholesome food for its proper nourishment, the mind needs diversion in order to maintain its highest capacity," and proceeds to prove this by facts, giving a prescription for the removal of disease, which every physician knows to be correct, however much a lean pocket-book may lead him to advise differently. "The secret of remarkable cures," it says, "lies not in drugs, but in sunshine, pure country air, healthy diet and judicious exercise, with frequent changes of scene. 8. H. Preston, in a paper on the increase of defective vision, remarks that "maybe man's physical faculties of sense are destined to die out," and after noting indications of this in a growing dullness of senses, says that, as in the case of Laura Bridgman, who seemed to have acquired strange new senses to compensate for those of which she was deprived, it is conceivable that in a far-off future mankind may attain to a clairvoyant and clairaudient condition, in which eyes and ears will not be required. New York: 206 Broadway.

The Globe wants to know why a live nation should be dosed in a dead language. Sure enough. Writing prescriptions in Latin, it thinks, is retained for the sole purpose of befogging the patient, and concealing what the regular(?) M. D.'s are doing with him. A greater truth was never uttered.

A. S. Hayward, magnetic physician, 156 West Brookline street, will continue to give personal treatments during May, as per advertisement on page seven. We learn that he has wonderful success in eradicating the effects of La Grippe where medicine

Miss Leys in the Field. To the Editor of the Banner of Light:

The Boston Spiritual Temple Society closed its meetings for the season of 1889 and '90 on Sunday, the 27th of April, with two eloquent and interesting addresses from Miss Jennie and interesting addresses from Miss Jennie Leys, which (judging from the intense interest exhibited and opinions expressed by those who listened) proved among the most instructive and satisfactory lectures of the season. I understand Miss Leys has again entered the lecture field, and those requiring the services of an eloquent platform speaker should not delay in giving her a call.

delay in giving her a call.

R. HOLMES, President B. S. T. S.

Amongst the surest evidences that the cause of Spiritualism is making deeper and yet deeper marks, both on its friends and enemies. is the abundant newspaper correspondence that is sent to us from all quarters, in which the enemy vents his spleen by round abuse, and the friends reply with a careless indifference born of confidence in the impregnable truths on which their cause is based. If it be asked why we do not more frequently republish these [hostile] effusions, we answer, because they are so silly and common-place that we grudge the space they occupy .- The Two Worlds, Manchester, Eng.

A New York World reporter had the same prescription filled at thirty-six drug stores in that town, and found out that the modern that town, and found out that the modern apothecary makes all the way from 300 to 700 per cent. on prescriptions, and that no two of them charge anywhere near the same prices. The root of this evil will probably be found in the fact that prescriptions are usually written in Latin, and the average purchaser does n't know whether he is being cheated or not. A dose of plain English would greatly improve these documents.—Editorial, Boston Herald.

Dr. Reuben Barron

Passed to the spirit-world May 2d, from the home of his nephew at Salem, Mass., in his eighty-first year.

rassed to the spirit-world May 2d, from the home of his nephew at Salem, Mass., in his eighty-first year.

He was one of the three physicians who went from Springfield to Rochester, N. Y., to investigate the rappings of the Fox Sisters, in 1849—and from that time to the present has been an unfilinching advocate of the Spiritual Philosophy.

He had a large practice as a clairvoyant physician in Springfield, West Warren, and for the past twenty years in Salem, Mass. He was widely known, and loved by his patients, and by all mediums—who ever found in him a sympathetic friend. Dr. S. B. Brittan was his warm personal friend.

During the six years past loss of eyesight and failing health have made him dependent upon his nephew and niece, whose generous hospitality and unwearied care of him were like the devotion of loving children.

At his request, his old friend, Dr. H. B. Storer, of Boston, conducted the funeral exercises, briefly reviewing his life and services to the cause of Spiritualism, and paying a deserved tribute to his memory, as illustrating the philosophy which he professed. Miss Amanda Balley and the quartette of the Salem Society of Spiritualists furnished appropriate music.

The Odd Fellows—of which Order Dr. Barron had been a member for forty-eight years—were present by delegates from Essex Lodge, and conducted their funeral service at the house.

Psychometry.-A few days ago the writer called on Mrs. Albert Morton, at 210 Stockton street, with a specimen of gold-bearing rock, which she kindly consented to psychometrize for him. She described the mine accurately, the work that had been done, the surrounding country, etc. She gave distances and measurements of hidden ore bodies, which can only be determined by future development. A skeptic suggesting that the known facts concerning the mine might have been taken from the writer's mind, a piece of the ore was placed in the hands of a gentleman, an entire stranger to Mrs. Morton, and who knew nothing whatever of the mine, with the request that he take it to the same psychometrist for a reading. He did so, and her second reading corroborated the first in every particular. She also told him that he was not interested in this mine, but was in others located a longer way off, which was true.—Golden Gate, San Francisco, Cal., April 12th, 1890. specimen of gold-bearing rock, which she kindly con-

It is said that during the late persecution of the Jews in Vienna, affairs became so dangerous to all shopkeepers that the city appeared covered with such signs as "I am a Christian Tradesman"; "Christian Brandy Shop"; "Christian Cheesemonger"; "Christlan Old Clothes Shop."

NEWSY NOTES AND PITHY POINTS.

The Allepathe of Rhode Island have been again defeated in their effects for a "Decters' Plot Law." Rend Bro. William Fester, Jr.'s, letter on our eighth page.

"I VEX ME NOT WITH DROODING."

"I VEX ME NOT WITH BROODING."

I vex me not with brooding on the years
That were ere I drew breath: why should I then
Distrust the darkness that may fall again
When life is done? Perclanace in other spheros—
Dead planets—I once tasted mortal tears,
And walked as now among a throng of men,
Pondering things that lay beyond my ken,
Questioning death, and solacing my fears.
Who knows? Ofttimes strange sense have I of this,
Vague memories that hold me with a spell,
Touches of unseen lips upon my brow,
Breathing some incommunicable bliss!
In years foregone, O Soul, was all not well?
Still lovelier life awaits thee. Fear not thou
—Thomas Batley Aldrich, in the Century for May.

FOR GARDENERS.-It is said that rags saturated with kerosene and fastened into a split stick that has

been driven into the squash, melon and cucumber

hills will keep bugs off. Lawyer to Witness—"Now tell me how many sheep you ever saw, under oath, now remember." "I never saw a sheep under oath," replied the witness, which closed the examination.—New York Telegram.

The report of the progress of the Harvard Annex during the ten years of its existence, during which time the number of its students has increased from twenty-five to two hundred and fifty, is one of good work well done. The young women who have embarked on this collegiate course have won as enviable a distinction in their chosen fields as have their breth ren in theirs.

"Well, Billy Hardup's dead; paid his last debt to nature." "You do n't say! I thought Billy'd be immortal. I never thought even nature could collect from him."—New York Evening Sun.

Anent certain recent political removals of women clerks in Washington "Eleanor Kirk" rightfully remarks: "To deny women the ballot, and then turn them out of places because they cannot vote, is an act of tyranny that ought to bring a blush to the face of the prince of darkness."

FACT!—Current rumor asserts that August Wilhelm von Schlegel wrote the following epigram on Bopp's translation of the Mahabharata:

"Deine Sanskritmetriknachahmungen
Sind voll goldfunkelnagelnenblanker Benamungen.
Du überfülgelst in wortschwallphrasendurchschlängeltmonostrophischen Oden
Die Weilandheltigenrömischenreichsdeutschennationsperioden.

Oden.

Delne mit Dank erkanntwerdenwollenden Bemühungen sind höchlich zu rühmen.

So muss man die Himavatgangesviedhyaphilologiedornpfade verblümen!"

HINT FOR NURSES .- Fat floating on the top of soup or broth is sometimes repulsive to invalids. It can be entirely removed with white paper by placing this on top. Every globule of fat will stick to it.

German rubber manufacturers—so it is announced have decided to raise prices twenty per cent.-rubber thread goods thirty-five per cent.

LABOR JOTTINGS.—On Sunday, May 4th, a great labor demonstration occurred in London-one hundred and seventy thousand workmen being in line.-The troops at Barcelona, Spain, were kept busy on that day dispersing strikers. — The Irish railway strike has ended. — Pesth, in Hungary, and Roubaix, in France, were the scenes of serious rioting on the 4th. - The United States is now the scene of a carpenters' strike of vast dimensions. Truly says The Herald, pretty much all of Christendom is either on a strike or is preparing to strike. There has rarely, if ever, been a time when labor has been so generally dissatisfied as it is now.

After a while nothing will be open in this city on Sunday except the question whether life is worth living.—Philadelphia Times.

Two persons were killed and several injured, and

every house in Wilspoint, Tex., was more or less damaged, May 3d, by a hurricane. Oh! Man, vain man! how futile your aim, When building your temples to pleasure and fame: Go work for Heaven with Faith and Care,

Let good works secure thee a mansion there.

After casting a glance at his own weaknesses, how eagerly does man's vanity (egotism) console itself

May has behaved very well this year. She came in with a good deal of sunshine-just such as we used to have fifty years ago.

Mrs. M. Dyer, who is in Hancock, N. H., writes us that she attended town meeting there recently, as the ladies were invited for the purpose of voting upon some business connected with building a new schoolhouse. She says: "I falled to see anything repugnant to the most refined taste, any more than I did at a religious meeting the night previous; and I think no woman's house or children were neglected in consequence of the ladies being there."—Cape Ann Advertiser, Gloucester, Mass.

Four thousand volts in Indiana threw James Clark twenty feet into the air last Friday, and he was dead before he reached the floor. While these things are happening about every day, a United States Circuit Court is holding Kemmler in still further suspense to find out whether he is to be subjected to an unusual nunishment.

Mr. Morse sends us his latest list of books which he has on sale at 16 Stanley-street, Liverpool. He is the recognized agent in England for American Spiritualist publishers, as well as for Mr. Terry, of the Melbourne Harbinger of Light. If any of our readers require books or periodicals published in the States or Australia, Mr. Morse will furnish them on the usual terms, and supply the trade.—The Two Worlds, Manchester, Eng.

"Angel" was an English gold coin, equal to about ten shillings, stamped with the figure of an angel, in memory of the saying of Pope Gregory that the Pagan English were so beautiful that if they were Christians they would be angels!

The earth has felt the breath of spring,
Though yet on her deliverer's wing
The loy frosts of winter cling. —Whittier.

Many Spiritualists, or professed Spiritualists, are hypercritical critics. They are as full of condemnation of their fellows as an egg is full of meat. When will such people see some good in their fellow-crea-

The Rhode Island Legislature, before adjourning last Friday, killed the medical-monopoly bill, and sat down on the bill licensing private detectives, which was a most pernicious scheme to sprinkle paid spies throughout the whole community. Well done!—Boston Globe.

All women wish to be beautiful. Let Charity be your cardinal virtue, and our word for it you will become beautiful in spirit, and that spiritual beauty will express itself in your physical countenance.

Cut a cucumber into strips and put them in places where ants are found, and it will surely drive them away.—Ex.

Will it have the same effect in keeping country aunts from city residences? Or vice versa! Who can

Salt should be kept away from objectionable odors, otherwise it will absorb the flavor and become thereby unfit for use. Housekeepers should bear this fact in

It has been recently estimated by the War Department at Washington, D. C., that in case we should need them we can put seven millions of able-bodied men in the field as soldlers. No doubt of it.

The Louisville (Ky.) Courier-Journal says that females who sit for hours with their legs crossed to sew or read, or to hold the baby, are not aware that they are inviting serious physical ailments, but it is true nevertheless. Sciatica, neuralgia, and other serious troubles frequently result from this simple cause. The writer says that the muscles and nerves in the upper | effect.

portion of a woman's limbs are extremely sensitive, and much of her physical structure can become de-ranged if those muscles are overtaxed in the manner

It has been estimated by a medical authority that during the seven weeks the Grip provailed in the United States, over twelve thousand people thus affeeted passed to spirit-life; whereas, had they taken Dr. Shelhamer's specific, no doubt many of them would have recovered.

A rapid penman's writing, say thirty words a minute, if stretched out in one line would reach eight hundred miles in a year's time, supposing he worked five hours a day.

The Boston Transcript is called by the Boston Record (the comparatively new penny paper) a "dear old lady"! If this is n't supreme impudence, what is?

England is shipping to this country its lepers, according to the reports in the daily press. But it turns out that only one "unfortunate" of this description has landed in the United States, and she is to be sent back forthwith.

Eight hours a day for mechanics is long enough ser vice, But how about outdoor laborers and men and women who work, many of them, in hotels, dining saoons, and so forth, eighteen hours out of the twentyfour for fifty cents a day? How about the time of employés in printing offices if eight hours is to be the

THE DANGER FROM CHLOROFORM.—Dr. Lander Brunton, at Hyderabad, telegraphs to the London Lancet that, according to the results of experiments carried on under his personal supervision, the "danger from chloroform is asphyxia or overdose. None whatever heart direct."

BEATTY'S TOUR OF THE WORLD .- Ex-Mayor Daniel F. Beatty, of Beatty's Celebrated Organs and Planos, Washington, New Jersey, has just returned home rom an extended tour of the world.

SPRINGFIELD, MASS., May 5th.—The grand jury convened this morning, and found a large grist of business on the docket for the May term of the Superior Court. The important cases to be considered are the Algerton alleged conspiracy, the Bassette wife-murder case of Ludlow, the Moore, Williams and Dickey case, and the Slocum and Hovey cases.

Representative O'Neil is feeling quite happy, and he thinks Providence aided him in successfully accomplishing his plan to make Castle Island, in Boston harbor, a part of the park system. The President has signed the joint resolution turning the island over to Boston for a park, which Bostonians have been walting for a long time.

It is a very short path from heaven to hell. The sad fate of Mary Stone, recorded in the daily papers of this week, is evidence of the fact. Born in affluence, she descended, step by step, to the lowest abyss of degradation, and finally died, unattended except by an aged negress, by whom she was buried.

We said recently that quite a number of prominent men-men connected with the general governmentwould shortly pass away. The truth of our statement has been literally fulfilled. The sudden demise of Senator Beck has added one more to the list. There are other prominent men who will pass to spirit-life ere the present year expires.

TYPOGRAPHICAL TRANSMIGRATION.

There's a maiden as tenderly soft as the light
Which beams on the earth from the sky's vaulted
height.
No star in the heavens has radiance more clear
Than this acme of all that can charm or endear.
Her likeness? The types are in woful disgrace,
For this is the best to be found in the case:

The pulpit and the press in New Hampshire want no more hangings of human beings there. The hanging of Palmer, whose guilt is strongly doubted by many people in that State, has caused this condition of

People seem to forget one very important matter It is this: To ventilate their clothing. Insensible perspiration clings to one's garments when shut up in closet-thus many people carry the atmosphere of their homes in their coats and gowns. We often come in contact with very neat people, who keep themselves scrupulously clean, and yet one inhales the vicious aura they impart, which is decidedly detrimental to

with deploring the infirmities of friends!

The man who tells a great lie to save his own character carries a seared conscience ever after. We are sorry to be obliged to encounter such characters occasionally. They are the vipers the good man warms to life unawares, only to be eventually stung by these reptiles.

When a chief of the Cherokees was asked why the Cherokees are so much in advance of the other tribes, he replied: "Because we have taken care to educate our women as well as the men." This answer means much. It means civilization and advancement for any people, be they Caucasians, Cherokees, Turks, Chinese or Africans. As long as the mother is ignorant, there is little hope for her sons.—Pipe of Peace, Genoa, Neb.

The white population of the Congo State, in the middle of Africa, has reached four hundred and fifty.

THE TRUE COMMONWEALTH .- This new monthly for May is received. It opens with "Socialism and Anarchism"-what are they? Among the leading articles are: "Who Owns the United States?" "Captain Dutton on 'Looking Backward,'" "Practical Nationalism," "The Sovereignty of the Brain," etc. The paper presents a healthy, and prosperous appearance. Sample copies are offered free. The True Commonwealth Co., Washington, D. C.

LONDON, May 5th.—The committee of the House of Lords appointed to inquire into the "sweating" system, which is causing much of the misery among the residents of the eastern part of the city, urges the hands to combine, and by organization force their employers to pay better wages and grant shorter hours of labor. The committee also presses upon Parliament the necessity of legislative interference to correct the evils arising from the system.

For the Banner of Light THE NEW DISPENSATION.

Oh! glorious prospect when by death released From bodily infirmities and pain, Although blood's circulation hath surceased,

We shall continue living, yea, again See those whom once in earth-life we held dear, Waiting and greeting us in heavenly sphere.

And is this true? All doubts are now dispelled Since thousands thus released have reappeared And with their earth relations converse held, However Church and Skepticism sneered;

The faith by Jesus' resurrection sealed Is hence as Mankind's common law revealed.

HORSFORD'S ACID PHOSPHATE makes delicious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigor-

Special Notice to Subscribers.

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

"A Galaxy of Progressive Poems." The volume of poems bearing the above name, by our assistant editor, Mr. J. W. Day, announced a few weeks since as soon to be published, is now ready for delivery. In our advertising columns will be seen a list of its contents, and some mention of the reasons why it should meet with an extended circulation wherever the BANNER OF LIGHT is known and read.

To Correspondents.

No attention is paid to anonymous communications Name and address of writer in all cases indispensable as guaranty of good faith. We cannot undertake to preserve or return canceled communications.

G. L. B., Boston.-Your suggestion is a good one, and as soon as our time permits we will endeavor to carry it into

Movements of Platform Lecturers.

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

G. W. Kates and wife are serving the Spiritual So-clety of St. Louis, Mo., where they may be addressed during May at 2010 Olive street.

Mr. J. W. Fletcher will speak in Conservatory Hall, Brooklyn, N. Y., next Sunday morning and evening, and the remaining Sundays of May: in Saratoga Springs, N. Y., during August. He has given up his Brooklyn office, and can be consulted at 142 W. 16th street, New York City, each day and Thursday evenings.

ings.

Mr. J. Frank Baxter is lecturing this month (May) in Ohio. Sundays in Oleveland. He will lecture, Sunday. June 1st, in New Bedford, Mass.; Saturday and Sunday, June 7th and 8th, before the Vermont Convention; Saturday and Sunday, June 14th and 15th, North Collins, N. Y., Reünion; Sunday, June 22d, at Hanson, Mass. He is engaged for Camps Sunapee, N. H.; Cassadaga, N. Y.; Wachusett, Mass. (Grove Meeting); Verona and Temple Heights, Me.; and Lake Pleasant, Mass.

Frank T. Ripley can be engaged for the months of May, June and July, for lectures and platform tests, by addressing him in care of Banner of Light.

by addressing him in care of BANNER OF LIGHT.

Helen Stuart-Richings made a pleasant and healthfully beneficial tour to Alken, S. C., and other points in April. In May the Union Society of Cincinnaticiains her services.

H. H. Warner, inspirational speaker from the West, has located at 441 Shawmut Avenue, Boston, where he would like to receive engagements to lecture and exercise his spiritual gifts.

Camp-meeting associations desiring the services of Mrs. Kate R. Stlies as speaker, platform, test and psychometric medium, can address her at 43 Dwight street, Roston, Mass.

Mrs. Emma Jackson will speak in New Bedford the second Sunday in May. Would also like to make engagements for the last Sunday in May and the first three in June; is also prepared to make engagements for the season of 1800-01. Her addresses are followed by psychometric readings and tests. Societies desiring her services can address her at Acushnet, Mass.

here for the month of May, and expect to have a season of activity that shall bring good cheer to all around. The Spiritualists here are whole-souled and earnest. They have a nice hall, well situated, and manage their meetings so as to feed the mediums as well as to be fed by them. This is a good field for local mediums, as is indeed the entire West. Why do not more mediums come this way? They are needed. Our guides urge us to work in the West, and say

our guides urge us to work in the West, and say that future success will warrant all the toil. We have gotten the fever to locate somewhere near the Rockies, and make a Sunday circuit, or build a local society, so that we may have some domestic life. Itinerating grows monotonous and dulls the keener insight into spiritual things. All institutions are tending toward centralization, and why not in Spiritualism? Surely we can preserve its identity and purity while we increase its capacity to labor for humanity. Those workers who are located are building wisely and well: there is a sure organic trend toward stabil-

while we increase its capacity to labor for humanity. Those workers who are located are building wisely and well; there is a sure organic trend toward stability; the speaker (or medium) must now be more than a flash across the spiritual horizon.

We enjoyed our visit and labors in Indianapolis during April—where the local society is active and successful. They held a Fair and Festival April 24th and 25th, which netted a goodly sum to the treasury. We were hospitably entertained at the suburban residence of D. A. Raiston, former President of the Society. The exhilaration derived by us from the fresh air, the nodding woods, sunny sociability, fine horses to ride behind, and, above all, quiet rest, builded us anew for labor. Bro. Raiston arranged two meetings for us in the Opera House at Brazil, Ind., where on April 30th and May ist we awakened some interest in a city where the philosophy of Spiritualism is a new ism.

We had many invitations to visit localities in Indiana, but could not do so. Each and every State should have one or two good speakers located who will give much of their time to the localities in need and unable to send to a distance for help. Missouri needs and desires a State Spiritual Association. We had hoped to see the effort inaugurated this spring, but we believe it is deferred.

G. W. Kates and Wife.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

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ents. Religio-Philosophical Journal. Published weekly RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

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THE TRUTH-SEKER. Published weekly in New York. Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

0 cents.
THE THEOSOPHIST. Monthly. Published in India. Sin-THE THEOSOFILES.

gle copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco,
Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

ALCYONE. A Semi-Monthly Journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5
cents.

cents.

THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan Philosophy.
Single copy, 20 cents

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

SPECIAL NOTICES.

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

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

Colby & Rich.

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

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

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THE TRUE COMMONWEALTH

DEMANDS the nationalization of railroads, telegraphs, and all other great natural monopolies, and ownership by otties of gas works, etreet railways, etc., etc. A superbroyal quarto monthly, at a year. On trial three months for 10 cents. Address T. A. BLAND, 1121 Tenth street, Washington, D. O. May 10.

My 10.

A MODERN CURE.

MY mother, who had not walked a step in 5 years, was cured by DR. S. S. CARPENTER, Magnetic and Ecclectic Physician, 69 Berkeley street, Boston, Mass., in 4 months' time. She is 72, and is able to carry her little grandchild, weighling 23 bbs. Dr. C. cured her nearly 5 years ago.

May 10. 1w*

G. W. Goodale, Stoneham, Mass.

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The choice of our entire stock of over four hundred patterns and colorings, and including all of our

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Also quite a large line of patterns that we shall not have manufactured again, but identically the same goods as the above in all other respects, at St. Louis, Mo.-We have commenced our labors

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MRS. M. T. SHELHAMER-LONGLEY will occupy the plat-orm on Tuesday afternoons for the purpose of allowing her pirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing pon 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 pirit for consideration.

spirit for consideration.

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

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthy lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

You have a fine the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral offerings.

offerings.

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

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

Report of Public Séance held Feb. 18th, 1890. Spirit Invocation.

Spirit Invocation.

Oh! thou Sacred Spirit, thou who art the all-in-all, the ordainer of all law and system, the author of all life and being, the sum of all substance, the infinitude of all intelligence and wisdom, we turn to thee at this hour, uplifting our souls into a reverential attitude as we approach the atmosphere of spiritual life, seeking for knowledge and strength and guidance from beyond, as we are thy children, and we would learn of thee and thy laws. We desire to gain a comprehension of thy works as they are spread out before us, that through them we may learn of thee and understand thy skill, thy purpose and thy will.

Our Father God, may we at this time realize that we are something more than material beings, that life is continuous, and that it stretches ever onward without a single break in the beautiful chain. May we realize that it is only a change of experience that comes to us, known by the name of death, which change shall usher our souls into a higher condition of understanding and a broader plane of endeavor, where fuller opportunities shall be found to expand those qualities that are within.

Oh! we thank thee that the gates of immortal life.

within.

Oh! we thank thee that the gates of immortal life are open, and that thy ministering spirits may return to earth to watch over and care for their loving friends below. We praise thee that angelic communication is an assured fact, and that minds in the eternal world may come into rapport with minds on earth, conveying intelligence and instruction calculated to bless and to milif.

to uplift. We praise thee that thy dear ones who dwell upon the spiritual side are filled with compassion, with tenderness, with a desire to be of service to their kind, and that, induced with these aspirations and desires, they return to earth bearing healing and strength and comfort unto those who mourn and are sad, to the afflicted, the weak, and those who sit in darkened places.

May the light of truth dispel all clouds of ignorance May the light of truth dispel all clouds of ignorance from the human heart; may the star-beams of knowledge chase away all shadows and errors from those minds that do not understand thy exceeding great love. And oh! our Father, may we who are here come into such sympathetic communication with those who have gone beyond that we may learn of them, and at the same time that we may bestow upon their lives something of affection and good cheer that shall be of blessing to them from day to day. Amen.

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

QUES.—[From one in the audience.] Is there any evidence, or good reason for believing, that the English nation, as claimed by some of them, are descendants of the Ten Tribes of Israel? If not, what has become of those Ten Tribes, and whose are they come of these. where are they now located?

Ans.—So far as we understand human history, in connection with this globe, we entertain the strong opinion that the English-speaking races of the present time are directly descended from the Aryan race. It would be imseended from the Aryan race. It would be impossible for us to outline to you, at one of these meetings, our opinions concerning the descent of races and their variations, for our time is limited, and cannot be given to the discussion of only one question. The tribes of Israel—so-called—undoubtedly belong to this same ancient Aryan race, and therefore it is true that the English or Anglo-Saxon race may, if it chooses to do so, claim this descent. The history of the planet extends back into hundreds of thousands of vears, and the planet has been directions; the most compassionate influence tory of the planet extends back into hundreds of thousands of years, and the planet has been the abode of man for an immeasurable length of time? Tribas have arisen and passed away that are, in this day, unknown to history, tribes, we mean, not of savages, but in a measure, at least, of civilized individuals, who for the time left their impress upon the planet and gradually passed away, or became amalgamated into other tribes and races, losing their distinct individuality. The future historian of the Caucasian race will, we think, be able to trace out scientifically the line of descent, so that more valuable information will be given that more valuable information will be given to the world upon this subject than you pos-sess to-day. We believe future archeological researches in the Orient, especially in Asiatic countries, will reveal hidden treasures of historical worth, which will assist mankind in coming to its conclusions, and marking its knowledge concerning the past, but these revealments are not yet given, these discoveries not yet made, therefore it is almost impossible to trace the way backward to remote ancient times. The future is rich in revelation, not only concerning the spiritual kingdoms of humanity, but concerning the past physical life with historical records of the social and religious standing of the so-called lost tribes of learnel.

Q.-[By L. T., Hamburg, Ia.] Will a medium, by reading the literature and coming into sympathy with the teachings of Buddhism, naturally attract the class of spirits who were in sympathy with that doctrine while on the earth-plane?

A.—Undoubtedly; and for this reason: A mortal engaging his attention in any special line of study or occupation, necessarily throws the larger part of his mentality into that work or study, and if it is congenial to his mind he will be in entire sympathy with his employment; thus will he naturally draw to himself intelligences from the unseen world, who are also in magnetic sympathy with that neculiar also in magnetic sympathy with that peculiar line of research or industry; that is, if he be a sensitive, susceptible to external influence, and easily acted upon by surrounding magnetisms, he will be drawn under the inspiration or magnetic power of those unseen attendants, and his brain will be impressed by certain and his brain will be impressed by certain waves of thought, or by special suggestions that arise in the minds of his spiritual attendants. Thus will the sensitive be more or less influenced in the direction of Buddhism, supposing that to be the particular branch of study which he undertakes, and by coming enterprot with those unseen spirits, who have had an interest in this branch of religious study, he will certainly imbig costein of their study, he will certainly imbibe certain of their peculiar ideas, and perhaps be uplifted by them. But if he is not sufficiently open to the influences to receive them distinctly and intelligently, he may be more or less mystified by the proceedings of such spirits as those who unsuccessfully seek to impress his mind.

Q. -[By O. Ripley, Paris, Me.] Does the spirit ever lead any person to do wrong?

A.—Your correspondent is hardly definite in his query. Does he mean the spirit of the mortal who seeks to do wrong, or does he mean some foreign intelligence? We will answer the question in both relations. You, as a man, are at/present a spirit. Without your spirit the body would only be senseless clay, anable to act, to sense surrounding conditions, or to

we say, the spirit, of course, is the motive-power.

And yet the soul-principle of all individual life, the intelligent force which vitally controls the organism and acts through the spirit, does not do wrong. The spirit, in contact with the body, may not understand just what is right, and so it may move the body to commit an act which is contrary to our sense of moral judgment and responsibility, or the spirit may not be able to act as clearly upon the body as it desires to, and so its will is misinterpreted, and the physical, responding to the uncertain influence of the spirit, commits that act which you call wrong. you call wrong.

or again, the spirit, commits that act which you call wrong.

Or again, the spirit, moving the mental nature of the man, may know very well that his motive is not a proper one, and that the deed which springs from the motive will not be considered strictly correct and honorable by the community, and yet the deed is done. The mental nature, responding to the spiritual influence, is the power that performs, whether for good or ill, through the organic system, and the spirit may be educated, developed, stimulated for good purposes, and unfolded to higher uses and undertakings through the agency of physical as well as moral experiences.

Does a foreign spirit ever influence a mortal to commit a wrong act, does your correspondent mean? Well, then, yes; that has been done. An undeveloped, untutored spirit, filled with

ent mean? Well, then, yes; that has been done. An undeveloped, untutored spirit, filled with strange impulses and passions, such as haunted him while upon earth, such as were a part of his nature here and have not been outgrown, may, under certain psychological laws, be swept into the atmosphere of a sensitive whose surroundings on earth are such as to open the way for these unseen but active intelligences to come in contact with him, and this sensitive may be influenced, unwittingly or perhaps unwillingly, to commit a deed that is wrong, one which his own judgment rebels against, but the psychological power of the positive spirit being stronger than his own mental will-force, he is for the time subjected to it, and made to do this wrong.

We do not think that this is permitted or done as frequently as is claimed by many

done as frequently as is claimed by many Spiritualists, because there are laws of restraint and government in the other world looking toward the protection of the defenseless and weak, as well as there are on earth. less and weak, as well as there are on earth. There are laws regulating the return of the spirit to mortal life, just as there are certain physical laws regulating the transportation of mortals from one locality to another on earth, but there are subtle, psychological laws, perfectly natural, indwelling in every human being and surrounding human life, and these laws are also in operation. laws are also in operation.

It may be that a spirit, such as we mentioned, is so strongly attracted back to earth It may be that a spirit, such as we mentioned, is so strongly attracted back to earth by these laws of association and psychology that he is unable to break away from the earthly atmosphere and enter the spiritual environment, and he may be swept by electrical currents that belong to your own planet into the magnetic sphere of some sensitive on earth who is sufficiently susceptible to his approach to feel his influence and his will. But it is seldom the case that a sensitive on earth is strongly afflicted by such a spirit, and made to do wrong against his own desire, aspiration and will power for any length of time; for if he does desire to do right, and to attract only influences that shall do right, he himself will draw around him a band of higher spirits who will afford him magnetic support, and form a shield which will rest between him and the annoying influence. Of course, if the mortal, or some of his associates, by some injudicious or wrong act or series of acts of their own, open the way for these obsessing spirits to come, or if, by their own strong physical inclinations and atmospheres, they afford to those annoying intelligences the very conditions which hold them down to their surroundings and give them the opportunity of pressing their power upon the mediumistic ones, who

that live if we view his condition from some directions; the most compassionate influence should go out to humanity from the highest spheres of angelic life, because of its sufferings, its struggles, its inexperience and its ignorance. And yet, on the other hand, gazing upon mankind, and realizing the possibilities of its nature toward unfoldment, toward the perfection of individualized power, man is to be envied by all other creations, for in man, we find the epitome of all that ever has been and of all that ever possibly can be.

that ever possibly can be.

In human intelligence we belied the sum and substance of all created thought and animation, consciousness and power, of all potentiality that exists in the universe at large. This may be a sweeping statement, and yet it is one that we are satisfied is the truth, so that while man, acted upon by spirit, may sin, may violate matural law, and thus reap a penalty that is severe to him, yet through this very violation of natural law, through this very commission of sin, so-called, he finds power, he gains experience, he steps onward, and learns to understand himself as he might never have done without this serious discipline. Therefore, we say while man may he compassionated wet he say, while man may be compassionated, yet he is by no means an object of great pity by the highest powers that exist, because in man are great possibilities, and through the struggles, the privations, and even the mistakes and failthe privations, and even the mistakes and failures of the race, are developed strong tendencies toward right-doing, toward a nobility of character, which is looking upward toward perfection. You may not realize this in gazing upon the criminal, whose deeds are atrocious in your sight, but yet in the very breast of the criminal may exist a possibility of growth and unfoldment toward that which is higher and more beautiful.

more beautiful.

But you will say: If this wrong doing is ne-But you will say: If this wrong-doing is necessary for the discipline of humanity; if the man is acted upon by such powers or motives that he cannot withstand; if he is a creature of circumstance, so that really he must pass under a certain line of experience in order to unfold that which is within, why do you hold him responsible for his acts, and why should he be judged harshly because of the wrong he has done? There is inpute in humanity an impulse be judged harshly because of the wrong he has done? There is innate in humanity an impulse which points toward that which is higher, toward that which is better. It may not, in one of savage propensities; point toward the very highest and the very best condition, for he can have no conception of the great heights of goodness and loveliness which exist, but it points toward something higher and better than he has gained, and if he can understand his own nature, he will come in time to learn that he nature he will come in time to learn that he has the power to follow that impulse. To a certain degree he may be limited and circumscribed by surrounding conditions; none the less he can encourage the aspirational nature, even though he is not permitted to express it as fully as he desires. The cultivation of these aspirations toward something better gives the indwelling spirit power in a measure to throw out a magnetic influence tending toward the suppression of the lower instincts which are within. Man is not judged by any arbitrary, unseen

respond to any vibration of the atmosphere. With that spirit indwelling in this corporeal frame, and the spiritual or soul-power permetaing every part and portion of the organic system, the body responds to the vibrations of the atmosphere, is acted upon by the will of your intelligence, and is an animate consciousness for the time.

Can the body do a wrong act without the influence of the spirit? Can the body act in any degree or particular without the control of the spirit? We say, no. The body can neither do well or ill unless acted upon by the indwelling spirit, because the body is only made up of an aggregation of physical atoms and elements, which of themselves can do nothing. But when this aggregation of forces, of atoms and of elements, is acted upon by the spirit in control, then it may perform its deeds of kindness, or commit its acts of wrong-doing; therefore, we say, the spirit, of course, is the motive-power.

And yet the soul-principle of all individual vicious, or maliciously inclined. This is right, since without some such environment of law and order the tendency of certain ignorant classes would be downward in the scale of human degradation, instead of upward toward the light, and he of unbridled passion would not only suffer by giving lawless and unchecked rein to his criminal propensities, but society would suffer likewise. We should pity and mercifully judge the man who has to struggle with an inherited vicious nature; we should provide him with such restraint and instruction as will tend to unfold higher qualities in his breast, yet he must be held accountable for his misconduct in order that human life and liberty may not be endangered.

Q.—(By J. S., Columbiaville, N. Y.) The twenty-fifth chapter of St. Matthew, forty-sixth verse, reads: "And these shall go away into everlasting punishment, but the righteous into life eternal." The twenty-fourth chapter of St. Matthew, third verse, reads: "Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world?" Now the words "everlasting" in one chapter, and "world" in the other—as I understand it—mean one thing, viz.: A period of time or an aye—the Greek word "won" being used in each chapter. Will the spirit intelligence give his views on this Will the spirit intelligence give his views on this matter ?

A.—Undoubtedly, if the translation of the first mentioned passage was freely given, it would read something like this: "And these shall go away to a period of punishment for purpose of self-purification, for they have sinced against the laws of righteousness. But

the holy, the pure and the true will enter at once into heavenly peace."

The passage mentioned in the twenty-fourth chapter of Mathew refers to the end of a dispersion to the backer of the pensation, to the close of or extinction of the races to which these people belonged, and not to the destruction of a planet. The earth had not been circumnavigated, nor had its area, by any means, been realized by those who existed in that portion of it; it was in reality only a limited space to the comprehension of those who dwelt in ancient times, and therefore we cannot bring our own ideas of the nature of the world into comparison with those of the

Not only the consumption of the planet by fire, or by some other element, was believed in by these people, but it was also thought that before that period should arrive the world, as a before that period should arrive the world, as a humanity, not as a local condition, would cease to exist. On the other hand, it seems to us that the word "everlasting," as presented in this connection, had nothing to do with the idea of the end of the world as humanity, or with the end of the planet, but it was considered only as a condition or state.

It is almost impossible to trace the real meaning of some of these massages for many

It is almost impossible to trace the real meaning of some of these passages, for many of the old teachers spoke in symbols, and one might tell you, perhaps, that all those who had sinned, those who had died in iniquity, should be gathered up and cast into everlasting punishment; while another might say to you the soul, the primal intelligence and force that actuated that person, will press onward to higher development and future experience; but all weaknesses, sins, omissions and failures will belong to the past, and these will be ures will belong to the past, and these will be gathered up and cast into oblivion, into eternal fire, there to be consumed. And yet the two may mean exactly the same thing, and so it is hard to trace out from beginning to end the meaning of many of those who lived and taught in biblical times. Throughout the historical records of the Hebrew nation, throughout the beautiful moral ethics, the runes and poems of the days of the Nazarene, you will find evidences of enlightenment, you will find instructive lessons, you will find spiritualizing elements that, if incorporated into your lives, will assist you in reaching out aspirationally for something that is higher and better than what the merely physical world can give. We what the merely physical world can give. We may cast aside that which belongs only to the external, that which is only the outgrowth and expression of minds cast in a materialistic mold, although that were a part of the history of the times and the people; but we can preserve in this age and every age the spiritualizing teachings, the codes of moral ethics, the beautiful songs of descriptive life, that will always live, as do those of every age and clime and people, forever a part of intelligence and of the spirit itself.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Jan. 31st, 1890. John Chandler.

I thank the Great Father that we have the privilege of meeting together; that we are so-cial beings, and that we lose none of that feel-ing by the change called death.

I was not ignorant of spirit-return, although I spoke but little of it, for reasons of my own. But, dear friends, I find, since moving out of But, dear friends, I find, since moving out of the old tenement of clay, that it is better to speak of these things; it would aid some yet dwelling in the form, and also would add to our own happiness while on earth. I can see where I made mistakes now, and you all will as you enter the spirit-world. It would be much better for you on earth if you would con-

much better for you on earth if you would converse more freely on matters pertaining to the spirit and the spiritual life. You put them too far away, even, from your thoughts.

In Machias, Me., I know they will think it a little strange that I should express myself in this way; but how little do mortals know of the changes that come over us spiritually after leaving the form. John Chandler.

Sarah A. Bateman.

My own dear child will be glad when she finds it is a truth that we do come to visit her, and that often. At one period I found her listening to some things pertaining to the spiritworld. I know that a great many doubts arise in her mind, and I would have her and all connected with the families put these doubts far away. Seventy years seemed a long time to dwell in the form, but how short compared with the never-ending eternity before us. We have much to learn, and much time to learn it

in.

My dear child will readily recall the time to which I have referred. She was in a meeting, where one was trying with all the power she was endowed with to make mortals understand that their loved ones came around them. There were Spiritualists and skeptics present, a mixed assembly, and it was difficult for spirits to manifest; for you must know that where much opposition is felt it brings to us a repelling in-

fluence.
It did not make me unhappy, only for the

It did not make me unhappy, only for the time being. It is true we can, we do come into communion with you. We come so close that we lay our hands upon you. Many times have dear loving friends felt the soft touches of the spirit-hand. But why not give us the credit? Sometimes it is through ignorance, sometimes because of obstinacy. Let me use this term, for it is not all ignorance.

In the last hours of mortal life beautiful visions came before me. I was not afraid of the change, although I did not understand so much, perhaps, as I might have learned. I am so happy to find there is progression beyond the grave; that the spirit is ever reaching out for more light, for more intelligence, and it is given us in the spirit life. It affords me great pleasure to speak here, to let them know for a certainty that mother was there, at that one period, in Cleveland, that I spoke of; and I wish them also to know I can come just as easily and as readily at their homes as I can here to day: It is my desire that they should sit by themselves, and see if they cannot know that there is some manifestation going on from our side. Safah A. Bateman. for more light, for more intelligence, and it is given us in the spirit life. It affords me great pleasure to speak here, to let them know for a certainty that mother was there, at that one period, in Cleveland, that I spoke of; and I wish them also to know I can come just as leasily and as readily at their homes as I can here to day. It is my desire that they should sit by themselves, and see if they cannot know that there is some manifestation going on from our side. Safáh A. Bateman.

George W. Ryer.

I understood a good deal of spirit commun-

ion before passing out of the form, but not all that it was possible to learn. Doubts will come to you while you live on earth. I think there never was a belief but that some doubts accompanied it, and doubts never come except where there is a little belief. I should say it is better to put away the doubts as much as possible, for I never found any enjoyment in them, and I do n't think any one of you before me will find any satisfaction or any enlightenment in the doubts that come to you. I hardly think there is any excuse for one being ignorant of spirit-communion in these days.

In Oceanport, N. Y., I think they will remember George W. Ryer.

did not fulfill the promise I had made. You understand enough of spirit communion to know that I do come to you, and that others of the fulfill are with you at certain times. I never approach you but I find some one of them with you. Sometimes they leave you as quickly as I come by you, there not being power enough for us all to hold at a time.

Go on; the sands of life are fast running out, and in a few years, which will quickly pass, we shall clasp hands on the spirit side of life. It has been a great comfort to you to feel that those who have préceded you are nots of ar away but they can visit you. It has been a great comfort to feel you could commune with them silently. I have found you also several

Elijah Babbitt.

I know the question will be asked why I have not spoken or made myself known before. There are various reasons, and some of them I choose to hold to myself to day. It is a grand thought to you mortals that you will meet your own by and bye. And the question arises: "Will they look as they used to?" but you fail to get a satisfactory answer. As I stand upon this platform, where there is so much medial power on the right and on the left, I can behold plainly each one before me. A greater privilege is granted us, that of seeing your spirits.

I have loved ones in Erie, Penn., that I would be glad to come into communication with pri-

be glad to come into communication with privately, if the privilege was granted me; if not at present, then I must be content to wait. Ah! dear friends, you will never understand Ah! dear friends, you will never understand our feelings as we come so near to our own kindred, and not a word are we able to make them hear. The disappointment is indeed great. No wonder, then, that so many spirits urge you so strongly to learn something of spirit communion. You would feel happier, and so should we, if you would learn of that bright and beautiful beyond. Then, too, when you cross the portal called death, you will find your happiness much increased because of the knowledge you have gained.

knowledge you have gained.

I know there are some who will be glad to hear that Elijah Babbitt has spoken from this

Travers Swan.

When in mortal life I did love to commune with those who had preceded me to the happy land beyond. How many times has the thought come to me, when reading the good BANNER: "Yes, they have solved the mystery." But I thought while dwelling here that it was nearly solved for me. I felt the presence of my dear friends around me so many times—and especially when the physical powers were weakening, I knew well they came to give me strength to bear what I must go through. When the change came, and they called me up higher. change came, and they called me up higher, I was glad to be released from the old tenement that had caused me so much pain.

How many times have the dear old friends and neighbors said to me: "Well, Bro. Swan,

do you feel satisfied to rest in the faith you have professed here?" Most assuredly; if it was good to live by, it was certainly good to pass out with. I asked not to stay. I asked to know more and more of that land beyond the river which to day I have reached

which to day I have reached.

My dear friends came to welcome me, and took me to their beautiful homes. I found houses dotted here and there, not built with hands, and I understand now what is meant by those mansions eternal in the heavens, of which

we have read. In Bridgeport, Conn., I am not forgotten. In Bridgeport, Conn., I am not forgotten. Sometimes as they meet together I am one of their number, and I am always grateful when I find there is harmony, for then do spirits love to linger with them. Then try to make your meetings as harmonious as possible, that we may not be repelled. I was Travers Swan.

Sally Close.

Quite a long time ago, Mr. Chairman, the dear little guide of a medium consented to speak for me, but to-day I have grown so much stronger that I feel I may speak for myself, and you mortals little understand what a privilege this is to a spirit.

A little while since I took it upon me to go into a materializing meeting, thinking perhaps I would find somebody there from South Scituate, but I saw no familiar face. As I stood

I would find somebody there from South Scituate, but I saw no familiar face. As I stood there the manager looked at me, and then he looked at the people all around, and he said: "Unclaimed." Oh! how that went through my spirit to think I was not claimed by any mortal, for none could know who I was. Disappointment overcame me at that moment, and I stepped back with a heavy heart. The guide then said to me: "Try again: nerhaps some tal, for none could know who I was. Disappointment overcame me at that moment, and I stepped back with a heavy heart. The guide then said to me: "Try again; perhaps some one will be present who will be glad to speak to you, and recognize you as one of their kindred; I said I would not mind about the kindred; if they had only spoken to me and said: "How do you do, Sally?" I should have been much happier. But only that word: "Unclaimed!" You must know I did not feel very happy over that.

Now it is a very easy matter for us to make up our forms, but when we attempt to walk it is very hard. I have found it so. I now have a perfect body, fashioned like the one I inhabited here.

I do want my friends to know that I am attention of the point of the pretty flowers! [Referring to a beautiful basket of flowers on the table.] See those titll basket of flowers on the t

ited here.

I do want my friends to know that I am still at work. They used to speak of Sally Close as doing her missionary work. Oh! it will never be done. I always find enough to do. Sometimes the little children gather around me, and I speak kind words to them. You do not know how blessed it is to have the companionship of these little children. And how eager they are to make themselves known. I am thankful they can speak here. Don't think I feel the trouble now that I passed out with. I am all right to-day, and I am very happy.

Nellie Stevens.

I am very glad to speak here to-day. I do love the Lyceum. I did enjoy it so much while dwelling in the form, and I hold the same interest still. Many a time have I been one of the company at the Shawmut Lyceum; I had a little preference for that, and it is very natural to retain it after leaving the form.

A little while since I was in New York, trying to learn more of the formation of the hody

A little while since I was in New York, trying to learn more of the formation of the body
—that is, of the materializing power—hoping
that I might come more naturally. I have
made myself known here in your city, and I
can do so again. It was a great pleasure to
me to take the hand of one and another who
had known me in mortal life. You, my
friends, cannot realize the happiness that
comes to us when we are recognized, and when
we feel that you hold us in memory—hold
us so strongly in your own minds that we do us so strongly in your own minds that we do not seem far away from you. It is quite a not seem far away from you. It is quite a trial to us often, as we come around the dear friends we have known so well here, to feel that perhaps we are far away from their thoughts. Then bring us close, and feel that we are interested in your work here. My prayer is daily that the Lyceum work may go on, that they may increase not only in scholars but in knowledge; that more light may be given out to you while dwelling here. Nellie given out to you while dwelling here. Nellie Stevens.

George Parker.

I made a solemn promise sometime in the past that when there was a privilege granted me of making myself known I surely would me of making myself known I surely would accept it. Dear brother, as you have read one and another of the messages printed in the good paper, many times you have recurred to the promise, and have thought: "Why does not George make himself known?" There has always been a good reason, and I know you do not attach blame to me. Only a few days ago I was close beside you when you felt so anxious over a little material work that you were engaged in, and the thought came to you: "I wonder if George knows it." Yes; and to day there are many that stand close beside me.

"Dear old mother! Oh! how grand that word "mother!"
Not! a day passes. Warren, but I am with you

Go on; the sands of life are fast running out, and in a few years, which will quickly pass, we shall clasp hands on the spirit side of life. It has been a great comfort to you to feel that those who have préceded you are not so far away but they can visit you. It has been a great comfort to feel you could commune with them silently. I have found you also several times sitting where people were gathered trying to learn more of spiritual things, and you have felt sometimes that a great power was there. That was because the people you were sitting with gave out a great deal of magnetism to the spirit-world, and we in turn gave back to you again.

I am thankful that this institution is free to mortals and to spirits; but I have often felt, as

mortals and to spirits; but I have often felt, as I have come into these surroundings, overshadowed with sadness on account of some who have been eager to reach their friends and yet have been unable to control. George Parker.

Nathan Hill.

When I quitted the mortal form I left two daughters in this cold world, as it is termed. I know there need not be so much coldness if there was only more social feeling among mortals. But, dear friends, I am not here to find fault with any one. I have seen some of my old townsmen here, in the flesh, and also some in the spirit; and I have been anxious to speak a word for myself, that my dear children might know father did not forget them. I have not been able to control in the past, but I am thankful for this present opportunity. In Waterbury, Vt., they do not forget Nathan IIII, and when the paper reaches them they will be glad to get a word from me. When I quitted the mortal form I left two

Isa Richardson.

My own kindred will be pleased to know that I have gained power enough to control the medium and speak for myself. I hope in some future time I can come into private community of the com cation with them nearer home. I hardly felt I should speak here to-day, but as I stood listening to others the thought came to me that perhaps dear mother would be glad to hear from bor deapleter.

her daughter.

Father stands here, and Frank, and each one sends greetings to you, dear mother. The little token that you sent me was all you had, but it came as free as though you possessed a garden filled with flowers. You know I love the flowers, and as I gaze on these here to-day I send out thanks to the kind angels who put it into your heaves friends to bestow these heaveting. her daughter. our hearts, friends, to bestow these beautiful

Mother, Frank often speaks of the great kindness of the dear friends, Mr. Morrison's people, to him in the last days of his mortal life. A few days ago he was conversing with his Aunt Susan, and as I stood close by him, he said: "Don't forget, if you ever give a message, to speak of that dear family, for it will show the appreciation of the spirit"

sage, to speak of that dear family, for it will show the appreciation of the spirit."

In the little time that I lingered after they called Frank home, I knew he would be watching and waiting for Isa to come to him, and before my spirit left the form I beheld the face of my own loved husband.

Mother, the hours were sad for you when you knew I must leave you, but the angels have

knew I must leave you, but the angels have been with you, and they are everywhere. I know the dear child Allie has been a comfort to you; and that he may be spared to be with you in your declining years, is my prayer. Never will I leave you, mother; I will come often; in the still hours of the night will I come so close by you, and I will ever send forth an earnest petition for the guardianship of the angels, and that you may feel us, your children angels, and that you may feel us, your children near, for you count Frank as your own child. I know the love and the respect he holds in the home, which never has been broken, or even shaken. Father sends greetings to you all, and says: "Although the pathway has been thorny, it will, in the future, be a little brighter, and as you come to us we will clasp hands with you, for we are waiting for you beyond the stream, in that beautiful land where we shall live and love forevermore." Isa Richardson, of Stoneham.

When I was on earth I went with a lovely lady, and we walked right into a garden what they called a public garden. Well, now, if it was public, why did n't they let us have the flowers? A gentleman was standing right beside the avenue, and he looked to see a pretty little child—oh! just a wee little tottie, that was going along with another larger child, and was going to pick one of those flowers, and he said: "None of that!" I do n't think that was nice at all. If it was a public garden, why did n't they let the child have a flower? They'd never have missed it. Let me tell you, they are God's flowers.

They'd never have missed it. Let me tell you, they are God's flowers.

[To the Chairman:] Oh! my throat hurted me. I had diphtheria. The doctor said so, but grandpa said he guessed he didn't hardly know. One day I came here, and if you'll believe it a lady was right outside, and she turned the doorknob, but she couldn't get in. She didn't like it very much, so she put her ear to the key-hole and listened. She thought it was awfully silly, because there was a child talking. But it's no matter; we all have the privilege to talk just the same as the grown people.

I am Georgie La Crosse; some of my people lived in Roxbury, Vt.

Sarah Brown.

It is many years since they said I was dead. As I heard the words spoken, I wished I might have had the power to say: "No; I am not dead. I have just commenced to live, as I have thrown off that garment of clay." I am now where no sickness comes, where no ill feelings arise. And you may ask me if the happiness is perfect in spirit-life. Ah! no, dear friends; it has been told you many times that your lives. has been told you many times that your lives build your homes, and so there must be different degrees of happiness. You may ask why, if we are so happy, do we leave our beautiful homes to come to earth. We come not only because of the affection we bear you, but be-cause it is a part of our work to aid you mor-tals. It is also a part of our work to assist those

tais. It is also a part of our work to assist those in spirit-life.

In Saginaw, Mich., I am not forgotten. This is the third time I have stood here listening to the children. Sometimes I enter this room and hear what spirits have to say for a while, and then something will draw me into different surroundings. I do not stay until your meetings close, and you will find it so with many spirits.

spirits.
I have friends who I know will be eager to I have friends who I know will be eager to listen to what I may give, and my spirit yearns for them, that they may have more light, more knowledge, while they are still in the form. It is a gratification to us when we feel that they can sense us beside them; when we know they do not we feel disappointed. The grandest labor one can be engaged in is that of the angelworld. Work for the angels, and they will work for you. I have heard this question asked: "Why do they not come to their own, and not go so far away among strangers?" Because conditions are made for us. When we can take control of any medium we are only too glad to do so. There are those we cannot control. I have tried in different surroundings; I have even been to New York and cannot control. I have tried in different surroundings; I have even been to New York and Philadelphia, hoping so much. I might control some one, but I have failed in so doing; therefore, you will understand that we persevere, that we work on, eager to make them know we are with them. We try in every way possible to make some manifestation, that you may know we are not dead, but far more alive than we could be here. Sarah Brown.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Feb. 7.—Samuel Hyder David Rice; Mary A. Morse; Bertha Hale; Anthony Henderson; Fred Spencer; Mary Ford; Capt. Joko Smith: Wille Rimball; Frank Fuller; Barah Quimby; Annio Lucas.

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

April 25.—Nohemiah French; Joseph Browning; Dr. Lucha Tuttle; Warren Rhinden; Moses Brown; Jos Collins; Sarah Willard; Ella S. Williams; Jennie West; Alexander Dowlit; Sophia Brown.

Written for the Banner of Light. A DREAM.

BY WILLIAM WELSH REED. In visions sweet before my eyes The fields of nature seemed to rise: The hills were clothed in verdant green, The valleys teemed with life between; From mountain top to ocean's shores The spirit in enchantment soars.

Shining in beauty leaf and flowers Together blend in earth's fair bowers; The Elfin spirits seem to guide, As on this mystic course I glide; No fading things corrode my sight, For all seems lasting, pure and bright.

In heights of rapture thus I dwell In admiration's charming spell; Lost to the world in sin and strife I find a purer state of life, Where earthly power does not control These heavenly reachings of the soul.

Thus in my dream I quickly flew, Through vale, o'er hill my course I drew; The air seemed perfumed by the flowers That grew within these fairy bowers; Though earth had known decay and death. New life came in the zephyr's breath.

Resplendent shining o'er the scene, On mountain crest and lake serene, The sun his rays of light had thrown, Reflecting beauty not his own: wondered then if night's dark pall Would ever settle over all.

I thought: This is enchanted ground; Such perfect bliss I ne'er have found; These sights and scenes, so pure and fair, Will never with old earth compare, For life and joy and peace now reign, Where once was sorrow, grief and pain!

The waters like a crystal seem Upon the bosom of the stream; By flowery banks through valleys deep O'er beds of gems they seemed to creep, And carry in their course along A rippling undertone of song.

I cannot cross this silvery stream, A mist seems falling in my dream. The vision fades-it fades away; I hear a voice, it seems to say: "Thy earthly race is not yet run. This perfect state is not begun;

" Thy soul may rise in visions bright, And thou may'st soar in Heaven's own light, Yet shackles of a mortal sphere Will bind thee fast, to hold thee here; Death must unlock thy prison cell Ere thou canst in perfection dwell.

" Earth was the scene though fair to sight, No charms like these can stay its blight; Heaven's fairer beauty ne'er can fade, No mists of darkness fall to shade; But through the ages as they roll Immortal pleasures fill the soul.

" This casket may thy spirit hold Until though years accounted old, The pointer on time's dial plate Shall mark thy bounds and tell thy fate: When flesh and blood shall know decay, Then shalt thou see a perfect day! "

The mist that hung before my eyes Then like a curtain seemed to rise. And spirit-forms brightly arrayed On golden harps sweet music played, Then sank beneath the limpid stream, And I awoke. 'T was all a dream!

May Magazines. ST NICHOLAS .- "The Passing On of General Bacon

as Related by Master Muffett, formerly of Babbletown -in the Year 1684," is the title of a quaint narrative given as the opening article, an illustration of which is the frontispiece. Walter Camp contributes the first of a series upon "Bat, Ball, and Diamond," seven illustrations. The second paper of E. J. Glave, "Six Years in the Wilds of Central Africa," will be read by lovers of adventure. "The Story of Prince" is a true story of a remarkably intelligent dog, and "What Duke another bright canine, in whi reasoning faculty is shown to predominate. A new portion of "Crowded Out o' Crofield" sustains the hold it long since gained upon the interest of the patrons of St. Nicholas. Other contents are: "In the Lumber Woods," "A Submarine Ramble," "The Bunnies' Thanksgiving Story," several illustrated poems, the wise talks of "Jack-in-the-Pulpit," and the Letter and Riddle Box. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

OUR LITTLE ONES .- "Dora's Butterfly" is the subject of an attractive frontispiece, a description of which is given in pleasing verse by Nellie M. Garabrant. After that come "Rocking Chair Travels," "Strange Homes," "The Potato Bables," etc. Boston: Russell Pub. Co.

THE LADIES' HOME JOURNAL .- Nearly fifty writers contribute to the variety and interest of this month's number, among them Mrs. A. D. T. Whitney, Mrs. Frank Leslie, Kate Tannatt Woods, and Mary J. Holmes, in story, song, and domestic matters. Philadelphia: Curtis Publishing Company.

HERALD OF HEALTH .- Dr. M. L. Holbrook treats upon "Laws of Personal Hygiene." "Woman and the Household" are supplied by Helen Fletcher, and "Mothers and the Nursery" by Mrs. Pressler, with valuable hints and suggestions. New York: P. O. Box 2141.

THE NATIONALIST.—In the latest issue at hand—No. 5 of Vol. 2—Frederick M. Willis considers "The Sphere of the State," W. O. Wakefield contributes "A Few Words About Shoes," and the full text is given of Edward Bellamy's address at Tremont Temple, this city, on the Nationalist Club Anniversary, Dec. 19th, 1889, upon "The Principles and Purposes of Nationalism." Mr. Willard summarizes the "News of the Movement," and Mr. Bellamy explains why, on account of ill health, he will be unable to take editorial charge of this monthly at present. Boston: 77 Boylston street.

NEW MUSIC.-We have received the following from White, Smith & Co., 32 West street, Boston: Instrumental: "Success," a march brillante, by Charles D. Blake; "A Sweet Dream," a waltz, by Richard Eilen-Blake; "A Sweet Dream," a waltz, by Richard Ellenberg; "Jubilee Poika Berlin," by George W. Persley; "Wayes of the Danube," waltzes, by J. Ivanovici; "La Fête aux Champs," by G. Bachmann; "The German Patrol," for four hands, by Richard Ellenberg; "Annette," a waltz, by Edward E. Lemieux; "Rosebud Waltz," by W. Smallwood. Vocal: "Shout, Breddern! Sisters, Sing!" Ethiopian song and chorus, words by Reginaid P. Forrester, music by Frank Addis Kent; "Salve Regina," for bartone, by M. P. Eayrs; "Ennisoorthy," by Robert Martin, and "The Spinning Wheel," words by W. G. Wills, music by G. Henschel.

Kidney troubles if taken in season are easily cured with Johnson's Anodyne Liniment. Fact.

Passed to Spirit-Life,

From North Braddock, Pa., Mary Ann Lloyd, aged 83

years.

Services (conducted by the writer) were held at the residence of her daughter, Mrs. M. A. Robertson, Stowart Avenue, and were largely attended by those who know "it's not all of life to live, nor all of death to die." Mrs. Lloyd was a medium of marked powers; she walked and talked with loved ones gone before. Courageous and brave she lived, and passed to bright realms beyond.

Mrs. Lloyd leaves another daughter, Mrs. Capt. W. R. Jones, and many grandchildren, who cherish the memory of a true life filled with kind deeds. Spirithilism meant a creedless religion to her; she has only gone to prove its reality.

[Obtivary Notices not exceeding twenty lines published gra-tuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Adbertisements.



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Apr. 5.

SOUL READING.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wisk, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and muta adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, 92.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Centre street, between Church and Prairie streets. Apr. 5. 6m* White Water, Walworth Co., \$3. Or Psychometrical Delineation of Character.



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If May 10.

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WILL give Seances at No. 55 Rutiand street Sundays
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ASTROLOGIST

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150 A TREMONT STREET, BOSTON, Inspirational Full written messages or letters answered, \$1.00. Sittings daily, Circles Monday and Saturday at 8, and Friday at 2.30 p. M. MRS, CHANDLER BAILEY as Trance Medium.

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WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. May 10. 4w*

MRS, C. H. LOOMIS-HALL, Business Psy chometrist and test medium; magnetic baths; mag-netic and electric treatments. Terms 21. Answers six questions on business by mall 50 cents. 128 West Brook-line street, Suite 2, Boston. Circles Sunday evenings. May 10.

As. HAY WARD. Magnetist, 156 W. Brookthe street, eradicates disease with his healing gytwhen medicine falls. Hours 9 to 4; other times will visit the
slek. For 18 years he has had signal success in cures with his
powerfal Spirit-Magnetized Paper; 2 packages by mail, \$1.00.

Apr. 5.

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

Miss L. E. Smith, MEDIUM. Circles Sunday, Tuesday and Friday at 8 P.M., Wednesday at 3 P. M. 695 Tremont street, Boston. May 10.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Private sittings daily. Will answer calls for Platform Tests.

Mrs. Alden,

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May 3.

Spiritual Sittings Daily. CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler street, Boston. 4w May 10.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8, Bosworth street, Room 7. Hours 9 to 6. May 3.

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

HENRY H. WARNER,
INSPIRATIONAL Trance Lecturer and Medium, may be engaged for season of 1890-91 by addressing him 441 Shaw mut Avenue, Boston, Mass. Slittings dally after May 1.

Mar. 8. 13w*

Miss Helen A. Sloan,

MAGNETIO Physician. Vapor Baths. No. 178 Tremont lw May 10.

SIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent shows. MARGUERITE BURTON, 1472 Washington street, Boston.

Apr. 26.

MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medlium. 175 Tremont street, Boston. MRS. J. C. EWELL, Magnetic and Inspira-tional Medium, 96 West Springfield street, Boston.

M ISS KNOX, Test, Business and Medical VL dium. Sittings daily. 208 Tremont street, Boston May 10. lw*

May 10.

PR. FRED CROCKETT, Magnetic and Medical Medium, 31 Common street, Boston.

2w*

PR. A. H. RICHARDSON, Magnetic Healer, Oct. 5.

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

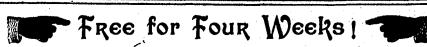
Karl Anderson, Astrologer, POOM 6, 81/2 Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment.

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ET Gives Sittings and Advice by Letter. Write
your full name and age, ask me ten questions, enclose \$1.00
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Mrs. J. W. Mansfield, MASSAGE and Magnetism, 178 Tremont street, Room 42.
May 10.

SUMMERLAND,

PACIFIC COAST.

Located in the Most Delightful Country and Climate **J** On the Globe!

Building Progressing Rapidly.

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

exempt from all malarial diseases. Here Spiritualists can establish permanent homes, and enioy social and spiritual communion under the most favorade conditions for health, pleasure and development.

A railroad station, post-office and express office are now established here, a public school is opened, and the Free Public Library is completed. Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts-with strawberries and garden products all the year-can be bought or leased at low prices, and on easy terms. A map of Summerland and the subdi visions of the Rancho, with a pamphlet giving all particulars, will be malled to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Bar bara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the

mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots-price \$120-a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite nuple grounds for flowers, etc., and securing a front and rear en-

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

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of 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.

Send for plat of the town, and for further information, to ALBERT MORTON, Agent, 210 Stockton St., San Francisco, Cal.,

H. L. WILLIAMS, Proprietor,

Summerland, Santa Barbara Co., Cal. Osgood F. Stiles,

TEST MEDIUM,

WILL hold Testand Message Circles at No. 11 Market Place, rear of 23 Market Street Lynn, Mass., Wednesday evenings, at 8 sharp, and Sunday at 8 r. M. Mr. Stiles refers to Dr. J. R. COCKE, by whom he was developed.

Apr. 26.

PARALYSIS CURED WITHOUT NEDICINE. LOCOMOTOR-ATAXIA. PILEPSY RHEUMATISM. PASSIX CURED. ADDRESS GR.C. I. THACHER, CONTROL MUSIC HALL: CHICAGO. AUF. 26.

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WILL hold Scances Tuesdays, Thursdays and Saturdays, Mar. 1. 13w

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CONSULT with PROF. A. h. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 185 4th street, Milwaukee, Wis.

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4 Warren Street, New York. **BARRY'S** 1801 HAIR & SKIN An elegant dressing exquisitely perfumed, removes all impurities from the scalp,

prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. Infallible for curing eruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, &c. Price, 50 Cents.—All Druggists.
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where, write for full descriptive circulars to the DR. HOUSE N. Y. ELASTIO TRUSS CO., 744 Broadway, N. Y. Mention this paper. Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Scances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York. Dally Sittings for Communication and Business. Mar. 15. Dr. J. Edwin Briggs,

111 WEST 33D STREET, NEW YORK CITY, is a Practical Physician, Author, and powerful Mag Oct. 19. MARY C. MORRELL, Business, Prophetic and Developing Medium, 310 West 48th street, New Mar. 8. Mar. 8.

MRS. C. SCOTT, Trance and Business Medium, 169 West 21st street, corner 7th Avenue, New York.

3w*

Apr. 26.

DR. C. C. WAKEFIELD treats all diseases of mind or body. 162 East 82d street, New York.

Apr. 26.

ANSWERS to sealed letters by R. W. FLINT, 87 West 23d street, New York. Terms \$1.00.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS. Smithville, Jefferson Co., N. Y. (Mention this paper.) 13w* Feb. 1. PIRIT-MAGNETIZED PAPER. Address D. D. SCOTT, 1107 Brondway, Brooklyn, N. Y. (Enclose stamp.) State for what purpose magnetized paper is wanted. Apr. 18.

RUPTURE Positive Cure by mail. Circular free. W. S. May 25.

The Psychograph,

DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactors as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

their mediumistic gift nave, airce a two strtings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:
"I am much pleased with the Psychograph you seat me, and will thoroughly test it the first opportunity."

Glies B. Stebbins writes:
"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

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CARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Threat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Threat, theorseness, influences, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, or anyother injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction; or the money will be refunded by the proprietor, DR. M. II. GARLAND, 459 Briggs street, Harrisburgh, Pa. I' ice, per box (one-fourth pound), 25 cents, postage free. I' reale by OOLBY & RIOH.

Panner of Pight.

BOSTON, SATURDAY, MAY 10, 1890.

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 9 Bosworth street, regularly twicen week on TURBDAY and FRIDAY AFTERNOOMS. J. A. Shelha-mer, Chairman.

Herkeley Hall, corner Trement and Herkeley Streets.—Mrs. R. S. Lillio will occupy the platform the Sundays in May. Services 10% A.M. and 7 r.M. Sittings free; all are welcome.

free; all are welcome.

Ladies' Industrial Union meets every Wednesday at
Twilight Hall, 789 Washington street. Circle at 4, Supper at
6, and meeting at 8 P. M. Mrs. Ida P. A. Whitlock, President.
First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society; Sundays,
7M P. M.—Mrs. H. S. Lake, speaker; Il A. M., Fraternity
School for Children; Wednesday evening meeting at 7%.
M. D. Wellington, Secretary.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10% A. M., 2% and 7% P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman. aiso Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.
Twilight Hall, 780 Washington Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street.—Sundays at 10½ A. M., 3½ and 7½ P. M.; also Wednesdays at 2 P. M. F. W. Mathews, Conductor.

W. Mathews; conductor.

First Spiritualist Ladies' Aid Society, 1031

Washington Street.—Business meetings Fridays, 4 P. M.;
Supper S P. M.; Public meeting 7½ P. M.; Test Circle and
"Spirits' Afternoon" last Friday in each month. Mrs. A. E.

Barnes, President; Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Odd Feliows Building, Tremont Street, Boom 2.

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

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

Berkeley Hall Spiritual Meetings .- Last Sunday Mrs. R. S. Lillie spoke in Berkeley Hall to the largest audiences convened there this season. . .

sunday Mrs. R. S. Lillie spoke in Berkeley Hall to the largest audiences convened there this season.

The desk was bountifully supplied with flowers. As Mr. and Mrs. Lillie passed into the hall, accompanied by Col. Wm. D. Crockett as Chairman, an enthusiastic greeting was given them.

Mr. and Mrs. Lillie joined in a duet, after which Mrs. Lillie offered an invocation.

Col. Crockett made a few appropriate remarks on introducing the speaker to the people present—which service he felt to be an honor in its discharge.

At the close of the Chairman's brief address of welcome the guides of Mrs. Lillie proceeded to speak on "Spiritualism and its Progress," and for one hour held the close attention of the audience with wit, logic and good sense—contrasting succinctly and cogently men and things in the spiritualistic work of ancient and modern times.

In the course of her remarks a just tribute was paid to Theodore Parker, to whom she referred as one of those glorious ploneer liberators who hewed the way, and made free thought possible among mankind.

Moses, she said, one time had a curious experience, and said he saw God. He was blinded by so bright a light that he had to close his eyes. He saw the back of spiritualism. It was too white a light for him to look at, and he said he had seen the devil. That's the difference between Talmage and Moses. That's the difference between Talmage and Moses.
They both saw the same light.
The service closed with a poem, which was well received.

In the evening a large audience assembled to hear In the evening a large audience assembled to hear Mrs. Lillie, who, after singing and an invocation, embodied three questions given by the audience into the subject "Heaven, and How Obtained." She described the various opinions as to what constituted heaven, and where it was located, entertained by the human family both in the church and outside of it, and considered that the great difference in opinion on this theme arose from external surroundings and hereditary conditions.

litary conditions.

Jesus claimed that heaven is within, and not in a locality; yet the spirit world is located, and contains all forms of intelligent individualized life, including animals of every description; there is but one life

animals of every description; there is but one life here and there.

Mrs. Lillie closed the service with a poem improvinged upon a subject given her from the audience. Many veteral Spiritualists were present at both sessions—among them Prof. J. R. Buchanan and wife, sessions—among them Prof. J. R. Buchanan and wife, John Wood and wife (of the Ladies' Aid Society), Jacob Edson, Capt. Nash and wife, et al.

Mrs. Lillie will speak in Berkeley Hall every Sunday in May: morning at 10:30; evenling at 7. Admission free, those desiring to do so being given an opportunity to contribute to a voluntary collection.

Mrs. Lillie pleasantly alluded in the evening to the fact that on the next evening the twelfth session of the fact that on the next evening the twelfth session of the College of Therapeutics, of Boston, would be commenced by an introductory lecture by Dr. J. R. Buchanan at his residence, No. 6 James street; and spoke of him (Dr. B.) as having done a grand work for science and reform—a work which proclaimed him one of the live thinkers of this age.

Dr. Buchanan then made a few remarks, which were well received, and treated of the status of medical legislation in Massachusetts and Rhode Island.

First Spiritual Temple, corner Exeter and Newbury Streets. - Last Sunday afternoon, May 4th. Mrs. H. S. Lake returned to the platform, and, influenced by her guides, delivered an address upon "To-day," which was warmly received. She said, in substance:

There is a tendency among mankind to live too "There is a tendency among mankind to live too much in what, by you, is termed the future and the pust, ignoring those things which constitute the present, and out of which more happiness might be extracted than is usually the case, it a realization could be aroused and maintained that the ever-present now is the grandest possible period of time, because it holds within itself all the potencies of human achievement. The Universe may seem tame and barren today, but it is only because you have not learned rightly to adjust yourself thereto.

The worlds and systems of worlds, material and spiritual, may be no more beautiful to-morrow than to day, but you may, perhaps, have unfolded a sense, or perfected a faculty, so that more will be revealed to you.

you. The enlarging capacity of the race has extended the universe, and has stretched out in magnificent array its numberless beauties. The child-race did not perceive what the maturer race has discovered: the steady

erive what the maturer race has also vered: the steady
enlargement of capacity by use.

If you would be most truly blessed, do not turn away
from the present lesson to dream of one more remote,
but give to the sternest discipline your careful attention, trying to extract therefrom all that Nature de-

tion, trying to extract therefrom all that Nature designs to bestow.

The beauties of friendship, the glories of love and the sacredness of home may lie within reach of your finger tips if only you will turn your vision from the far-away and note the face of your comrade or the life of your Iriend. It may be that now there is traveling near you a celestial angel, but you do not penetrate the mask of the flesh. All power for purpose and enjoyment is yours to-day if you awaken to its recognition.

The great industrial revolution now imminent is only an index of the rising tide of spiritual consciousness in the bosom of the common people.

There are no more 'inherent rights' now than there were five hundred years ago, but there is a recogni-

There are no more 'inherent rights' now than there were five hundred years ago, but there is a recognition of those rights, and neither the musketry of monarchy nor the detectives of democracy can stay the emancipation of labor. To-day is warm with the airs of Paradise breathing from immortal lips who sing the song of the Eternal Now."

Noxt Sunday the discourse will be upon "Transfiguration." Each Sunday questions and subjects will be treated in connection with the lecture.

The lesson for the Children's School at 11 A. M., will be "Indians."

Tuesday evenings the "Industrial Union" convenes

be "Indians."

Tuesday evenings the "Industrial Union" convenes at 7:30. Wednesday evening Social as usual. Friday afternoon meeting for women at 2:30 in the Library Room. Subject this week: "The Perfection of Character." Psychometry will follow, if possible. A cordial invitation is extended to all of these meetings.

First Spiritual Temple Children's School .-The interest in our manner of teaching our children the facts and philosophy of Spiritualism is still in-

The interest in our manner of teaching our children the facts and philosophy of Spiritualism is still increasing. Our hall is filled with an appreciative audience. One half hour is given to teaching in classes, and the remaining time is profitably employed by the older members of our school in general talk to all. Our lesson last Sunday was "The Training of Children." After our subject was explained from "The Educator," several members enlarged upon it.

Next Sunday we have a lesson from Bro. A. E. Newton's book in relation to the house we live in (the body), Dr. Wilder teacher.

The question, "How can we best promote the teaching of our children?" comes to the front at stated periods. The question involves the highest moral considerations. Our great mission is to educate our children, and Spiritualists should consider that our work opens a vast field of labor, in which may be harvested priceless treasures for the benefit of present and succeeding generations—a system of philosophy supported by facts. As the spirit-world manifested its wisdom in choosing little children to introduce a truth to the attention of mortals, so ought we to instill into their young minds a full realization of the two conditions of life, the material and the spiritual. We should give our little ones an opportunity to develop as mediums, and teach them to unfold mental and moral powers that shall enable them to discharge the duties of life and inspire others to live useful lives. Our school on Sunday supplies a need of the mind, and is of as much service spiritually as good food and comfortable garments are to the needs of the body.

Alonzo Danforth.

America Hall, 734 Washington Street. Drisko and Miss Nettle M. Holt in remarks of inter. Report, Aug. 17, 1889.

cst. Tests and readings were given through the organisms of Miss Holt, Mrs. A. Smith, Mrs. H. Stratton and Dr. Hale.

Miss. A. Smith, Mrs. A. Smith, Mrs. H. Stratton and Dr. Hale.

Miss. A. E. Cunningham, Mr. Henry H. Warner, Mrs. I. E. Downing and Mrs. Kato R. Stiles participated in reparks and tests.

Evening.—Dr. Hale, under control, favored us with an interesting and instructive address upon "The Practical Use of Spiritualism and communications"; Mrs. Dr. Howe and Mrs. M. A. Chandler made remarks. Tests were given by Mrs. A. Wilkins and Mrs. I. E. Downing—all correct. Good music was furnished throughout the day by Miss O. Campbell and F. F. Harding.

Thursday, May ist, the services were well attended. The Chairman, Miss Jennic Rhind (who also gave several very fine visions), Dr. F. K. Brown, Mrs. Conant, Mrs. M. E. Pierce and Mrs. A. Smith addressed the inecting. Tests were given by Mrs. Conant, Mrs. Wilkins, Mrs. Smith and the Chairman. Usual services every Thursday and Sunday at the usual hours.

M. M. Holt, Sec'y.

Resolutions adopted by The Echo Spiritualist Society Reseau.

RESOLUTIONS adopted by The Echo Spiritualist So-

RESOLUTIONS adopted by The Echo Spiritualist Society, Boston:

Whereas, It has been our pleasure and profit to listen to the ministrations of Mr. Samuel Wheeler, of Philadelphia, Pa., during the month of March; and Whereas, We have become acquainted with him, and found him to be a man of honesty in purpose and principle—doing his work in an earnest and efficient manner for our noble cause—his lectures leaving a deep impression, and being full of practical thoughts and sound logic; and Whereas, Our Society has been much benefited, instructed and pleased by his ministrations; therefore be it Resolved. That we extend to Bro. Wheeler our heartfelt thanks for his earnest endeavors while with us; also our best wishes for his future success.

Resolved. That we heartfly recommend him to all societies who wish the services of a forcible, practical platform lecturer.

lecturer.

Resolved. That a copy of these resolutions be sent to the Banner of Light for publication.

Dr. W. A. Hale. President.

M. M. Holt, Secretary.

N. M. Holt, Chairman of Directors.

Boston, Tuesday, April 29th, 1890.

Eagle Hall, 616 Washington Street.-Last Sunday the morning conference was opened with a duet, Mrs. M. F. Lovering and Miss Carrie Graham. Remarks were made by Mr. Blackden, Mr. Wright, Mr. Riddell, Mr. Haynes, Mrs. M. W. Leslie, Mr. Mc Kenzle, Mrs. Chapman and the Chairman. Mrs. Lov-

Kenzle, Mrs. Chapman and the Chairman. Mrs. Lovering read a poem.

Afternoon.—Trio, by the pianist, Mrs. J. E. Wilson and Mr. L. W. Baxter; remarks, by Mr. Riddell; tests and delineations, by Mrs. J. E. Wilson; Mrs. A. E. King, under control, made a fine address; song, by Miss Lizzle L. Folson; tests, by Dr. Toothaker, Mrs. Jennie K. D. Conant, and Mr. H. H. Warner. Mrs. A. E. Cunningham made remarks and gave tests; original song, by Father Locke.

Evening.—After congregational singing, Mrs. J. E. Downing, Mrs. Dr. Robbins, Mrs. J. E. Wilson and Mrs. Chandler Balley gave tests and delineations, and Mrs. H. H. Warner an able address; Mr. Blackden, Mrs. Smith and Mrs. Dr. Bell participated in the exercises.

Mrs. Simin and Mrs. Dr. Sov. Br. Wednesday, April 30th.—Remarks and tests by Mr. Blackden, Dr. Coombs, Dr. Fuller, Mrs. Wilkins, Mrs. Kelley and Mrs. Chandler Balley.
Meetings are held in this hall every Wednesday at 3 o'clock. Sunday at 10:30, 2:30 and 7:30.

F. W. M.

Twilight Hall, 789 Washington Street .-Good audiences were in attendance at each session on the 4th inst. The morning service was opened by an

the 4th inst. The morning service was opened by an address by Mr. Eben Cobb, followed by Elder Chase interesting the audience by a relation of his experience as a medium, and his reference to the many seers among the Shaker fraternity.

Mr. H. H. Warner, Mr. Frank T. Ripley, Mrs. M. A. Chandler, Mr. Brown, Mrs. Jennie Warren, Mrs. A. Forrester, Miss Aftle Peabody, Bertie Brewster, Mrs. Hattle Young, Mrs. Anderson, Dr. Nichols, Dr. Toothaker, and Father Locke also participated—each speaker and medium adding much to the interest of the meetings by inspired utterances, psychometric readings, and spirit communications.

As we were unable to report the meeting of the previous Sunday we would like to voice the thanks of the friends of Mrs. C. Fannie Allyn for the grand thoughts that she gave forth; also Mrs. Ida P. A. Whitlock, taking for her subject, unawares to herself, the same theme that Mr. Cobb had spoken upon in the opening of the meeting, both following the same vein of argument.

First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street,-no. ular meetlugs were held on the afternoon and evening of May 2d: A Spiritualist fability Weff assisted by a gift of five dollars to lighten the burdens of the mother of the household, a worthy Boston medium. It was also unanimpusly voted to give Mrs. Cushman the use of the Parlors, free, for her benefit party, Saturday eventors, they are

ing. May 31st.

Ail the sick members have been looked after and are wow improving.

Memorial Services will be held by the Society on the afternoon of Sunday, May 25th.

The last meeting for the season will occur on Decoration Day and avening.

The last meeting for the season will occur on Becorration Day and evening.

The evening exercises of the session of May 2d were music by Mesdames Balley and Wakefield; addresses by Thomas Dowling and Mr. Warner; Mrs. J. K. D. Conant and Mrs. Hattle C. Mason gave recognized communications, and Mr. Wilson contributed a song.

Mrs. A. L. WOODBURY, Sec'y.

Maverhill and Bradford, Mass. - Brittan Hall .- The platform at this hall was occupied last Sunday by Miss Jennie Leys, who spoke before the Union Spiritualist Fraternity, commanding fine audiences.

In the afternoon she gave some account of her visit to California and of her long tarry there—correcting some of the misunderstandings and misrepresentations concerning her visit, where for fifteen years she was withdrawn from platform work, for the purpose of development, which is yet to be fully made manifest.

fest.

In the evening her subject was: "The Sacredness of Physical Phenomena." In the discussion of this subject the inclination to reduce physical mediumship to an inferior level was ably considered by the spirit in control, and the divine nature of matter as well as spirit, in the dual expression which is given by their union, was most ably presented. The lecture was one of great power, and was listened to with marked interest.

terest.
Next Sunday Mr. F. A. Wiggin, of Salem, will speak, and in the afternoon Washington Council No. 29, O. U. A. M., will attend in a body.

E. P. H.

Buffalo, N. Y .- The spiritual meetings that have been held in our city for the last eight months ended Sunday, April 27th, with a pleasant retinion and entertainment. Our series of eight months' lectures has

tertainment. Our series of eight months' lectures has been a grand success, and our hall has been well-filled all the season.

Mrs. A. M. Glading was our last speaker and medium, and she has attained a high place in the ranks of good speakers, and also as a medium. During the closing hours of our latest session she was presented with a fine sliken sunshade and a large bouquet of rare flowers, as tokens of the regard and esteem, love and affection of the ladies of our Society.

During the eight months past we have had one unbroken season of harmony among us; not one word has been said that would cause a sigh of sorrow or a tear of regret; and I really think that under the management having our meetings in charge during the past year, we could conduct our services for an indefinite period, and sweet peace reign supreme.

J. W. Dennis, Pres.

Salem, Mass .- The Society here had a very pleas ant visit, April 20th, from J. Frank Baxter, whose elequence, beautiful language, singing, and, above all quence, beautiful language, singing, and, above a else, eninently satisfactory tests, were enjoyed by very large audiences both afternoon and evening. It was all the more enjoyed from the fact that he had not been in Salem for so long a time. Those who remembered his former successes were anxious to hear him again, and the members who had recently joined felt, after hearing him, that the half had not been told.

AMANDA BAILEY, Cor. Sec'y.



A cream of tartar baking powder. Highest Last Sunday's morning service was opened by the Chairman, Dr. W. A. Hale, followed by Dr. P. C. of all in leavening strength.—U. S. Government Meetings in New York.

The American Spiritualist Alliance mostsat Royal Arcanum Hall, 34 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 9 F. M. Parties seeing articles to the scenlar press freating of Spiritualism which in their opinion should be replied to, and required to send a market copy of the paper to either of the officers of The Alliance, Prof. Henry Kludle, President, Teast Such street: Mrs. M. E. Wallace, Recording Secretary, 219 West 22d street; John Franklin Clark, Corresponding Secretary, 89 Cedar street.

Adelphi Hall, corner of 62d Street and 7th Avenue.—The First Society of Spiritualists holds meetings overy Sunday at 11 A.M., 28 and 73 P.M. H. J. Nowton, President.

The People's Suiritual Meeting every Sunday even-

The People's Spiritual Meeting every Sunday even-ing at 8 o'clock at Mrs. Morrell's parlors, 210 West 48th street, just west of 8th Avenue. Mary U. Morrell, Conductor.— Soul Communion Meetings every Friday at 3 o'clock at Mrs. Morrell's parlors, 310 West 48th street. The Psychical Society meets every Wednesday evening, at 8 o'clock, as 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 26 Broadway.

The Ladles' Society of Mercy meets at Columbia Hall, 678 6th Avenne, every Thursday evening. Mrs. Kate A. Tingley, President.

The First Society of Spiritualists.-Mr. J. Clegg Wright discoursed in the morning in reply to the following inquiries from the audience: "You will see in the parks the so-called religious clad in black, with their eyes fixed upon some musty book. Could they not come closer to the source of all things by looking upon the opening leaves about them than by trying to see through the eyes of writers long past?" "Is the soul self-existent, or does it depend on causation?"

on causation?

by trying to see through the eyes of writers long past?" "Is the soul self-existent, or does it depend on causation?"

In answer to the first question the speaker said, in part: "I do not like that term, 'musty book,' because it evidently refers to the Bible, and I have nothing to urge against the Bible, only against the claims made in behalf of it. It belongs to the past; the past lives in the present, and all that was useful is useful now. There is not much difference between God and Force, though we sometimes think we are advancing when we are multiplying words. The study of Nature is the highest study, and God can be approached there, if anywhere."

In answer to the second question the speaker said: In dealing with all subjects which lie in the transcendental. I must use the materialistic terminology as far as I can, in order to make myself understood; my objective experience as a spirit cannot be valuable to you, in consequence of your lack of experience. The province of one spirit carries me into that sphere of nature which is entirely sub-sensible. Sensation depends upon body, and body depends upon soul. Consciousness is not perfect, but is becoming more perfect, and in its higher states is clairvoyant and clairaudient.

At the afternoon meeting Mrs. M. E. Williams presided, and in her opening address remarked upon Dr. Talmage and his interview in one of the morning secular papers. Mr. J. Clegg Wright said that the pulpit is not making the change of which Dr. Talmage is an example. He is a subject of the immutable law. Dr. Talmage (he said) is the last ancient he would think of as a formative force in public opinion. He probably may be described as an artist in the pulpit, a sensational delineator of character. Such men do not make the world, the world makes such men. He is in effect a shuttle-cock, not a ateam engine. Calvinism is the only theological system we have in the world. Spiritualism and science can live together; they belong to the same truth.

Spirituanism and science can live together; they belong to the same truth.

Oscar A. Edgerly spoke, under control, with force and eloquence, to the satisfaction of the audience.

Prof. Wilson MacDonald spoke in defense of Spiritualism.

Henry J. Newton told of an experience he had with

Henry J. Newton told of an experience he had with a leading member of one of the permanent Episcopalian churches. His remarks were well received.

In the evening Mr. Wright considered the question: "Is Man Three, or Two, or One?" in a deep-thinking and profound view of the atomic constitution of matter. If ever there was an atom when the universe did not exist, and which orthodox people call God, he would not have any consciousness, he would not have any consciousness, he would not have any thought, he would not have anything, he would not know that he existed; he would be perfectly unconscious. Why? Because he would not have anything to think about. He would be an absolute nothing, and in such a condition his lordship would have no domain; he would have no environment, no existence. The atonement was undertaken by the "second person" to bridge the gulf by which man might compass the path from death to life. The passage was spiritual; Faith was its field, its soul, its sunshine, its rain. Faith was the spiritual power which united the child of God to its parent. There is an unbridgable, irreconcilable chasm between the spiritualism of religion and the spiritualism of Modern Spiritualism. Faither and with result of the relation is the development of a new organic mode of life. Refucarnation means nothing, for there is no way for the spirit to come back again and reminable a body. When a spirit answers our qwestions it is not always present; it has been struck by our magnetism, as we may be by a ray of sunshine, and on the wave lines of organisms the spirit-thought returns, which is as different from ether as ether is different from coarser combinations of matter.

Beyond the mountains of death is life; beyond the chasm of the grave is joy; beyond the tears of the mourner is felicity. Man dees, soul lives.

Beyond the mountains of death is life; beyond the chasm of the grave is joy; beyond the tears of the mourner is felicity. Man dies, soul lives.

Mr. Wright will speak next Sunday morning and evening, and each Sunday during May.

New York, May 4th, 1890.

Hon. Sidney Denn .- Friday evening last [May 2d] the Hon. Sidney Dean was treated to an agree-

able surprise. Being in New York City on that day on his way to Philadelphia, where he speaks for the Spiritualists during the month, the opportunity was improved by Mrs. M. E. Wallace to introduce him to

improved by Mrs. M. E. Wallace to introduce him to the friends in this vicinity.

Mr. Dean has not spoken in New York since he became a pronounced Spiritualist, and the sequel proved that there were many, very many who desired to express their appreciation of his views of what Spiritualism teaches, and their eligion that is to be evolved by and from it; the result was that the large parlors were filled to their utmost capacity.

Mr. Dean believes in the teachings of the Nazarene, and that the mission of Spiritualism is to give to those teachings a fuller expression upon the earth plane, to embody them in the lives of the people, and to evolve the Christ that inheres in every human being, until each shall stand forth as an unfolded son or daughter of the Infinite Father, Mother God, united in fraternal love.

Ne seemed somewhat surprised at the number present to greet him. He defined his position as a Spiritualist, and received a hearty endorsement from all

present.
Shaksperian readings, vocal and instrumental music, and brief speeches by a number of those present, occupied the time till a late hour.

J. F. C.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand, Secretary.

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 221 St. James Place. B. A. McCutcheon, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7½ o'clock. Good speakers and medlums always present. Porter E. Field (39 Powers street), Secretary.

Brooklyn, N. Y .- The Brooklyn Spiritualists have once more welcomed to their platform Mr. F. A. wiggin, the eloquent speaker and excellent test medium, who ministered to the Conservatory Hall Society two Sundays last fall, and at that time made for himself a host of friends by discourses which taught us our responsibility as Spiritualists, whose knowledge of spiritual truths being superior to that of those unacquainted with our facts and philosophy, should cause us to be teachers and leaders in all reform movements. Friday, May 2d, Mr. Wiggin was tendered a reception by the Independent Chub of Brooklyn. The cordial welcome given him by the crowds of members that filled our club-room, as well as many strangers who also came to meet him, made the occasion almost an ovation, in which harmony and enjoyment reigned supreme. Mrs. Dr. Fletcher presided in the absence of the President, Mr. Fletcher, on account of illness. Mrs. Fletcher's hearty welome to our young brother elicited from him a response that held the entire andience in perfect rapport, which supplied the conditions for the many tests he gave.

Mr. Wiggin met the Boclety of Spiritualists Sunday, May 4th, with a discourse, the text of which was "The Eye the Window of the Soul," which was highly instructive. Then followed psychometric readings, which gave complete satisfaction. Mr. W. has consented to give an evening of readings and tests. He is held to be a reliable medium, a noble worker for the spirit-world, and a great addition to our ranks.

Brooklyn people will soon have the pleasure of again welcoming Mr. W. J. Colville to our Spiritualist and Nationalist meetings, in which fact we all rejoice, and are glad. Fraternally, EMILLY B. Ruggeles, and are glad. Fraternally, EMILLY B. Ruggeles, and are glad. Wiggin, the eloquent speaker and excellent test medi-

Chelsen, Mass.-May 4th, our platform was occupied at 3 P.M. by Miss Williams, of Fail River; Mrs. Shackley, of Boston, and Mrs. Kelley. The afternoon was devoted to the phenomena. In the ovening Miss Williams lectured upon subjects given by the audience, followed by Mrs. Shackley with tests, and a few remarks by Frank T. Ripley.—Sunday, May 11th, at 3 and 7:30 P.M., Frank T. Ripley will lecture and give tests. All are invited.

Communications directed to me for engagements for this and next season will be attended to. Mediums are invited to be present at our afternoon meetings.

E.S. Wells, Chairman. cupied at 3 P.M. by Miss Williams, of Fail River;

FOR A DISORDERED LIVER try BEECHAM'S PILLS

Victory in Phode Island!

DEAD | DEAD | DEAD | To the Editor of the Banner of Light:

The bill concocted by the Allopathic Shylocks of Rhode Island, designed to extirpate the so-called "quacks" and "irregulars" practicing in the State, came to an ignominious end on Friday, May 2d, in the Senate, having been indefinitely postponed by a vote of twenty-two to eight; a vote most significant, inasmuch as an indefinite postponement is considered a special mark of obloquy, due to the character of the measure.

It is eighteen years, or thereabouts, since these Allopaths began their scheming, and they have persistently prodded the Legislature in the meantime, but without success. The session just closed was vigorously besieged in private, no special effort being made for the bill at the public hearings of the two committees, obviously for the reason that it was considered bad policy to appear before the public in advocacy of a measure on its face brazenly self-ish, subversive of individual rights, and glar-

ingly antagonistic to the fundamental precept of democratic-republican government.

The 25th of May, 1889, The Providence Journal, which has always been on the side of the medical monopolists, broke ground, and opened medical monopolists, broke ground, and opened the campaign for restrictive legislation, in a long article, inspired, if not written, by one of the plotters. In the following June, at the annual meeting of the Rhode Island Medical Society, the matter was fully discussed, the President, Dr. Collins, in his annual address devoting much space to the question—the members subsequently discussing it, and appointing a committee to push legislative action in the General Assembly. We supposed a bill would be presented early in the session, but it was delayed till the ninth week, being then referred to the Committee on Special Legislation, where be presented early in the session, but it was delayed till the ninth week, being then referred to the Committee on Special Legislation, where it slept on the files two weeks, when a hearing was assigned. This took place on one of the stormiest days of the season, and though the attendance was small, it was announced that the hearing was closed. After another interval of a fortnight the bill was reported to the House, and finally passed, when it was sent to the Senate, when the committee to which it was referred gave full hearing—the majority reporting the bill, to be killed as detailed above. This dilatoriness in presenting the bill to the House and its delays there were evidently designed to give the Allopaths an opportunity to manipulate the members, and "fix" a sufficient number to secure a majority. This they did, but in the Senate they were powerless, and their schemings and plottings came to naught. So our good State is saved from the allopathic octopus which has been gestating there eighteen years. All honor to the twenty-two Senators who withstood the pressure, and did their full duty. Senator Pond, of Woonsocket, Mayor of that city, made a pungent, incisive and telling speech against the bill, very fully discussing the principles involved. Several other Senators spoke very pointedly, though at less length.

other Senators spoke very pointedly, though at less length.

A word more: For eighteen years it has been the Allopaths against the people; now let us reverse things—let it be the people against the Allopaths, on two lines: First, the repeal of the compulsory vaccination laws: and second the compulsory vaccination laws; and second, the passage of a law requiring that all prescriptions be written in English and plain figures. "My voice is still for war;" "carry it into Africa." WM. FOSTER, JR. Providence, R. I., 50 Battey street.

Connecticut Spiritualist Convention. The Fourth Annual Convention of the Connecticut

Spiritualist Association convened in Grand Army Hall Norwich, Saturday and Sunday, April 26th and 27th. Delegates were present from Hartford, Meriden, Stafford. Willimantic. New London, and other portions of the State,

Mr. 660rge Burnham and Mrs. J. C. Robinson, of Willimantic, having been prime movers in organizing this Association, and holding the respective positions of President, Secretary and Treasurer for four years, declining longer to serve, the following officers were

deellning longer to serve, the following officers were elected:
President, Mr. William P. Myers, of Norwich; Vice-Presidents, Mrs. F. H. Spalding, Norwich; Mrs. A. E. Pierce, of Hartford; Mrs. J. M. Harrison, of New Haven; Mrs. F. A. H. Loomis, of Meriden; Mrs. M. A. Dwight, of Stafford; Mr. Gad Norton, of Bristol; Mrs. A. E. Mills, of Plainville; Mrs. Flavia Thrail, of Poquonock; Mrs. J. C. Robinson, of Williamatic; Mrs. C. B. Nichols, of Norwich; Mrs. Charles Belknap, of Bridgeport; Mrs. H. P. Miller, of New London; Mr. E. B. Parsons, of Winsted; Miss Harriet Johnson, of Waterbury; Auditors, Mrs. J. C. Robinson, Mrs. A. E. Pierce.

Pierce.
It was voted to change name to "Connecticut Spiritualist Association"; io meet in May; officers to settle date. Also to instruct the Secretary to invite all Societies in the State to send one or more delegates

settle date. Also to instruct the Secretary to invite all Societies in the State to send one or more delegates with reports of their work to future conventions.

The Meriden local society extended an invitation to the Association to hold its next convention in their city, which was accepted.

After the business details were completed Mrs. R. S. Lillie opened with a short address upon convention work, closing her remarks with an improvised poem; subject, "Reunited."

Saturday evening able addresses were given by Mrs. Lillie and Mrs. Lake, and a fine improvsation by Mrs. Lillie on "Home, Sweet Home." Mrs. Messinger presided at the piano, and Mr. Lillie sang with fine effect.

Sunday afternoon Mrs. H. S. Lake delivered an eloquent address on the "Unity of Reforms and Needs of the Hour," followed by one of Mrs. Lillie's inspired poems. After the closing musical exercises the following resolutions were adopted:

Resolved, That the public school system should be purely

lowing resolutions were adopted:

Resolved, That the public school system should be purely secular, inasmuch as good citizenship is not dependent upon religious belief, and the object of State education is to fit the individual for the discharge of his duty to society,

Therefore, We, the Connecticut Spiritualist Association, here assembled, April 27th, 1890, do protest against the use of any religious book as a text-book in our public schools, and do most earnestly recommend that all citizens, of whatever belief, unite in an effort to render our public schools entirely secular, in conformity with the spirit of the Constitution of these United States.

The closing session, Sunday evening at 7:30 o'clock.

schools entirely secular, in contormity with the spirit of the Constitution of these United States.

The closing session, Sunday evening at 7:30 o'clock, was largely attended. Mrs. R. S. Lillie spoke upon subjects presented by the audience. Her theme was "Life and Immortality," and her address was marked by the fluency, logic and eloquence which usually characterize her lectures.

The duet sung by Messrs, Lillie and Ayer was a meritorious performance, and met the favor and appreciation of the andience.

The psychometric readings by Mrs. Lake, one of the most able and sincere platform speakers in the Cause, were interesting and satisfactory. The music by the orchestra was fine and enjoyable.

A vote of thanks was passed to the Norwich Spiritual Union for the courtesies and hospitality extended the Association.

The Convention was fitting, closing, as it did, the very successful course of lectures of the Norwich Spiritual Union for 1890.

J. C. Robinson, Sec'y.

Newburyport, Mass.-Sunday, May 4th, our Soclety was favored with Mrs. Hattle C. Mason, who sang and lectured very acceptably, and gave tests sang and lectured very acceptably, and gave tests that were convincing. There is a growing interest in Spiritualism here. A number of circles have been formed recently, and mediums are being developed. I had the pleasure of attending a circle last week that has been held for thirty years regularly once a week. Communications are received by means of a dial. I received one, which I value very highly as a convincing proof that our loved ones live and take an active interest in us after their so-called death.

The Independent Club holds circles the first and third Wednesday evenings of each month; they are well attended. The annual business meeting of the First Society will be held June 2d.

F. H. F.

Lincoln, Neb .- We desire to correspond with any

good lecturer who wishes to cross the States in our

direction. We are not able to engage direct as yet, unless it should be some one who has some git added to that of speaking—one able to give tests for in-stance. Should any of that class think of coming this way we would be pleased to correspond with them. I. N. BAKER, Sec'y First Society Spiritualists. Lowell, Mass.-Edgar W. Emerson was with us

May 4th, his guides lecturing, answering questions, and giving tests to a fair audience in the afternoon, and giving tests to a tan addition in the alcoholou-and a large one in the evening. There were many strangers present in the evening, some remarkable tests coming to them. Mr. Emerson will be with us again next Sunday for the last time this season. PENN.

CONSUMPTION SURELY CURED.

CONSUMPTION SUBJECT COLLEG.

TO THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy first no any of your readers who have consumption, if they will send me their express and P. O. address.

Respectfully.

T. A. SLOUM, M. U., 181 Pearl street, New York.

Lynn, Mass.-The Spiritual Fraternity held its regular sessions on Sunday, May 4th. In the afternoon Mrs. M. W. Leslie, of Hoston, opened the meeting with an excellent, though short address; Mrs. ing with an excellent, though short namess; arm, Prontiss and Mr. Stiles, of Lynn, followed with tests; Mrs. Leslie gave some most satisfactory readings.

In the evening Mrs. Leslie occupied most of the time, Mrs. Hurd's control merely coming for a short time sail classing the mosting.

time, Airs. Hurd's control increty coming for a short time, and closing the meeting.

Mrs. Leslie is an earnest worker, and her readings here are invariably correct in the smallest particular, and are acknowledged so even by those most skeptical among the audience.

Next Sunday Mrs. Waterhouse, Mrs. Shackley and Mrs. Kelley will be present at both sessions.

Mrs. Rolley Will be present at both sessions.

Children's Progressive Lyceum.—Letters were sent to Salem, Marbiehead, Peabody and Chelsea, asking Spiritualists in each place to send three delegates to confer with us in regard to having a Union Pienie. Will those places please send three delegates to meet our committee in Exchange Hall, 14 Market street, on Sunday, May 18th, or communicate before that date with

Mrs. E. B. MERRILL,

53 Lowell street, Lynn, Mass.

Fitchburg, Mass.-April 27th Mr. Edgar W. Emerson, of Manchester, N. H., was with us, and his guides interestingly answered many questions. Mr. Emerson gave sixty-one tests, all but three recognized.—On Monday evening, 28th, he lectured in the Town Hall, Lunenburg. A barge load went from Fitchburg, also several persons from Leominster and Townsend. On Tuesday evening, 29th, he spoke in

Fitchburg, also several persons from Leominster and Townsend. On Tuesday evening, 20th, he spoke in Orange, and Wednesday he was in Gardner, returning Thursday evening to Fitchburg, giving our Society a benefit entertainment at 113 Blossom street—Mrs. S. S. Applin's. There were about fifty persons present, and it proved a very successful and enjoyable occasion.

May 4th Miss Jennie B. Hagan, of Framingham, Mass., was with us, and in her pleasing manner cogently answered questions presented by the audience, also improvised poems upon themes suggested by her hearers. Although stormy there were good audiences at both sessions. This excellent and highly esteemed worker gives our Society a benefit at Mrs. Applin's on Friday evening, May 9th, and speaks again for us next Sunday.

E. S. L.

New Bedford, Mass.-Mrs. T. J. Lewis, of Chelsea, occupied the platform of the First Spiritual Society last Sunday. The general expression was that Mrs. Lewis gave some of the best and clearest psy-chometric readings it has ever been our good fortune to hear. We would recommend her to spiritual socie-ties everywhere as a psychometrist of the highest abil-ity, and one who will give satisfaction in every in-stance. — Next Sunday Mrs. Emma Jackson, of Acushnet, will speak here. S. H. E.



FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula. Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, \$1. Prepared by the Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin Diseases." Baby's Skin and Scalp preserved and beautified by CUTIOURA SOAP.

* KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subsiding plaster, 25c. pain-subsiding plaster, 25c.

J. A. SHELHAMER, MAGNETIC HEALER,

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

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hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms.

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