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Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XVII .- FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM (CONTINUED).

In our last chapter we brought our investigations down to the days of Constantine. The primitive church of Jesus and his apostles had hitherto practiced thaumaturgical works abundantly, by the power of their faith unsealing deaf ears, restoring sight to the blind, raising the dead, and giving many other proofs of the power of the spirit; and most unquestionably these gifts of wonder-working, or mediumship, were the secret of that splendid vitality which enabled the infant church to live and flourish, notwithstanding the fact that all the power and all the resources of Pagan civilization were

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arrayed in deadly hostility against it. About this time Eusebius, one of the most remarkable men of his day, a man of rare eloquence, and of subtle and strong magnetic power, was a Roman bishop of the infant church. He was a man of far-reaching ambition. The reigning Emperor was Maxentius, who was universally detested. He was a cruel, vindictive tyrant, and persecuted the Christians to the death.

Constantine, after his father's death, had been proclaimed Emperor by the Roman legions, then in Britain. From Britain he entered Gaul, and made his imperial residence at timony could by no possibility be subjected to Deputies were sent to him here from Lutetia. Rome representing that the people were bit- onization by Benedict XIV., and the decrees terly opposed to the tyrant Maxentius, and be- of Urban VIII. and Clement XI., reveal the seeching him to come to Rome and free them utter impossibility of any pretended miracle from his hated despotism. But Constantine was in no condition to make war upon Maxentius. His army was numeri- tionary statements of the New Testament as cally weak. He declared that. "To march upon to miracles, and deny the positive evidences Rome under existing circumstances would be offered by the Roman Catholic Church, and by only to bring upon beautiful Italy the horror Spiritualism as well, belong to that class who of a civil war, and so harrass mine own people. and destroy mine own heritage. This I desire to avoid; this I have no heart to do."..."I wish to be advised whether there is any one prophet and a healer. class of the Roman people having common hopes and interests enough to give them unity and coherence of purpose and of action, and organization enough to understand and to work in unison for a common end upon whom I can rely with good hope that when the power of Maxentius is once overthrown they can pre vent it from rallying again." He was assured by the delegates that Italy was so rent by factions, so torn by internecine strifes, that it would be impossible to find any such body of men. Then Constantine declared that they must return and organize such a body; that he would not march on Rome until they had done so. and if they failed to do it, he would resort to a in their track even as forests follow streams, radical measure that would shake the whole social fabric of the empire to its foundation. He would by proclamation invite the slaves to join his standard, and bestow freedom upon all old he went to Rome, and was so shocked by who did so, and upon their descendants forever.

tion of the Emperor Constantine, and making himself second only to Cæsar.

This he accomplished by shrewd stratagem and wily diplomacy, and thus was brought about that union of Church and State that caused the entire secularization of the Church, and resulted in the steady decline of thaumaturgical wonders until they died entirely out of the Church; and ecclesiasticism, with its empty formalities, its pomp and pride, its glit ter and show, took their place.

We have given this brief history of the manner in which primitive Christianity, which was pure Spiritualism, became secularized and lost its spiritual life, not only as an interesting historical fact, but as explanatory of the dearth of evidence we find immediately following.

And yet there is an abundance by which to thoroughly substantiate our claims, not alone in the Catholic Church, which was for centuries the only Christian Church, but also in Pagan or heathen lands as well. But we take the phenomena recorded as developed by Christianity in preference, because it is Christianity that now scornfully rejects these facts, and places itself in antagonism to them.

We can find no other explanation of the wonderful increase and power of the Roman Catholic Church than this: it has kept a living fire upon its hearth. It has kept vital its faith in the living spirit, so that underneath all its forms lies the power of spiritual life expressing itself in works. Through all the ages it has ever been ready to avail itself of the spiritual gifts developed within its own limitations. thereby adding to itself a power that the Protestant Church has never been able to gain because of its skepticism regarding the true signs of faith.

"These signs shall follow them that believe."

The Roman Catholic priesthood and the intelligent Roman Catholic laity recognize the cardinal truth of Spiritualism; but the movement is outside the Church, and therefore demoniacal.

We can only glance at the long calendar of Catholic saints, and, with few exceptions, mention but briefly the cause of their canonization, for no person ever received the sacred appellation of saint in that church until it had been earned by thaumaturgical wonder-working, by marvels of healing and other phases of

mediumship, and by lives of devotion. Few Protestants are aware of the rigid scrutiny to which every so-called miracle and the whole life of the candidate for canonization is

subjected; so much so that it passed into a proverb among the Catholics that: "The greatest miracle is to get a miracle admitted at Rome."

Simply as a question of evidence, human tesa more rigid scrutiny. The great work on can-

Yet all this Benedict, called a temptation to | oozing from her forehead. The appearance of | worldliness. It must be remembered that his a bloody crown around her head continued for experiences in Rome had revealed to him that this was a passion-stained age in which Love, the sanctifier, the purifier, the redeemer, had but little part. He came out of his threeyears' struggle with self, purified and strengthened wonderfully in all the divine elements of his being. His hopes became aspirations. His love, a sacred fire within his soul, was urged out into the universal, and he found himself a thaumaturgist of great power, a medium with rare gifts.

Through these wonder-working powers he converted the Pagans about him, changed the temple of Apollo into the famous Monastery of Casino, founded twelve monasteries around his cave, and surrounded himself with disciples. Ultimately, he founded the Order of Benedictines, one of the noblest religious orders ever instituted.

He possessed almost every phase of mediumship. He beheld visions that represented the future. He prophesion with rare accuracy. He healed all manner of sicknesses, and called back the spirit to the apparently dead body.

A peasant came to the gate of the Monastery one day, bearing the dead body of his son in his arms. So profound was his grief he could not be comforted. The famous saint was at work in the fields. The dather placed his dead boy upon the ground snd ran to find him. 'My boy is dead," was his agonized cry, "come and raise him up."

"Go home," said Benedict; "the apostles might have cured thy child, but come not to us to do it."

The father would not go without him. When they reached the body, Benedict, beholding it lying there in its still, pale beauty, was deeply moved. Touched with compassion for the parent's grief, he fell upon his knees and laid himself down upon the body, as the prophet Elijah did at Sarepta. Then raising his hands to heaven he exclaimed: "Lord, look not upon my sins, but on this man's faith, and restore to the body the soul thou hast taken from it.' Then, warmed by the magnectic life of the strong Monk, the chord of the material that was linked to the spiritual vibrated with life once more; the limbs quivered, the eyes opened, the boy was alive again.

St. Benedict foretold his own death and the exact time thereof. In vision he beheld the future of the earth, and saw it illumined with glory.

The spirit of a beloved sister appeared to him and beckoned him away. Though ill with fever, he would not rest until they had opened her grave and placed him beside it, where, murmuring a prayer to heaven, he died-died standing.

There are matters of faith insisted upon by the church of which there is no trace in the New Testament. The doctrine of the Trinity, of which no Jew ever heard, is avowedly the fruit of a developed and constructive speculation, formulated after the apostolic age. The question was debated in the lifetime of the apostles whether the converts to Christian discipleship from among the Gentiles should be held to conformity to the legal usages of the Jews. A council was called at Jerusalem to discuss it. It was composed of the apostles, elders and brethren, making up what is called the "whole church." That is the last ever the "whole church." I hat is the last ever heard of the laity having a voice in such mat-ters. The next council we read of is the famous one of Nice, which evolved the well-known Nicene Creed from "the conceits, fancies, speculations, blunderings and fantastic theorizings of the so-called ante-Nicene Fathers." Among the legends connected with that Council is one that the members composing it were 318 bishops with that number of chairs all filled, but that when a vote was taken there always appeared 319 ballots, the odd one being put in by the Holy Spirit, invisibly present. Another of these le-gends is that two of the bishops having died during the session, a draft of the decision of the Council was laid over their graves at night and that their autographs were found attached in the meruing and that their altographs were found attached in the morning. The writer to whom I have referred above proceeds briefly to indicate the manner in which the so called Church was constructed or evolved. If Peter, as is assumed, was Bishop of Rome over twenty years, why is it—he asks —that there is not the slightest historical evidence that he ever sew the city? And the first four names devised for his assumed uccessors appear as unsubstantial as Falstaff's men in buckram. Outside of this organized church there have always been, continues this writer, uncounted millions of disciples of Christ held to him by always been, continues this writer, uncounted millions of disciples of Christ held to him by the terms he himself defined—those of heart love and an ordered life—who have not cared a fig for ecclesiastical conditions of membership or communion. How, then, in view of what every competent and candid reader of Church history knows of the strifes and quarrels, the intrigues and ingenuities, the superstitions and iniquities which mark the intermingling of all human infirmities in the development and organization of the so-called "Church," can any free and fair minded person accept the theory of its exclusive divine prerogative? It is impressive to note, he observes, how earnestly and how rapidly in recent years the interest and resolution of unnumbered earnest persons have been given to an effort to get back to what an apostle calls "the simplicity that is in Christ "—the living original germ and substance of his true personality, his mani-festation and ministry, his essential teaching of truth on earthly and heavenly things. He grows larger, loveller, more august and divine to those who reach toward the real individual-ity of himself, free from the fabrications work-ed up and worked out in the dogmas of theo-lovians. Nicene. A wrustine or Calvinsite. ed up and worked out in the dogmas of theo-logians, Nicene, Augustine or Calvinistic. The appearance of an article like the one I have just reviewed, in a paper of the conserva-tive traditions of the *Transcript*, is another of church. She was canonized as a saint, and made to prove the power and glory of the Cath-olic religion. Anna Kattarina Emerich, had numerous visions, and a power of distinguishing between harmless and noxious plants. She revealed secrets before hidden, and once having had a vision of Jesus, who put a crown of thorns upon her head, on waking she felt drops of blood

1817-Seventy-Four Years-1891. To the Editor of the Banner of Light:

To-day I touch and pass the seventy-fourth milestone on the journey of my mortal life. Seventy-four years! What a span! As I run back on my life-line, and the panorama of these years comes before me, what a varied series of events pass along, calling up memories, some bright, some sombre, some pleasurable, some painful, all blending, however, to form a whole which. I see, combines to subserve the end of my being-a preparation and fitting for the spirit-spheres. What a multitude of thoughts rush upon me. Of those active on the stage of life when I came whon it, all, all have passed on and over. Of those who entered upon the stage with me, my schoolfellows and playmates, nearly all have followed the fathers, and are on the shores of the Land Beautiful. Nearly fifty years ago my mother passed from the shadows of the mortal to bask in the effulgence of the spheres of the spirit, and my father is there too. In a certain sense am alone: but I know it is only seemingly so. I know that they can return, do return, and will return so long as I am a denizen of earth. I used to grieve, used to repine and sometimes weep when I sat down and cast my thoughts backward, and called up the associations of the olden time. But I do so no more; for I know my friends, associates and acquaintances are only lost to my outward vision. I sense them often, feel their presence and am conscious of an inbreathing from them which is a baptism refreshing to my weariness of soul under the cares and solicitudes of life. I frequently commune with them face to face, receive counsels of wisdom and assurances of aid, which are fulfilled.

Ah! one needs comfort and solace when age has carried him beyond the companionships of early life, and he stands solitary and alone. Such Spiritualism brings, and nothing else can do it. The dogmas of theology, the platitudes of the Church and its priests are but broken stones, affording no support, offering no consolation, heralding no roseate future when the translated soul shall rejoin the friends cone before, and renew the friendships, joys and happy associations which death has sundered, dissipated and broken. As age has crept upon me, as muscle and nerve have yielded to the touch of time, my spirit continually grows younger, and interiorly I am becoming stronger, more buoyant and hopeful.

Spiritualism and its philosophy have hallowed my latter days, and the remaining journey to the shining river beyond which stretches a golden land of light and bloom, I contemplate without doubt or fear. And the Hereafter? I shrink not from that. The mistakes, the errors and follies of the mortal, which are nany, will not be thrown in angry God, neither shall I be thrust into a flaming hell to explate them. I shall carry them all along with me, and if back behind any of them as a motive was wrong or hate, it must be expiated by myself, and in and through myself must come salvation. In this connection let me quote the poet Whittier:

been made clear. We shall have occasion to speak more fully of this peculiar form of manifestation when we come to consider the phenomena of Modern Spiritualism. "There are no dead! The forms indeed did die That cased the ethereal beings now on high. 'T is but the outward covering is thrown by-

This is the dead. "The spirits of the lost of whom we sing Have perished not-they have but taken wing-Changing an earthly for a heavenly spring-There are the dead.

years, although she was constantly watched to

find if she in any manner produced so remark-

able an appearance. Also the sign of the cross

would appear upon her breast. The statements

of these wonders were subscribed to by physi-

cians and others, and she was visited by scien-

tific men, who applied every test in their power

to detect deception, but failed in every attempt.

also St. Catharine of Sienna and St. Brigetta of

Maria Van Morb had similar appearances,

If we recall the remarkable appearances often

'Thus is all nature perfect. Harmony Pervades the whole by His all-wise decree, With whom are those to vast infinity We call the dead."

WHAT IS THE CHURCH?

A controversial writer in the Boston Transcript of marked ability for the work in which he is engaged, making reply to the lofty as sumptions of another correspondent of that paper in relation to the word "church," which he uses in a peculiarly exclusive and wholly self-complacent manner-pleading for the re striction of it to "a fellowship of men and women in a supposed original and continuous organization of supernatural origin, institution and order, in one communion, though it may have many branches, under an apostolic régime of bishops"-says he cannot accord with this writer for two reasons: first he cannot identify any such supernaturally organized and gov erned exclusive fellowship; and second, he is led to the belief that what the founder of the institution called his Church was simply his whole discipleship. The "visible church" is in all its parts and

elements and organization simply human in its constitution, doctrinal and ritual methods, its hierarchy, canons and administration. Evidence of an especial and exclusive divine agency in it cannot be found.

beheld in these days upon the flesh of mediums, such as letters, names, characters, flowers and even faces, we can readily account for the phenomena manifested by these Catholic mediums, although the law controlling them has not yet

Sweden.

This threat was received with a thrill of hormen as he desired.

of the matter in all its bearings. They met, and after a full consideration of every phase of pleasures of the great world, and spent his the question, they came to the conclusion that the demand of the Emperor was unreasonable and impracticable, his alternative too horrible to contemplate, and that they felt forced to spirits, who saw that he possessed an organizawithdraw the invitation given him to march upon Rome, and would return and endeavor to ed to proper discipline, such as we have seen propitiate Maxentius.

final vote, when a man who had hitherto kept diumship, they could do a great work for husilent arose, and began to address them in so impassioned and eloquent a manner that at once their attention was arrested and chained. He declared that he knew of the existence in Rome, and throughout Italy, of just such a body of men as the Emperor demanded; thoroughly organized and bound together by ties stronger than any military oaths, a secret and thoroughly organized society that could meet the demand of the Emperor more perfectly than any body that could be organized by years of unremitting labor.

This was Eusebius, the Roman Christian bishop. He had conceived the ambitious idea of placing the infant church under the protec- he had passed with her.

passing this tremendous ordeal of sifting without detection. Those who accept the tradi-

strain at gnats and swallow camels. St. Ludger possessed the gifts of mediumship in various forms. He was remarkable as

St. Cuthbert was called the Wonder-worker of Britain. He cured the sick by magnetized water. He was clairvoyant and prophetic, and after his death many authentic manifestations of healing occurred at his tomb. Eleven years after his interment his body was taken up, and found to be entirely preserved, and the clothes fresh and whole. Many marvels of healing occurred at this time by simply touching the clothes covering the coffin.

St. Benedict, the founder of the religious order of the Benedictines, which was the glory of the Catholic Church for thirteen centuries sending forth men who carried the arts and sciences all over Europe, civilization following affords us a splendid illustration of our subject. He was an Italian of noble birth; a patrician of the highest order. When only fifteen years the exhibitions of vice he saw in all classes of society that he abandoned all his glittering, alluring prospects, and fled from the city into ror. Finally they were ordered back to Rome the rocky passes of Sabiaca, where he remainby the Emperor, and commanded to organize ed three years, giving himself wholly to a life in every city, town and hamlet, such a body of of meditation, fasting and prayer. Here, in a small cave, this mere boy, born to the purple,

They resolved to appoint a day for discussion | forgot all the enticements of his rank, the ease and luxury of his home, the allurements and time in prayer and penance.

What could this have been but the inspira tion of heaven, the influence of ministering tion through which, after it had been subjectthrough all the ages was deemed necessary They were about to put this resolution to a unto the development of any high order of me-

manity? What else could have given calmness and peace to the wild impulses of a mere lad? He was subjected to a temptation greater far than all the allurements of his rank and his home. The beautiful face of his beloved was ever before him. In the stars that nightly gemmed the sky that overarched his lonely cave he beheld her bright eyes. In the pearly clouds that floated over the rocky cliffs above him he saw her lovely form, and the soft mist that rested in the valley below him was to him her trailing garments. The fragrance of the mountain flowers was her sweet breath, caus-

ing him to live over in memory the happy hours

The light of his life shines with a golden beauty down through the ages, not because of its austerity and renunciation, but because of its spiritual power, its purity and grace. Miracle with him was simply doing good. He illustrated the divine gifts of the human soul, and expressed his faith in his works.

St. Bernard also restored, by the same vitalizing process, a young man brought to him as dead. He threw himself upon the lifeless form and sent through all the frame the liferestoring magnetic currents, and he arose and walked. He in one day restored sight to eleven blind persons, and gave to eighteen cripples the free use of their limbs. At the city of Cologne he caused three dumb persons to speak and ten deaf ones to hear.

He thus earnestly sets forth his faith in ministering spirits :

"We owe to our guardian angels great reverence, devotion and confidence. Penetrated with awe, walk always with circumspection, remembering the presence of angels, to whom you are given in charge in all your ways. In every apartment, in every closet, in

every corner, pay respect to your angel. Dare you do pefore him what you dare not commit if I saw you?"

St. Hildegarde affords us another fine illustration of child mediumship. When a little child she conversed with spirits and had visions of the spirit-world. Her medium-powers began to develop when she was but three years old. She says of herself that at that early age she beheld such a light that her soul trembled before it:

"From my eighth year until I was fifteen I beheld many visions. At that time I felt surprised that while I saw internally with my soul 1 also saw outwardly with my eyes.'

It was not until her fortieth year that the wonders of her spiritual life became public. and the Catholic Church began to reap the benefits of it. She was subjected to trances in which a strong man could not bend her body. After her powers became known she was visited by multitudes, not alone of the church but by unbeliever as well-by men of science, by philosophers and by Jews, as well as by pope, cardinals, bishops and laity of her own church. Hence her mediumship is a matter of history, and can no more be disputed than the reign of William the Conqueror or the wars of Napoleon the Great.

She healed the sick by laying on of hands. She read the thoughts of others. She beheld future events and foretold their coming. She had the power to leave her body and show herself to others at a distance. A medium of such rare gifts and so widely known in the church and out of it, was not to be forgotten by the church. She was canonized as a saint, and

We shape ourselves, the joy or fear Of which the coming life is made, And fill our future's atmosphere With sunshine or with shade.

The tissue of the life to be We weave with colors all our own, And in the field of destiny We reap as we have sown.

Still shall the soul around it call The shadows which it gathered here: And, painted on the eternal wall, The past shall reappear!

For then we live our life again: Or warmly touched or coldly dim. The pictures of the past remain-Man's work shall follow him."

Here is sound philosophy as well as sound vital religion, which, if it savors not of the creed, flames with truth and justice.

I never was a "wicked " boy, yet at an early age-scarcely in my teens-I drifted into materialism. Every Saturday in the district school I recited the Assembly's catechism, and every Monday morning a verse from the Bible. Yet I was in rebellion in my mind constantly. l attended conference and protracted meetings to see and hear, all the time thinking the procedures to be arrant superstitions. I was a decided materialist, or rather what is now known as an agnostic. I read De Holbach's System of Nature, Paley's Principles of Nature, Knowlton's Modern Materialism, and other works, my unbelief increasing as I read these works and reasoned on Orthodoxy and its dogmas. As time wore on, and life and its activities opened upon me, the great problem of existence came up before me, and my questionings were frequent and earnest. What is life? Man! whence, where, whither? Death! does it end all? and when the body is consigned to the grave is that the finality? These and cognate questions were constantly pressing themselves upon me, but I could get no solution. Sometimes, so intense were my thoughts, my brain reeled, and I would start off and take a rapid walk or go to some work to scatter these overpowering thoughts and restore my equanimity. These questionings and efforts at solution continued several years, when I reasoned out a hypothesis of life and its future, which was most satisfactory, though only a hypothesis. It was this: IF man is a 2

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as it becomes fitted. The reader will see that essentially I had formulated a spiritualistic theory. But it was only an hypothesis, a theory, with no facts to verify or establish its truth.

At length the great shadow of my life fell over my pathway. Dec. 10th, 1844, my mother passed over. I saw the life ebb away, nothing left but an inanimate body, soon to decay and mingle with the elements. My grief and anguish were terrible, and intensified when I stood by the open grave and saw that body committed to the earth. Then came the question, has my mother gone forever? Where is that wealth of love and affection so lavishly bestowed upon me? has that, too, gone with the body? No answer could I get, only a hope that my hypothesis might be true. The burdens of life were then upon me and I had entered upon its activities; but at intervals the old problems would come up and my questionings be renewed; and although when I asked, Does mother still live? Reason said, Perhaps, and Hope whispered, Yes, that was not enough: I wanted to know it as a fact.

I came to Providence in 1856, and soon after dropped into a spiritual meeting of a Sunday. The speaker attracted my attention at once, for she was advocating my hypothesis. I became interested, soon obtained THE BANNER, and began to get an insight into Spiritualism and its philosophy, but did not accept it as a fact, for I had no evidence. This came in due time. A friend introduced me to a medium, through whom I had such demonstrations and manifestations that my theory became a verity; and the question. Does mother live? was answered beyond a doubt or a cavil. From that time to this proofs have accumulated, and for more than thirty years Spiritualism has been to me a "cloud by day and a pillar of fire by night" to guide me on my way, enabling me to rise above its trials and tribulations, walk in all serenity of spirit, and meet with good resolution the vicissitudes of the mortal earth-sphere. Such is Spiritualism to me; such it has been and such it will be, for I know there are no dead: there is no annihilation, but a life continuous, a world where, when life's fitful fever is over, our friends will receive us, to enter into "mansions not made with hands," to work and enjoy forever and aye.

My anniversary was made doubly pleasura ble Sunday eyening at a séance with Mrs. William H. Allen. Friends came to greet me, speaking words of cheer, assuring me that they would be with me to the end, helping me to fulfill my mission. And when that was closed they assured me of a right royal welcome, when, freed from the flesh and its clogs, I should reach the shining shore of the realm immortal. My mother came, with tokens of the olden love, and bade me labor on, for I was to be held awhile longer as a worker on earth with the workers on the other side of life. Mrs. Jennie Rudd, and sweet little Nellie, one of her controls, came, the latter sending greet-ings to "Papa Colby." Mrs. C. M. Morrison, the blind medium of Boston, came, also Lizzie Florence Hatch, Mrs. Schofield, and others. From all I had words of cheer. Altogether my seventy-fourth anniversary was memorable. It revived my spirit, buoyed me up, and lifted immeasurably all the burden of years from off my shoulders. The world looks brighter, humanity nobler, my future more resplendent. Spiritualism is the evangel of the ages. It has come as a reforming, enlightening power; it scatters the mists of superstition, permeates the fogs of bigotry, and bids man to be himself, a sovereign, not the slave of dogmas and creeds. Hosts of emancipated, translated souls are its guides and exponents:

" They come and tell us of those glorious things-The blessed visitants from happier spheres, Whose presence felt from gently wafting wings I know more often in these later years.

How shall we thank those shining angel hosts For all their loving patience shown to us?

How bless those wanderers from the heavenly coasts Who journey here to love and labor thus?

THE MORTGAGE.

He bought in 1865 a farm of stumps and stones, His name was God-lie Giorified, his sumame it was Jones. He put a mortgage on the farm, and then in conscious

'In twenty years I'll pay it up," said God-Be Glori-

- The mortgage had a hungry maw that swallowed corn
- and wheat; Ho tolled with patience night and day to let the mon-ster cat; Ho slowity worked himself to death, and on the caim hillside They laid beyond the monster's reach good God-Be Glorified.
- And the farm with its incumbrances of mortgage, stumps and stones, It fell to young Melehizedek Paul Adoniram Jones; Melchizedek was a likely youth, a holy, godly man, And he vowed to raise that mortgage like a noble Pu-ritan.
- And he went forth every morning to the rugged moun And he dug, as dug before him poor old God Be Glo-
- He raised pumpkins and potatoes down the monster's throat to polir; He guiped them down and smacked his jaws, and calmiy asked for more.
- He worked until his back was bent, until his hair was gray; On the hillside through a snowdrift they dug his grave
- one day! His first-born son, Eliphalet, had no time to weep and brood, For the monster by his doorstep growled forever for his food.
- He fed him on his garden truck, he stuffed his ribs
- with hay, And he fed him eggs and butter, but he would not go
- And Eliphalet he staggered with the burden, and then died, And slept with old Melchizedek and God-Be Glori-fied.
- Then the farm it fell to Thomas, and from Thomas fell to John, Then from John to Eleazur, but the mortgage still
- lived on Then it fell to Ralph and Peter, Eli, Absalom and
- Paul; Paul; Down through all the generations, but the mortgage killed them all!
- About a score of years ago the farm came down to Jim, And Jim called in the mortgagee and gave the farm
- There's no human heart so empty that it has no ray
- So Jim gave up the ancient farm and went to making soap. He grew a fifty-millionaire, a bloated, pampered na-
- ture; He owned ten railroads, twenty mines, and the whole State legislature; And thousands did his gruff commands and lived upon
- his bounty; he came home, bought back the farm, and the en-tire county. -S. W. Foss, in Yankee Blade. And he

SPIRITUALISTIC THOUGHT IN GER-MANY.

free Thought.

PART ONE. A new era has dawned in German philosophy, with the adoption of a new method. This new method may be said to have been originally indicated by Edward von Hartmann, who taught by implication, if not by example, that the a priori objections to the use of data hitherto called occult or abnormal in psychological research, were unscientific and unphilosophical. Thus the new era in German thought was virtually inaugurated by Hartmann, who, in his "Philosophy of the Unconscious," not only gave the death blow to Materialism, but opened up a broad thoroughfare out of Spencer's and Fiske's Agnosticism. But Hartmann built better than he knew. From his premises there logically followed conclusions which it was the mission of other thinkers to point out. Yet it is primarily owing to his genius that a new and fruitful method in psychological research was adopted. Hartmann boldly struck out a new path, ignoring the croaking and cant of the official upholders of the current theories. The momentous conclusions flowing logically out of Hartmann's premises were nothing less than man's immortality. Two acute investigators, either independently or following the valuable suggestions of the philosopher, boldly faced

the ridicule of shallow specialists and fashionable journalists, and recognized the whole array of occult or so-called mystic manifestations as indispensable data for the construction of a tenable psychology.

Spiritual Phenomena.

Scaled Slates.

The following letter-appreciatively telling its own story, and summing up its evidence in a straightforward manner-is furnished us for publication:

MIDDLEPOINT, VAN WERT Co., O.,

MIDDLEPOINT, VAN WEHT Co., O., April 4th, 1891. DR. D. J. STANSBURY—Dear Sir—Your com munication of March 28th came to hand, also the slates, on Wednesday, April 1st. To say that my highest expectations were more than realized would not express my feelings. One of the slates was filled with a communication from our daughter, who has been in spirit-life nearly nine years, expressing her great joy at having an opportunity to send us a message, saying it was difficult for her to control, but her guides were helping. She sent us personal, loving messages, answered a question, made

ner guides were helping. She sent us personal, loving messages, answered a question, made reference to her "darling," a two weeks' old babe left to us, etc. But the greatest surprise was on the other slate. I had written a note "To My Guide, if I have one," asking for any message he unight see fit to send. The slate contained on its up-per helf a large and striking profile portrait of see it to send. The slate contained on its up-per half a large and striking profile portrait of Dr. John Abernethy. It is no ordinary plc-ture; it is a profile, as I have said, every fea-ture distinct; nose prominent, forehead very full about the eyes, eye brilliant and penetrat-ing, forehead slightly receding, head a well-rounded dome, ear small and low down, hair long, and dressed in the style of a hundred very of the control of the style of a style of the style long, and dressed in the style of a hundred years ago. A wreath encircles the crown of the head; all done in colors—seven colors and shades of colors in all. Around the head are various figures and emblems—a square and compass being at the top; also characters rep-resenting Jupiter, Venus, Mars, etc. Beneath the picture is a communication asserting that the writer "come in answer to my request." the writer "came in answer to my request" for my guide, and to "give me the information I sought." Then follow some personal advice, instruction and encouraging assurances, and signed, "Your Guide,

of the every-day home life, characteristics and say-ings of the subject is given by H. L. Traubel in "Walt Whitman at Date," illustrated with a portrait and other engravings. In "The Loyalists" James Hannay reveals much hitherto generally unknown of those who, during the early Revolutionary conflicts of this country, upheld England. Twenty-eight engravings are given in illustration. A paper by Mrs. Whitman concerning "Early Dorche-ter," with its pictures of relics of its past history, will deeply interest many Boston readers. M. T. Adkins writes of "The Oldest Home in Washington," and O. S. Adams turns over 'Some Old Newspapers," and gives numerous clippings from them. A pleasing sketch of "The Old Red Schoolhouse" is contributed by Helen Lee, and "Poor Little Miss Severance" is a story of Nantucket that is fragrant with the quaintness of that famous island home. One of the prominent features of this month's contents is a musically illustrated paper by S. P. Cheney upon "The Notes of Some New England Birds." Boston: 86 Federal street.

THE MAGAZINE OF ART .- One of the most impressive paintings of Sir Everett Millais, "Jephthah's Daughter," is the subject of the frontispiece. The wellknown artist Benjamin-Constant is the title of the opening letter-press, giving an interesting sketch of him, illustrated with specimens of his work and a portrait of and by himself. The engraving of his painting of Beethoven in the act of composing his "Moonlight Sonata," showing conditions with which our mediums, waiting the influence of spirit-guides, are familiar, is accompanied by a fine poem from the pen of Mr. J. M. Templeton, fully in tone with the inspiration of the hour. A second paper on "Lord Armstrong's Collec-tion of Modern Pictures" is profusely illustrated, the most striking engraving being a full-page one of "The Death of Rafaelle," by H. O'Nell. Of other papers, are "The Modern Schools of Painting and Sculpture," two illustrations; "Melssonier," three, and "Recent Irish Laces," nine. New York: Cassell Pub. Co. THE GLOBE .- This quarterly contains a dozen articles of sterling merit, several of which are by its conductor, who, though differing from us in some of his views, we can but honor for his honesty in freely expressing them, regardless of those of others, and being true to what he conceives to be the truth. ()f special note in this issue are papers: "Is the World Growing Better?" "Bismarck versus Frederick III.," "Too Much Law," and "Records of Dream-Life." This last mentioned is of special value. Says its author, Ed. B. Cothran: "You would have a better and nurer state of existence, not here, but hereafter? Be not blinded! The wriggling worm is not doomed to bear the infirmity and sin of your departed spirit; you will carry your real self with you; and what you are now, and what you are striving to become on earth, is the prophecy of what you will be in another life." Philadelphia: Conducted by W. H. Thorne. THE LADIES' HOME JOURNAL leads its interesting contents with "A Soul From Pudge's Corner," a story to be continued in the June number by Jessie F. O'Donnell. Mrs. Depew is the subject of No. V. of "Wives of Well-Known Men." Half a dozen articles by as many writers treat of "May Day Cleaning and Moving." In the department of "Women's Chances dealt with, of which seasonable and helpful is "All About Flowers." by E. E. Rexford. Philadelphia: Curtis Pub. Co.

Spiritualism in Washington. To the Editor of the Banner of Light:

Writing from almost within the shadow of that wonderful dome, the crowning glory of our magnificent Capitol, justly the pride of every American citizen, and the wonder and admiration of all visiting travelers from foreign lands: Representing, as its President, the only Spiritual society located in this beautiful citynever more lovely than now, when she shines forth like a very queen among the cities of the earth, royally robed in the loveliest mantle of May verdure, ever kissed by golden sunshine, or touched into more magical splendor by the cool, dewy fingers of refreshing night: Premising that your readers might be interested in our spiritual growth, local prosperity and welfare, I venture to ask space for this letter in the columns of your valuable paper, the oldest, ablest, and most widely-read spiritual journal

in the world to day.

in the world to-day. Hoping to become, sooner or later, the nu-cleus of a central national organization, our Society, nearly eight years ago, became duly incorporated under the laws of the District of Columbia, as the First National Society of Spiritualists of Washington City. With im-pending legislation menacing the religious lib-erties of all liberal people of this fair land, and of Spiritualists in particular, the necessity for such a united representative body at this great political centre seems imperative if we wish, as Spiritualists, to secure the confidence, strength and protection arising from the sys-tematically united working organization of widely-scattered circles and societies—individ-ually weak, unitedly strong. To this end we invite the correspondence, counsel and hearty coöperation of all sister associations or centres. Interest in this important matter is stirring in the hearts of our people, as evidenced Forthe hearts of our people, as evidenced by the attention given to it at the fully-attended For-ty-Third Anniversary meetings held through-

out the land. Our society here is in a better and more instruction and encouraging assurances, and signed, "Your Guide, "DR. JOHN ABERNETHY."
 Now, Doctor, you may, by some wonderful faculty of which I am ignorant, know all of this that I have been writing to you better than I am telling it; but it is all so new and wonderful to me that I should feel remiss in my duty were I not to express my gratitude to you for this priceless treasure. May you be doubly blessed of the spirit world, and strengthened for the high and holy work of lifting the veil of ignorance that like a midnight pall enshrouds our race.
 May Magazines.
 New ENGLAND MAGAZINE.-A famillar narrative of the every-day home life, characteristics and sayings of the subject is given by H. L. Traubel in "Walt present month, and as an earnest worker in the Cause it is but just to her to say that our Lyceum is rejoicing in the expectation of a repetition of the good work she gave to it last year. All the above-mentioned are noble workers in the Cause, and have richly earned high praise and appreciation from our people. The audiences have been large, interested and intelligent, and the work of the season has been unusually satisfactory to the officers of the

society. The favorable impression created by sister Jennie Leys, in her lectures from our platform during the month of April just past, is espe-cially worthy of mention. Returning to Washcially worthy of mention. Returning to Wash-ington as a lecturer, after an absence of seven-teen years, a profound desire to see and hear her once more seemed to prevail. The ques-tion on the lips of many was, Can it be possible for her guides to speak to us again with the old-time eloquence and power? Coming to our hall on the first Sunday morning of the month, fearing disappointment, they went away de-lighted and rejoicing—eagerly returning to the evening lecture, bringing many friends to en. lighted and rejoicing—eagerly returning to the evening lecture, bringing many friends to en-joy with them the marvelous outpouring of the spirit of love and wisdom. The musical flow of thought, the wonderful expression of face and figure, radiant with a power of soul-life, are impossible to describe. The logical and symmetrical arrangement of the subject-matter commanded, with ever-increasing pow-er, the breathless attention of the entire audi-ence, from the commencement to the close of each lecture of the course.

each lecture of the course. The one lecture of the series most noteworthy for its excellence was delivered to a very large and enthusiastic gathering on the evening of the second Sunday of the month-answering in the negative, exhaustively and decisively, the profoundly important question: "Shall we have a union of Church and State in this coun-try?" There seems somehow to have gotten abroad, and found lodgment in the minds of many of the officers of our spiritual societies a ocieties. suspicion that the guides of Miss Leys (and consequently her lectures) are more or less tainted with jesuitical notions. This our experience proves is wholly untrue. Could they only have listened to the one lecture abovementioned, such unjust suspicions would have been forever banished. Rapidly returning health and strength re-stores Sister Leys again to the lecture field. I bespeak for her constant employment during the months of the coming season. She returns to us next May. Her utterly unselfish devo-tion to the work for the two worlds wins the love of all who meet and learn to know her. This, with her eloquence and learn to know her. This, with her eloquence and power as a speaker, enables her to do a noble work for progressive Spiritualism, and to become a source of strength and harmony to all societies who may be fortunate enough to secure her Wishing that the dear BANNER may long continue to wave and flourish as the guardian and champion of our spiritual liberties, I remain,

ed the hours they were to come, which were on the following day and evening: Two in the forencon, two in the afternoon, and two in the evening: after which, on the same evening, the entire committee was given a sitting togother. During this sitting two slates bolonging to one of the committee, that had been previously fastened together, and tied up in heavy folds of wrapping paper, went to pieces while being held in Slade's hand under the table. Quite a loud noise accompanied the breaking of the slates, which was described in their re-port as a multied explosion. Consequently two of the gentlemen belonging to the committee were invited by Dr. Slade to return on the fol-lowing day, and to come prepared to repeat the experiment. They came provided with two small slates that had been previously fastened together with screws.

small slates that had been previously fastened together with screws. Writing was obtained on the inner surface of one of these, which ended the sittings with the committee, and which were also among the last given previous to boarding the steamer on the first day of July, 1876. The seeming haste to give the sittings arose from the fact that the time for our departure was drawing near. The regular meeting of the Theosophical Society was to be held on the evening of the same day that Col. Olcott read to me the letter from Mr. Aksakof, so there was no time to be lost; Slade having decided to visit friends in Michigan before sailing, had no time to spare.

visit friends in Michigan before sailing, had no time to spare. These hurried sittings, which were given to the committee on the eve of our departure, represent all that the Theosophical Society had to do with Slade's going to Russia. Another point to which I invite attention is, that a written contract was entered into be-tween the Hon. A. A. Aksakof and Dr. Slade, which was signed by both parties to it, Col. Olcott representing Mr. Aksakof. In that con-tract it was agreed by Slade that for and in consideration of one thousand dollars to him in hand, paid by the said Aksakof, that he, Slade, would report in person to Mr. Aksakof at No. 6 Nevsky Prospect, St. Petersburg, Rus-sia, on or before the first day of November,

Slade, would report in person to Mr. Aksakof at No. 6 Nevsky Prospect, St. Petersburg, Rus-sia, on or before the first day of November, 1876. Slade at the same time gave collateral security to guarantee his fulfilling his part of the contract. In that contract the Theosophi-cal Society was not known.
Finally, when Slade and I were arrested in London, I hastened to inform Mr. Aksakof of what had occurred, and to say that legal pro-ceedings might prolong our stay in England so as to prevent Slade's being in St. Petersburg at the time specified in the contract. In acknowledging the receipt of my letter, Mr. Aksakof said, "Stay and fight it out, and send me the papers containing reports of the trial." My anticipations proved to be correct, for we were detained in London until the last day of February, 1877. We then crossed over to the Continent, when I informed Mr. Aksa-kof of our whereabouts, and asked if he desired Slade to come to St. Petersburg then. His an-swer was that the season in St. Petersburg was too far gone; and, aside from that, several gentlemen who were interested in Slade's com-ing were in the army, which was then engaged in the war with Turkey. Consequently it would be advisable to wait until the war was over. That compelled us to drift about from place over

That compelled us to drift about from place to place until January, 1878, when Mr. Aksakof wrote to me at Berlin, Germany, saying they were ready for Slade.

On the 34th of January we arrived in St. Petersburg, where we were met by Mr. Aksa-kof, who conducted us to a hotel where he had secured rooms to accommodate our party. The pert meeting he all of us of the secured rooms to accommodate our party.

secured rooms to accommodate our party. The next morning he called, and said he wanted to have a few minutes' talk with me, to see whether there was any misunderstanding between us, and also to advise as to price for sittings, etc. During all this time those col-laterals had remained in New York, but they were soon released by Mr. Aksakof directing Col. Olcott to forward them by express to Ber-lin, where we found them on our return to that city in the latter part of April. I now submit that if I have succeeded in making it clear to the minds of your readers that Dr. Slade was not sent to Russia by the Theosophical Society of New York City, I am amply rewarded for this effort to correct the mistake of the venerable President of the First Society of Spiritualists of New York City. J. SIMMONS

THE OLDEST HOUSE IN WASHINGTON.-Down at the foot of 17th street, away from the Down at the foot of 17th street, away from the usual route of the guide-book sight seer, stands the oldest house in Washington. The moss had grown thick upon its humble roof long be-fore quarreling Congresses wrangled and dis-puted over the location of the future "Federal City," and when at last the dispute was ended, and a definite site selected, it was found that the unpretentions home and paternal acres of a sturdy old Scotchman, David Burns by name, occupied a large portion of the proposed situa-tion. The homestead itself was located almost upon the immediate bank of the Potomac, here a

For they unseal the eyes that long have been Shut out from Truth by what the Preacher saith, And are proclaiming to the sons of men That God is love, and that there is no death! May we not join them in their choral song, That swells an anthem through the fields of space To spheres beyond, where radiant and strong Is felt the glory from the Father's face?

Oh. God! we thank thee that the time has come To melt the shadow of this vast eclipse. it rolls away-and lo! from those long dumb. Hosannas rise, and praise is on their lips! The purple morning breaketh-grand and sweet, It brings a day the earth may not forget; Its airy streamers flow before the feet Of that glad sun which rises not to set!"

WILLIAM FOSTER, JR. Providence, R. I., Sunday, April 5th, 1891.

Annual Convention.

The Spiritualist Association of the State of Connecticut held its fifth Annual Convention in G. A. R. Hall, Meriden, May 2d and 3d. From a report furnished us by Mrs. F. H. Spaulding of Norwich, Conn., we learn that the Convention was called to order by Mr. Wm. P. Myers, President. Report of Secretary and Treasurer read and approved. The following officers were duly elected for the ensuing year: President, Mr. Geo. W. Burnham, Willimantic; Secretary and Treas-urer, Mrs. Dillingham-Storrs, Hartford; Vice-Presi-dents, Mr. S. F. Bronson, Mrs. A. E. Pierce, Mr. E. P. Miller, Hartford; Mrs. J. M. Harrison, New Haven; Mrs. F. A. H. Loomis, Meriden; Mrs. M. A. Dwight, Stafford; Mrs. A. E. Mills, Plainville; Mr. L. H. Burnham, New Britain; Mrs. Flavia Thrall, Poquo-nock; Miss Eunice Ripley, Willimantic; Mrs. J. A. Chapman, Norwich; Mr. James Wilson, Bridgeport; Mrs. Geo. Reed, New London; Mr. E. B. Parsons, Winsted; Mrs. R. R. Callender, Waterbury. A resolution was adopted asking that, as far as pos-sible, the different societies omit their meetings on the date of the annual convention. Mr. Geo. W. Burnham, Mrs. R. S. Lillie and Mr. S. F. Bronson were appointed a committee to prepare and present suitable resolutions to the convention at 11 o'clock the next morning. SUNDAY, MAY 3D. rer read and approved. The following officers were

SUNDAY, MAY 3D.

The Committee on Resolutions presented a series, the first of which protested against any and all secta rian interference with the management of the public schools. The closing resolutions were as follows: public

schools. The closing resolutions were as follows: Resoleed, That we, the members of the Spiritualist Asso-ciation, protest against any legislation, and the enactment of any measures under the pretense of protection of the people against "quackery" in medicine which shall in any way tend to debar individuals from the full exercise of their liberties in this direction. *Resolved*, That Spiritualism teaches a continuity of life, and gives proof of the same through psychological law by the manifestation of the same personal intelligences who inhabited the earth, and that the condition of this life is eternal progress. The speakers for the Convention were Mrs. R. S.

The speakers for the Convention were Mrs. R. S. Lillie of Melrose, and Mr. F. A. Wiggin of Salem. Lillie of Meirose, and Mr. F. A. Wiggin of Salem, Mass. Both received very warm welcome from the people. Mrs. Lillie gave two very instructive lectures, which were listened to with the closest attention. Mr. Wiggin, as lecturer and test medium, ranks sec-ond to none on, the Spiritualist platform. Many de-scriptions were given, and recognized with a great deal of satisfaction by the audience. Fine music was fur-nished by the orchestra under the leadership of Prof. C. M. Hull. The Association is under great obliga-tion to Mrs. Green for very kindly furnishing plano music during the test scance. A vote of thanks was passed to the people of Meri-den for the liberal entertainment extended to those attending the Convention from abroad. The Conven-tion was one of the most successful held by the Spirit-ualists of Connecticut.

The itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer. . . . **.**

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Prof. Max Perty had compiled during a decade of years an enormous mass of occult phenomena occurring in all ages. Here were materials ready for use. Besides this, modern hypnotism and allied phenomena, but preeminently the facts of Modern Spiritualism, obtruded themselves upon the scientific mind. Both by induction of facts and deductive reasoning, Dr. Carl du Prel and L. B. von Hellenbach showed conclusively that these very abnormal phenomena yield the most amazing results-amazing, because so stupidly ignored hitherto by scientists and philosophers. Thus a new method was adopted, which soon disclosed that immediately behind the phenomenal world there was a stupendous reality, a world of causes, a spiritual realm. What was hitherto believed to be unknowable was shown to be knowable, relatively at least, in the light of the new knowledge. Kant had uttered a as Bread Winners," two writers consider "Women as prophecy by intuition, namely, that some day Doctors." Scores of other subjects are intelligently it would yet become obvious or demonstrable that there is in man a transcendental, immortal entity, the real ego, of which man is not cognizant as long as he is in his normal condition; hence that the human subject has a double personality, a dual consciousness, that man is Janus-faced, his real ego is invisible, is transcendental, spiritual, connecting him with the spirit-world, its future home; while the

physical organization being the medium of connecting man with the material world. Brilliantly was this prediction of the sage of Koenigsberg, the father of modern German philosophy, fulfilled. Note what a single thought of genius may contain: Normally man

is not cognizant of his transcendental ego, from which the conclusion is obvious that man must be observed and studied in abnormal psychical states. With what blessed results this was done by Dr. du Prel and Von Hellenbach is shown by the works of these authors.

Yet, strange to say, both authors could not emancipate themselves from the Eastern doctrine of reincarnation. In another article it is intended to point out this fallacy in their otherwise excellent works; how they came to adopt this gratuitous hypothesis, what induced them to assume reincarnation; how and with what plausible arguments they honestly uphold this doctrine. The readers of the BAN-NER OF LIGHT may then compare the views of these authors with those of our great American Seer, A. J. Davis. Forestalling the issue, I think it will not be difficult to prove that Davis is a safer guide than these thinkers in regard to man's posthumous destination. S. W.

Sixty thousand workmen of Switzerland do embroidery. They are paid about ten million dollars annually, and their machines are worth eight million dollars.

CASSELL'S FAMILY MAGAZINE .- "Our Boys, and How we Started Them in Life." is a paper of much prifictical value to parents, as also is "Needlework for Busy Fingers" for the generality of women. Mr. Taylor describes with pen and camera "The Land of Lorne." "The Scotchman" is a thrilling railway story. The concluding part of "Sleep and Dreams," other personality is of the earth earthy, the and many other matters interestingly treated, complete the contents. New York: Cassell Pub. Co.

> THE QUIVER.-The frontispiece is "A Cloud with a Silver Lining," depicting the transition of an infant. The letter press opens with "A Chat with the Girls," followed by the closing pages of the serial, "Waiting to Be Claimed." A pretty story for children is "Two Tiny Pilgrims," by H. J. A. Miles, and Mr. Hastings has something to say in an illustrated sketch of "Booking-Clerk Worries." New York: Cassell Pub. Co.

THE HOUSEHOLD .- A large number of popular writers, among whom are James Parton and Mrs. M.

Fraternally yours. M. C. No. 1728 New Jersey Avenue, N. W., Washington, D. C., May 2d, 1891. EDSON.

Prof. Aksakof and Dr. Slade. To the Editor of the Banner of Light:

On looking over the report of the Anniversary meeting of the First Society of Spiritualists of New York City, published in the Progressive Thinker, No. 73, I was surprised to see the following statement made by Henry J. Newton in his opening remarks, to wit:

"Dr. Henry Slade was sent to Russia by the Theo-sophical Society of New York City, at the request of some of the most distinguished Russians. This, so far as I know, is the only instance where a medium has been sent to a foreign country by an organized body.'

Immediately after reading the above I wrote to Mr. Newton, informing him that the Theo-sophical Society had nothing to do with Slade's going to Russia; that everything was arranged through correspondence by letters between the Hon. A. A. Aksakof and Dr. Slade, or if you choose, myself writing over Slade's signature. Thinking Mr. Newton would like to correct so great a mistake, I hastened to give him the above facts. Subsequently I attended the Sunday facts. Subsequently I attended the Sunday afternoon meeting at Adelphi Hall, where I saw Mr. Newton after the services were closed.

writers, among whom are James Parton and Mrs. M. A. Denison, contribute to make the current number entertaining and instructive in all the departments of domestic economy. Mrs. Lincoln gives "Practical Kitchen Talks." Boston: 50 Bromfield street. NOTES AND QUERIES contains "The Ten Catego-ries of Existence," as found in the "Sepher Yeziralı," an ancient book of Jewish metaphysics, ascribed to the patriarch Abraham, and much other interesting and curious matter. Manchester, N. H.: S. C. & L M. Gould. Boston: For sale by Colby & Rich. Our LITTLE ONES.—A fine large picture of "The Gondolas of Paris" is accompanied by au instructive description. Many attractions in stories, sketches, ritymes and jungles follow, that are sure to please the children, who always give good welcome to this month ly. Boston: Russell Pub. Co., 36 Bromfield street. If the Braby is Outling Teeta, Be sure and use that old and well-tried remedy; Mus. WynsLow's Soormino Streur, for children teething, it soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoza.

The homestead itself was located almost upon the immediate bank of the Potomac, here a mile or more in width, and only a little dis-tance away from the beautiful hill upon which the Observatory now stands—the hill upon which it is related Braddock's forces camped on their first wight out from Alexandria in on their first night out from Alexandria, in that ill-starred march into the wilderness.-From "The Oldest House in Washington," by Millon T. Adkins, in New England Magazine for May.

NEW MUSIC.-We have received the following from White-Smith Music-Publishing Company, 62 and 64 Stanhope street. Boston: Vocal-" Regina Coeli," for quartette or chorus choir, by C. C. Stearns; "I've Worked Eight Hours This Day," a comic song, by Felix McGennon; "The Sinking Ship," "Favorita," a Span-

Passed to Spirit-Life,

From his home, at Stafford Springs, Ct., March 23d, of From his noine, at statora Springs, CL, March 24d, or beart failure, John K. Lord, aged 81 years and 4 months. He has been a firm Splritualist for forty years, and has taken THE BANNER since it was first printed. He was Treasurer of the Spiritualist Society in this town for a num-ber of years. He was an honest, respected citizon, and an old time Mason. He leaves a wife and four childres. He passed on with the full faith that he could return to comfort the loved ones left behind. M. P.

From Waterford, Ct., April 23d, Loren L. Congdon, aged ll years.

If years. The Angel of Change called for him in the prime of life to "Come up bigher," his mission in this sphere being ended. He was mediumistic, and a thorough Bpiritualist, enjoying the knowledge that came to him both through his own pow-ers and other channels. The companion, with whom he has gathered the fair flow-ers of Truth here, will be supported, guided and strength-ened by these who are astracted to her till the gate which "stands ajar" jets her through to join the loying and arisen one. Bervices by the writer. Mystic, Conn.

From Boston, Mass., May 4th, Mr. Albert Gillingham, aged 66 years.

de years. He was a man of sterling integrity. His acts of charity were many, and his disposition was even and lovable. The world would be all the better if his example as a husband and father were imitated. He was a Spiritualist in the full meaning of that term. He has left a host of friends, who will miss his warm, ingnetic presence in the mortal; but his loved ones are comforted with the knowledge of his per-coptible nearness in spirit.

From Mendota, Ill., April 6th, Mrs. 8. H. Aldrich, in her 85th year.

Son year. Her birthplace was Woodstock, Vt. For forty years she was a firm bellever in the spiritual faith-a greater part of which time she was a subscriber of THE BANNER. A true and devoted mother; a kind and loving friend, the memory of her sweet smile and cheerful voice will ever be cherished by those who knew her best. COM.

[Oblivary Notices not exceeding twenty lines published gra-tuitousiy. 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.]

Bunner Correspondence.

Massachusetts.

SPRINGFIELD .- Olive Wolls writes: "1 am an invalid, and am obliged to remain in my chair nearly all the time. A few friends remember to come to my quiet retreat, and say member to come to my quiet retreat, and say they go away strengthened and helped by my words of cheerful and spiritual advice. I have some correspondents, but would like many more, as each tells me of something new which is passing in the world. I have never lost my interest in Spiritualism, and can look back with the greatest pleasure to the past when I could gather with others and enjoy our meet-ings. Will kind friends write me on any and every topic of the day, and brighten the lonely hours of an invalid?"

BOSTON.-G. R. Watts writes: "Reading in your issue of Feb. 7th the spirit-messages of John Pierpont, J. W. Edmonds and H. F. Gardner, referring to an organization of Spiritual-ism upon a broad and liberal platform, I heart-ily agree with what was said in those messages. ism upon a broad and liberal platform, I heart-ily agree with what was said in those messages. There is no doubt that Spiritualism is in need of a better system of organization than at present exists. There are plenty of believers in the Cause who seldom attend the lectures, partly, perhaps, for fear of being ridiculed, called lunatics or fools. How have the church-es gained their present popularity? Is it not by being well organized, entertaining their members with week-day socials, and other kinds of entertainments, and, in fact, any kind of good amusement to hold people to their particular denomination? Take the mu-sic, both vocal and instrumental, and various other kinds of socialities from the churches, and where would they be? People must be inter-ested in any cause before it becomes popular; and why should not Spiritualism compete, with a proper organization and various kinds of interesting amusements, with the Orthodox Church? The writer has been in the city only a short time, being a novice, but an enthusiast in the great philosophy of Spiritualism; but Church? The writer has been in the city only a short time, being a novice, but an enthusiast in the great philosophy of Spiritualism; but during that time he has noticed a lack of or-ganization in the ranks of the Spiritualists. If there was a society formed for believers in the Cause to congregate of a week-day even-ing, to discuss the philosophy, witness tests and various kinds of phenomena, do you not think it would interest believers and others, who, as Mr. Gardner says, want waking up? The writer, though only a poor man, for one would be be pleased to join such a society and subsoribe his mite, being only too anxious to learn more about Spiritualism and its phe-nomena; but not being acquainted in the city, and not having large means, is not able to learn and witness much of its wonders. Spiritualism is abroad in all the land, but to a large extent it keeps its light under a bushel. Is there not some reason for this? Once or-ganized upon a liberal basis and made inter-esting to the masses, Spiritualism will shine out with such a brilliant light, and become so popular, that the world will open its eyes with bewilderment, wondering how such supersti-tions, such ignorant creeds and dogmas as the Orthodox Church teaches ever came to exist. Rome was not built in a day: but what is wanted is a good systematic beginning, and Spiritualism is almost certain to develop it self. Might I suggest for your journal to in-vite correspondence from its readers, giving suggestions and plans for a systematic organ-ization? Two heads are better than one as a

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suggestions and plans for a systematic organ-ization? Two heads are better than one as a suggestions and plans for each other than one as a ization? Two heads are better than one as a rule. There are many who subscribe their thousands of dollars to their particular church; how is it that people are apparently so indiffer-ent to the Cause in question? Does it not seem that they are afraid of public opinion? I say let Spiritualism be established upon a broad basis, and if the phenomena be true let us witness them openly, and not in secret. There witness them openly, and not in secret. There are many like myself who have not a hold of the ropes, as the saying is, and consequently are not able to witness the phenomena, which to the masses are the most convincing proof of Spiritualism."

Connecticut.

WILLIMANTIC.-Mrs. S. H. Melany writes "I see my subscription has expired, and also that the price of THE BANNER is reduced. If is worth the old price to me, so I will send it and beg you to drop the fraction into the Poor Fund. In the new volume just commenced 1 would like to see recorded one of the facts of the return of my spirit-friend three days after the body was buried. This was my first talk with a spirit.

with a spirit. Twenty years ago, one Saturday morning, having a piece of sewing to finish, I seated my-self beside a table, with my work in my hands. I was alone. Soon I had the feeling that some one was coming into the room. I looked up, but as the door did not open, I concluded 1 had made a mistake and continued my work had made a mistake, and continued my work for a few moments, when to my surprise I dis-covered a shadowy form seated in an arm chair covered a shadowy form seated in an arm-chair at the end of the table opposite me. I thought, this is one of the forms I see so many of --but who can this be? Soon I realized it was the spirit of Jesse Daniels, who died Monday of the same week and whose funeral was the fol-lowing Wednesday. He was a farmer and a Spiritualist, who died suddenly of heart dis-ease. As I sat wondering, at his appearance, he spoke and said: 'Yes, I did die suddenly. I did not have time to bid my folks good-by. I thought I would come back to you. I thought you would know me and would bid them good-by for me. Tell the girls to always behave you would know me and would bid them good-by for me. Tell the girls to always behave themselves well and be good to their mother.' Then I said to him, I can remember a certain conversation with you, when you spoke of the 'dead,' saying they were better off. What do you think about it now? He replied: 'I am better off; I feel as if I had been deep in the mire had been drawn clear out and put 'I am better off; I feel as if I had been deep in the mire, had been drawn clear out and put up on a hill, on the green grass, with the sun-shine all around me. I am better off on every side. I do not know that all who have passed through the same experience look upon it as I do, but I feel a welcome like coming into my own possessions. I feel like a boy on the last day of school, picking up his books and looking at the long line of merit or demerit marks and passing out. Now you are satisfied that this is me, I want you to go to Bank street to-morrow and tell the friends that I have come back, that you have seen me and talked with me.' me.

BUFFALO.-Geo. H. Simmons writes: "The public meetings of the Society of Spiritualists of this city closed for the season April 26th. of this city closed for the season April 20th. Miss Jennie B. Hagan has been with us during the month, following Mrs. Carrie E. S. Twing. We open again in September. The Cause has just scored a victory in this city worthy of record. We have here a medium in Mrs. J. H. R. Matteson, through whose instrumentality some of the most marvelous cures known to the medical fraternity have been effected. She is controlled by a hand of spirit devoted to the is controlled by a band of spirits devoted to the alleviation of physical suffering, and for which they have been especially educated in medi-cine. For twenty-six years have this angel band and the medium worked for humanity's sake in Buffalo and vicinity. She has more pa-tients than any two physicians in Western New York New York.

New York. Her great success has attracted the attention of the Medical Society, which has used every means within its power to break up her practice, but has not succeeded. They have dragged her through the police court three or four times, from which she was honorably dis-charged every time. They have invoked the aid of the churches in divers ways, but princi-pally by appealing to their prejudices; and have not scrupled to descend to other means of even a more questionable character to do ber an injury; but the effect of all this has only been to work to her advantage. She has, times without number, taken cases considered incurable by the doctors and made pronounced cures. This amiable lady is a widow with five or six children whom she has raised and educated; she has given to the poor in so many instances that she earned a most exalted position in the estimation of hundreds

in so many instances that she earned a most exalted position in the estimation of hundreds who know her not. The personification of purity, she ever lends a helping hand to her unfortunate sister and brother. Kind, gentle, loving, this woman plods on from day to day, performing acts of charity and love; gives all sho gets, keeping only what nature demands for herself, and works unceasingly for the wel-fare of humanity. Yet she is subjected to the scorn of the wise (?) and the disgrace (?) of ar-rest. The last move of the doctors was to ask the grand jury of the Court of Oyer and Ter-miner for an indictment upon the charge (prac-tically) of giving medicine that cured people of *tically*) of giving medicine that cured people of diseases and relieved them from pain. The jury very nobly refused—it afterward tran-spired that several members of said jury had been benefited by her treatments; other mem-

bers stated their intentions to visit her. Thus has Spiritualism achieved another victory; thus has another breach been made in Orthodoxy, and our camp is ringing with the shouts of joy of the faithful."

Pennsylvanta.

PITTSBURGH .- William Fleming writes: Another year's work has been set upon the highway of the progress of the philosophy and

religion of Spiritualism. March the 29th, the Forty-Third Anniversary of the opening of the spiritual era, came in bright and beautiful. 'There was not on that day a speck to stain The azure heavens; the blessed sun alone In unapproachable divinity Career'd, rejoicing in his fields of light.'

Career'd, rejoicing in his fields of light.' All nature seemed to rejoice in giving to us a beautiful Easter day. Our hall was filled with an appreciative and intelligent audience; the rostrum was beautifully decorated with the finest of flowers, the gift of kind friends. The exercises were introduced by the singing of a hymn by the choir, in which the congregation joined most heartily. Mrs. F. O. Hyzer impro-vised a poem, 'Easter Morn,' full of thought appropriate to the occasion, after which she delivered the Anniversary Address upon 'The

knows the truth and dares speak it. Only an old fossil, who wants to conduct his business under the liead of the church, would oppose such a man. The speaker then proceeded to explain that many ministers preach against their conscientious beliefs. Mr. Wright spoke on mediumship. He said that mediums are the tools of investigators, and their constitution must be studied, etc. Dr. Everard took issue with Mr. W. on the question of materialization. He differed with him in saying that the sitter projects a personality, and contended that the 'projec-tion' is effected from the other side of life. Mrs. Williams took part in this discussion, and said that the forms are created independ-ent of imagination, and may assume at will any shape which they bore in this life. A good deal depends on the development of circles. Mrs. Dr. Drake spoke strongly in favor of materialization, which, she said, first brought for into the light. She regretted there are so many quasi-Spiritualists, but said that unity and harmony would effect great changes. By such means she was instrumental in bringing many into the knowledge of Spiritualism who are now earnest co-workers."

tary, writes: "The Progressive Spiritualist Society of this city is in quite a flourishing condition considering its age, having been or-ganized only about six months. We have two halls rented, one on the north and the other on the south side, so as to accommodate the people of both, and have lectures regularly every Sunday afternoon and evening. Miss Cora M. Carpenter, the phenomenal child medium of Hannibal, Mo., was our speaker during January and February last. She was succeeded by the veteran lecturer, J. Madison Allen, who has just closed a very suc-cessful engagement with us for March and April. Mrs. A. E. Kibby of Cincinnati, O., will be our speaker for May and June. At the close of Prof. Allen's lecture Sunday evening, April 26th, the Society unanimously adopted the following: *Whereas*, We have listened with much pleasure and profit to the able lectures of Prof. J. Madison Allen during the last two months; therefore, *Resolved*, That we are more than pleased with the manner with which he has filled his engagement with us as a speaker; and while we are aware that he is well known throughout the entire country, personally and by reputation, as a lecturer and medium, we deem it our duty to add our testimony to his worth, and do hereby heartily recommend him to all Soci-eties that desire the services of an able and eloquent exponent of our Cause, and a perfect gentleman in every sense of the word."

Maine.

WEST NEWFIELD. - Mrs. J. Q. A. Hill writes: "Friday evening, May 1st, we were pleased to welcome to our home Miss Lizzie Ewer of Portsmouth, N. H.

The guides of Miss Ewer opened a parlor meeting at the home of the writer with a short but very interesting inspirational address. At the close of the lecture she gave psychometric readings, and many convincing proofs of spirit readings, and many convincing proofs of spirit presence, also improvised poems, closing with an eloquent prayer under the influence of Starr King. It was indeed a heavenly meeting; it seemed that the 'gates were wide open.' It is the first time we have met this earnest, un-selfish worker, whose whole soul is in her work. Long may she live in the form to bless human-ity. We hope to have her with us again at an early date."

Virginia.

NORFOLK .- Maggie J. Fleming writes that dozen years ago a young lady came to live with her, who about a year subsequent exhibwith her, who about a year subsequent exhib-ited mediumistic gifts. These gradually in-creased in power, and by means of them con-vincing proofs of the truths of spirit commun-ion were received by herself and others. The writer adds: "She is still with me, and we have most delightful times talking with our departed friends."

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

In Memoriam.

To the Editor of the Banner of Light :

As a tribute of respect to three aged veterans in the cause of Spiritualism, who have passed on to the higher life, I deem it a duty to make mention of their demise, and record the fact that they have gone to realize and receive fulfillment of what they so many years firmly believed and advocated-and for the establishment of which among men they so freely suffered in the early days of the movement:

the early days of the movement: **SANUEL ELLIOT ADAMS, of Rockingham, Vt., aged 76** years, passed on, Jan. 23d, to join his companion and son on the spirit-side, who preceded him several years. They were strong and zealous workers in the spiritual cause, and at their passing away it was a blessing and comfort to him to *know* that the should some day join them, where parting is no more. He fell into a quiet, peaceful sleep, and was borne across the river to that "evergreen shore" that he so much longed to go to, and of which he many times asked us to sing, which act seemed to comfort and cheer our uncle, who is at rest.

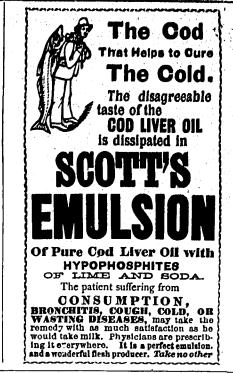
At Bellows Falls, Vt., March 8th, ORRIN WILSON, aged 79 At Bellows Falls, Vt., March 8th, ORBIN WILSON, aged 79 years, deceased very suidenly, the cause being apoplexy. Though feeble in health, he was arm and alert in his faith, he was a constant reader of spiritual literature and a strong advocate of its teachings—ever ready to aid or defend all spiritual movements. He will be remembered at the Camp-'Meetings—particularly Sunapee, which was his favorite. Although young in spirit, the many years of hardship and sorrows had slivered his locks, and fi seemed he was fully ripe and ready to join his wife, who passed away some years ago.

01110.

Definnce. - Mrs. Kates and solf resumed our labors, which will continue during the spring and summer months, Sunday, April 26th, at Deflance. The people in that place are alive to the desire and necessity for proof of immortality. And is not that possibly true of most places? Yet we allow our Cause to slumber in so many localities for the want of proper means to send mediums there-allowing only chance

incasts to send inclume there—and wing only chance to operate, and that perhaps unworthily, more fre-quently than otherwise. Such places have one or two persons to advocate the Cause of Spiritualism, and not sufficient means, most likely, to do very much else than talk and appear fanatical. These suffering, isolated Spiritualists should have some help. What can be done? Thiere might be some means to the end of furnishing public exponents to labor in such local-ities.

of furnishing public exponents to labor in such local-lities. In Defiance there are at least two earnest souls "enlisted for the war," Bros. B. B. Kingsbury and W. P. Sanford. They are making efforts which shall sooner or later establish Spiritualism as a local insti-tution, understood in its philosophy as practical to life here and hereafter. These brethren rented the Rink for us, and its large seating capacity was taxed during three meetings held. Some of the best minds in the city are inquiring, and it care is taken in the nourishment of their un-derstanding by proper phenomenal and philosophical presentation, the desideratum of popularity and sta-bility can be obtained. Mediums *en route* would do well to stop over at Defiance. Near by are Hicks-ville and Antwerp, between which is held an annual grove-meeting by the Wentworth and Champion fam-lies, who are now building a hall for spiritual pur-poses upon the Wentworth farm. The woods and cities are full of Spiritualists and investigators. G. W. KATES.



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NKHAM'S . PROVERBIAL . PHILOSOPHY . . .

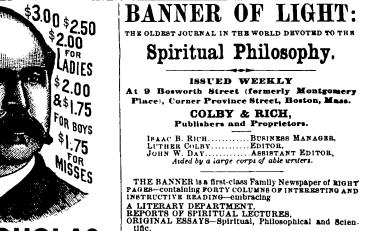
Constant dropping wears away the stone.

Disease is a constant dropping that. if not checked, will in time wear away the finest constitution. Female diseases, such as ovarian troubles, organic diseases of the uterus and womb, that bearing-

down feeling, uterus tumors, displacements, nervous prostration, etc., need special attention. Lydia E. Pinkham's Vegetable Compound removes all these troubles, and is the only safeguard against the many distressing forms of female weaknesses. As a kidney cure it has no rival.

> Mrs. MARY A. ALLEY, Lynn, Mass., says : "I suffered from an aggravated form of womb trouble, misplacement, ulceration, etc. After using a few bottles of Mrs. Pinkham's Vegetable Compound, I recovered untirely."

Druggists sell it as a standard article, or sent by mail, in form of Pills or Lozenges, on receipt of \$1.00. An illustrated book, entitled "Guide to Health and Etiquette," by Lydia E. Pinkham, is of great value to ladies. We will present a copy to anyone addressing us with two 2 cent stamps. LYDIA E. PINKHAM MED. CO., Lynn, Mass.



Again he said: 'Come, go, and I will give you a test: I struck hands with Jeptha Geer this morning at six o'clock.'

I thought to question him further, but he

igone. had an interview with Mr. Daniels's son I had an interview with Mr. Daniels's son that day. He informed me that his father and Mr. Geer were fast friends, and belonged to the Order of Odd Fellows. He did not know otherwise than that Mr. Geer was in his usual health, but said 'striking hands' was the fa-vorite expression of his father. A few days after, I learned from an eye witness that Jep-tha Geer passed from this life that same Sat-urday morning at six o'clock." urday morning at six o'clock.

New York.

NEW YORK CITY .- Our regular correspondent, "L. A.," whose report reached us too late for last week's paper, writes: "The Mediums' Conference at Adelphi Hall on the 3d inst. was enlivened by an interchange of opinions between mediums of undoubted abil-ity and others prominent in Spiritualism. Mrs. M. E. Williams opened the meeting, and dis-cussed the relative merits of Christianity and Spiritualism in a common sense way. She con-

ielivered th e Anniversary Address The Progress of Spiritualism.' It was full of grow-ing ideas and keen observations germain to the day, and was listened to with deep atten-

tion. At the evening service the house was filled to At the evening service the house was filled to overflowing, many not being able to gain ad-mittance. The services opened with the sing-ing of that soul inspiring hymn 'Nearer, my God, to Thee,' which Mrs. Hyzer made the subject of a discourse, in which she showed that each individual is en rapport with a God adapted to his own need. She traced the progress of Spiritualism from the knockings at Hydesville up to the present day, showing its rapid growth and widespread influence throughout all lands. This talk was inter-spersed with three beautiful improvised poems. spersed with three beautiful improvised poems. Our people consider themselves extremely for-tunate in having been able to secure the ser-tional speaker for the occasion. Our worthy President, Mr. J. H. McElroy, was confined at home with La Grippe, hence our Vice-President, Mr. C. L. Stevens, occu-pied the chair; all things worked to the en-tire satisfaction of every one present."

PHILADELPHIA.-"S." writes. April 11th: After receiving THE BANNER upward of

thirty years, and reading it regularly every week during that time, I am anxious as ever to get hold of it as soon as it comes to hand for the news it contains of the new developments daily taking place; we greet every new develop-ment that appears in its columns. We who ment that appears in its columns. We who have watched the strides Spiritualism has made during the last forty years rejoice to-day that since the first tiny rap at Hydesville, from the small seed then sown a mighty harvest is be-ing gathered, and to thousands of those who were ever asking in their hearts the questions, What of the future? Shall I when I pass away meet my loved ones in another world? answer has heap given you will: and you all may meet my loved ones in another world? Answer has been given, you will; and you all may know this. If you will seek, you shall find; knock, and the door will be opened to you— whereby you may realize how blessed is the promise that life is eternal and continuous. This knowledge is what makes life here sweet and buoys us up through all difficulties."

Vermont.

WATERBURY .- Mrs. Abbie W. Crossett

writes: "We welcome THE BANNER and watch for its arrival as we would that of an old friend. Although we enjoy other spiritual papers there is no one that fills the place in a New England home like THE BANNEL. There are but few societies in Vermont that hold meetings in the winter. We have one in Dux-bury that has held meetings a part of the year for eleven years. Although many of the old Spiritualists have passed away, we still keep up the Society. The younger members have organized a Ladies' Aid, and it is a great help to the Society. The 24th of January they gave a very enjoyable entertainment, which was a success in every way. They are earnestly at watch for its arrival as we would that of an m. E. within objected the meeting and the meeting, that the period with years. Although many of the old Spiritualism in a common-sense way. She contended that the person who would oling to musty theology is too trusting or ignorant because of the lack of proof to support the belief, but that Spiritualism gives inspirational food to the soul, presents proofs of a future existence, and when the crucial period of life is ence, and when the crucial period of life is work, trying to raise money to build a ball suitable for meetings, entertainments and so-tal gatherings. Any one wishing to aid the enterprise by kindly encouragement, either in yours or more substantially, can correspond with the writer, who will be pleased to give inbut of the religious folds as they are, and said that the state of contention and diversity of opinions upon beliefs that have been handed down through the ages should cause us to be more in love with Spiritualism than ever. Every week we find that ministers become recalcitrants and dissenters, and free themselves from their mental enslavement. Give credit to the one who

ago. From Medford, Mass., April8th, OTIS LANB, aged 80 years. He was one of the first investigators of Spiritual Philosophy a subscriber for the BANNER OF LIGHT for many years, and other liberal papers. He was alw asy outspoken in his testi-mony, and had the backbone to firmly stand up and be known as a Spiritualist-often advancing his faith, and defending the Gause as long as his mentalfaculties remained with him. His companion of fifty-two years, who has tenderly cared for him at their soir residence in Medford, is quite feeble. While they journeyed on together their home was a welcome one to all who were engaged in the advocacy of the then new belief, which in these latter days has broadened into *knowledge*.

MRS. A. E. LAMB.

Bellows Falls, Vt., May 2d, 1891.



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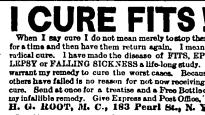
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H .

W. L. DOUCLAS \$3 SHOE GENTLEMEN.

- April 4.



April 4. Etcow **I COURCE FITS V** When I my cure I do not mean merely tostop them for atime and then have them roturn again. I mean a rotical cure. I have made the disease of FITS, EPL LEPSY or FALLING SICK NESS a life-long study. I warrant my romedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Bend at once for a treatise and a Free Bottleod my infallible remedy. Give Express and Post Office. H. G. HOOT, M. C., 183 Pearl St., N. Y. Jan. 10. 6m² THE LYCEUM BANNER. A Monthly Jour-mal for Conductors, Leaders and Members of the Chil-dren's Progressive Lyceum. Leited and published by J. J. MORSE, assisted. by FLORENCE MORSE. American sub-scription do cents per annum. THE LYCEUM BANNER con-tains Interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Sens, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Inion, etc. For Notes, Announcements, and all bilings that Lyceum Workers need to know, see THE LYCEUM BANNEE, Month-ly, price 2 conts. Special Terms to Lyceums. The Progress-ive Literature Agency, & Needham Road, Liverpool, Eng-Ind.

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

107 We shall commence in our next week's issue the publication of an interesting paper prepared for THE BANNER by M. R. K. Wright, entitled: "Primitive Conceptions of **Nature and Futurity."**

The Emancipation Proclamation Mrs. Maynard Disavows.

To the Editor of the Banner of Light:

For the Entropy the Banner of Light: For many days I have been at death's door from La Grippe, and it is against the advice of my physician that I make the effort to dictate this letter; but I could not let the extravagant misrepresentations con-tained in the recent arfiele copied by you from the New York Sun longer remain uncontradicted by me. Contrary to the statements contained in that article, Wish it distinctly understood that I was never in

t wish it distinctly understood that I was never in any way connected with the Emancipation Proclama-tion, for I never met Mr. Lincoln until the December after it was made public. All the summer and fall of 1862 I was lecturing in Albany, N. Y., as many living witnesses can testify

1862 I was recouring in Arbany, it. I., as hear, it. a witnesses can testify. I never "lived at the White House" a day in my life. When sent for to give an evening scance, I went accompanied by friends and left with them. I was never "Mr. Lincoln's chosen medium," for he as fre-quently held sittings with Charles H. Foster, Charles Colchester, Mrs. Lucy Hamilton, J. B. Conklin and others.

I hever gave any sittings to Secretaries Stanton, Chase and Seward, as stated in that article. Why these and other equally faise statements have been published concerning myself passes my under-standing. No newspaper representative has ever interviewed

ne, nor has a statement of mine been published con-cerning my mediumistic experiences; and I am at a loss to know where the reporters get their extraordi-near information informatio

My unpretending little book of from two to three hundred pages contains no marvelous revelations of the war period of our country, but is a simple story of some of the interesting events in my life as a medium,

for copies of the work, so as to encourage its calls the views expressed to an old acquaintpublication, in view of "the facts revealed"; and Mr. W. P. Maynard, in our issue of April the geologist, who was passing a summer in C. Maynard of a number of letters in response to our good Bro. Tuttle's article in your [our] issue of the 7th ult., in relation to her book about to be published," while he offers in the name of his wife no correction of the statements of Mr. Tuttle-which were evidently made by him (T.) in good faith.

In our issue for April 11th-the same which contains The Sun extracts complained of-we also printed several excerpts from a letter written us by her publisher, Mr. Rufus C. Hartranft, 700 Sansom street, Philadelphia, and 78 5th Avenue, New York. We did not then give all his letter, but will now, as evidence of a "inisunderstanding" somewhere, offer the following additional extract from it. The italics are his [Mr. H.'s] own:

The italics are his [Mr. H.'s] own: 'Mrs. Maynard has referred me to you as to the columns of your paper in adding to our fuformation in her forthcoming book, which will recount a series of very remarkable events, many of which I find are authentic and historical. I have taken a special interest in Mrs. Maynard and her life and experiences, and shall embody the same in book form wherein will be given facts and data connected with Spiritualism that will astonish not only Spiritualists throughout the world, but will bring into existence material which has important bearing upon the interests past and present of every American citizen....

Mrs. Maynard's book has not as yet received a title.

Mrs. Maynard's book has not as yet received a title, and the manuscript is not yet completed. We are now working upon it as rapidly as circumstances will per-mit, and have sufficient material to form an octavo volume of some three hundred pages, to which will be added Biographical Sketches, Notes and Refer-ences, also fac simile letters from distinguished people and afidavits, all of which shall make a work of im-portance and worth."

It will be seen by the foregoing that several people-as well as ourself - are not clear in their understanding of this matter: Messrs. Tuttle (March 7th) and Hartranft (April 11th) would seem, in the light of Mrs. M.'s letter, to have misconstrued "the simple" character of her proposed book, and Mr. Maynard constructively endorses their views in his letter to us (April 18th). Be that as it may, we trust the forthcoming volume by this veteran medium and suffering invalid will meet with a successful and remunerative reception at the hands of the public.

We wish, however, to repeat, as to the historical statements reverted to, that we fail to understand why this story concerning the Emancipation Proclamation has not been earlier and more emphatically denied by the parties most concerned. If they have done so in the years that are gone, their action has, to say the least, now escaped our memory, and that of others at this office. We also distinctly recall having heard Prof. S. B. Brittan, while in mortal life, make statements regarding Mrs. Colburn-Maynard entirely in harmony with that in The Sun, to wit., that a close connection existed between her mediumship and the issuance of the great Proclamation by President Lincoln. On the receipt of Mrs. M.'s letter we placed it before the medium who presides at our Free Circle Meetings, asking that Spirit Bro. Brittan explain his statements made to us when in the form, The following was his reply, clearly showing that before his decease

[which occurred Jan. 4th, 1883] he did indeed share in the general and current belief alluded to:

"have no means to publish the narrative, which has ever. Turning the attention of the new is now almost completed," recommends that converts, over Sunday, from the libble to na-Spiritualists send their names to her in pledge | ture as a source of alleged light, the editor re-18th, acknowledges "the receipt by Mrs. Nettle that neighborhood. He was talking on the subject of theology, "My creed," remarked Prof. Boynton, "has been reduced to a very short one: I believe in the mathematical construction of a leaf, and a God in the universe." Now here is a creed, comments The Gazette, in which, brief as it is, may be found an abun-

dance of theology. It is drawn from "God's Word," the book of the universe. It is a confession of God in the universe. It also opens up a theology with a scientific basis as the foundation of the creation. The lesson of mathematical law and construction is to be learned from so frail an object in nature as a leaf. The crystallization of the earth, sun, moon and stars is not more a question of law and mathematics than the formation of a leaf. Out of this comes directly the fact of man's

divinity, reasons the writer-a theological fact of the highest importance. The fact that man's mind is capable of comprehending the universe

so far as to determine the laws of motion, and the exact movements of the earth, the sun, moon and stars, and that the moon's eclipse can be calculated for centuries with exactness, proves that man possesses a spark of the divine mind, equal to comprehending even in larger measure under broader advantages.

Then, concludes this writer, is it blasphemy to regard our bodies as the earthly temple of the living God? If the laws of God are capa ble of being comprehended by man to so great a degree, does it not settle the question that man is truly the son of God? Is he not really only a little lower than the angels? Beneath the invisible spheres, is not man the highest factor in the universe? Has Dr. Munhall, he triumphantly inquires, really opened up anything new, or permanently settled anything in the field of religious controversy?

Ingersoll on Faith.

In his noted article in the North American Review on "The Divided Household of Faith," Robert G. Ingersoll cites for an illustration of one of his points the familiar cattle story of the ox that betrays his fellows to the slaughter. Near Chicago, says he, cattle-twenty or thirty at a time-are driven to the place of slaughter. This ox leads the way; the others follow, then he returns for more victims.

Professors, says he again, do not wish to lose their salaries. On pay-day they believe-on other days they have their doubts. They settle with their consciences by giving old words new meanings. They take refuge in allegory, hide behind parables, and barricade themselves with Oriental imagery. They give to the most frightful passages a spiritual meaning, and while they teach the old creed to their followers they speak a new philosophy to their equals. A vast number of clergymen and laymen, he remarks, are perfectly satisfied; have no doubts; believe as their fathers and mothers did; give themselves no trouble; believe because they do not understand; have no doubts because they do not think; regard doubt as a thorn in the pillow of orthodox slumber; hate only those who disturb their dreams; keep their creeds ready for the moment of dissolu-

to: MY DEAR COLBY-I am happy to enter your pres-ence, and to extend to you my kindly consideration and regard. You wish to know why I informed you, several years ago, that Nettle Maynard had served as the medium-istic channel through which President Lincoln re-ceived the promptings from spiritual intelligences which resulted in the Emancipation Proclamation. My authority for that statement was derived from Mrs. Maynard's personal friends, and I understood so from the lady herself. Since I have been in spirit-life I have learned that it was a mistake-that Mr. Lincoln did not meet Mrs. Maynard until a later period than that of the produc-tion of the proclamation. I cannot say that the proclamation story was told to me in so many words by the parties specified, but I told it to you, Bro. Colby, in good faith, and just as I understood it from what I had heard from those who ought to have been correctly informed on the subject. However, the truth should be known, and Mrs. M. is the one of all others to make the explanation. Num. Maynerd an observe how he way her may have been way the may have been and the only mysteries. Num Maynerd an observe here way here may have been and the only mysteries.

Spirit Materialization.

As many people do not believe in form-matorialization-which we know to be a fact-because certain unprincipled mediums at times simulate the manifestations, and hearing that Mrs. Mary Eddy-Huntoon was in town, we sent a reporter to the residence of Mr. and Mrs. J. H. Lewis, No. 10 Orange street, on Friday evening, May 8th, where he found a company of nearly twenty ladies and gentlemen who were about to hold a private scance with this medium.

Our representative reports that the scance was held under crucial test conditions at the urgent request of the medium, who evinced a desire that every opportunity for doubt, as to held a meeting last Monday to consider his case, and the verity of what might be witnessed being take some definite position on it. A heresy trial is exthe production of spirits, be eliminated from the minds of the circle, and thus a degree of harmony secured that would greatly assist the to disrupt it. The General Assembly of the Church invisible workers. The phenomena which ensued consisted of physical manifestations and materializations, demonstrating to the complete satisfaction of each one the power of spirit intelligences to appear, and the truthfulness of the medium.

The presence of this class of medial instruments is urgently desired by some of the most distinguished men in Europe; but it is impossible to secure the services of such to go so far from home. We have just received word from Germany, from several wealthy people there, asking us to intercede, to induce some American materializing medium (legitimate) to visit that country; adding that whoever accepted the invitation would be well paid for his or her services.

A National University.

It is quite time we have such an institution in this country, says Senator Edmunds, as we learn from the Washington Evening Star. He asseverates that before his resignation as Senator takes place he will make a strenuous effort to call together the members of the select committee appointed to report on the measure, and endeavor to so arrange matters that the idea will not lack champions on the floor of the Senate. There can be no manner of doubt, as the Senator says, that we need a NATIONAL UNIVERSITY at the National Capitol-not a college, but a great non-sectarian institution that will make plain the liberality of the people as compared with the narrowness of the Papal power. He recognizes efforts which are being made by the papacy to combine the Church and the State, in regard to which we have sounded words of warning many times. The sovereign people of the United States, it is to be hoped, will take strong ground in this important matter, to the end that a great independent National University shall be established, and the sooner the better will it be for the perpetuity of the Republic.

10 We are surprised that the authorities in this State are making so much fuss over the gypsy moth, and so much money is to be expended to eradicate the evil. It seems that there is much talk of importing, as an experiment, the Japanese fly. But people do n't like the idea of bringing to our State one pest to cure another. That is too much akin to preventing the smallpox by inoculating human beings with cowpox; or, for the cure of consumption, filling such patients with German poison. Now we will tell our lawmakers something they probably never knew, namely, that the moth can be cleaned out, annihilated, by the copious use of pulverized sulphur.

1977 We are gratified to learn that by reason of a surgical operation recently performed, the evesight of our old friend and correspondent. Robert Cooper of Eastbourne, Eng., has been though the heavens fall. much benefited.

THE CANADIAN OVERSEER, published at To ronto, in its April issue prints an article under the caption, "The Hope of Immortality," the same being called forth by the proposed formation of a society in

The Case of Dr. Briggs.

The newspaper reports have it that Dr. Briggs's appendix to the new edition of his famous inaugural ad. dress, as Professor in Union Theological Seminary, places him unmistakably in the ranks of the Universalists, besides conflicting with the teachings of the Confession on that point. His doctrine of progressive sanctification in the middle state is regarded as the equivalent of the doctrine of purgatory taught by the Romish Church. His views regarding the Bible are held to be identical with those of Rev. Heber Newton, which are not regarded as orthodox.

His enomies call him the Presbyterian anti-Christ, meaning that he is a person in the church who uses his powers and opportunities to undermine the Church. His views, however, are sustained by a majority of the directors of the Seminary. They were to have pected as the result, which will disturb the Church for the next three years or more, and tend ultimately will probably order his trial, if the Presbytery fails to bring it about.

Dr. Briggs has published an article, mainly aimed at Dr. Shedd, headed: "An Iceberg in Flames," in which he says of the latter that " if John Calvin were alive Dr. Shedd would charge him with heresy, for John Calvin recognizes errors in the Scripture, lays great stress on the doctrines of saving faith, repentance and progressive sanctification, and teaches the advancement in divine grace of believers in the middle state."

A majority of the committee of the presbytery appointed to consider the inaugural of Dr. Briggs has recommended that he be tried for heresy. The committee says in its report that it has made diligent comparison of the Confession and the address, and after making due allowance for all reasonable latitude of interpretation it is believed that the address conflicts with the Confession" in the portions which are proceeded to be indicated. The committee " therefore recommends that the presbytery enter at once upon the judicial investigation of the case." The minority report is opposed to any judicial proceedings in the matter, believing that they would probably rend the Church asunder.

"Good and Evil."

This was the subject treated by Rabbi Solomon Schindler last Sunday. In summing up the discourse, this able reasoner said:

"In whatever relation we stand to the surrounding world, and especially to our fellow beings, it depends entirely upon the view we take of them, or the im-pressions which they leave upon us, whether we shall deal fairly or unfairly, justly or unjustly with them."

As a rule, he said, nobody thinks, while committing a deed, that he or she acts wrongly; quite to the con-trary; he or she always believes that the right thing is being done, and feels justified in doing so. Even if the deed itself is known to be a criminal one, and even if he or she has previously condemned similar actions in others, the person so doing will still believe that under prevailing conditions and circumstances he or she is justified.

"Repentance, which is the recognition of a wrong committed by us, is lame and arrives at her crutches too late, mostly when it is beyond our power to undo the evil."

A greater truth was never uttered by mortal man It has been a part of our own experience for over fifty years, and is much more apparent to us now than ever before: We have delved and delved during this time in many ways for the elevation of humanity; this is why we became a spiritualist. Since embracing the facts of the Spiritual Philosophy, and at first having had great confidence in its adherents, we have been mortified, from time to time, that our good intentions and our liberality have been so often perverted through the selfishness and rank dishonesty of those in whom we placed implicit confidence-even to this very day. Hence we fully endorse what Rabbi Schindler has so clearly, so pointedly and so truthfully placed on rec-ord. It is a painful admission on our part, however, to be obliged to endorse what he has iterated, as our whole heart and soul and purse have been brought into requisition many times in aid of people who have returned evil for good; who have misrepresented us; who have sought to lessen our usefulness. Divine Intelligence alone is fully cognizant of how much we have suffered, and are still suffering; yet in spite of all the powers of darkness combined-whether through psychologized mediums or the "devil theory" of old theology-we shall still "fight the good fight,"

Mrs. Webb of New York.

Who has an unexcelled reputation as an astrologist, is at present in this city, to remain until June 27th, at 130 Chandler street. She was some time since the subject of one of Howard's interesting letters to the Boston this city to, as its pronunciamento states, "settle Globe, in which he related his marvelous experience

and which many friends wished me to preserve in

and which han inclus wished he to preserve in this form. By giving this a place in your columns you will be doing an act of justice, and receive the lasting grati-tude of yours very truly. NETTLE C. MAYNARD. White Plains, N. Y., May 1st, 1891.

The above statement is certainly to the point, and coming from Mrs. Maynard herself must be hereafter held as conclusive in the premises. The matter of which she complains was copied by us from the New York Sun, wherein the article embodying it was announced as "By a Spiritualist." We reprinted it in good faith, and with a desire to assist Mrs. Maynard, and not to place her in a false light before the public; if we have fallen into an error it has been unintentional, and we regret it.

Reading Mrs. M.'s letter, as given above, one will perceive that its writer distinctly disavows all connection with the Emancipation Proclamation, and is, indeed, quite chary of making any special claims as to mediumistic service at the White House. We print her statement as an act of justice to Mrs. Maynard, but we submit that there is a misunderstanding somewhere-a something we cannot comprehend about this whole business.

In years past, at least, the impression-incorrect or otherwise-has been allowed to rest in the minds of the spiritualistic public that spirit advice given through Mrs. Maynard's (or Colburn's) mediumship was instrumental in causing the issuance of the Emancipation Proclamation by President Lincoln, much the same as similar advice through the medium Dunglass Home is claimed to have influenced the late Czar of Russia to issue his imperial command giving freedom to the serfs of that country. In addition thereto, the impression has grown with time that the services of Mrs. Maynard (or Colburn) were of great value to the national cause-which one would not gather, certainly, from a perusal of her letter above. Even as late as our issue for March 7th, 1891, Hudson Tuttle, Esq., while disclaiming in her name any connection on her part with the Emancipation Proclamation, writes:

"Mrs. Maynard is not as well known to Spiritual "Mrs. Maynard is not as well known to Spiritual-ists as she was years ago under the name of Nettie Colburn...For the last three years of the war she was constantly consulted by President Lincoln, and the communications he received through her wers of most astonianing character. The results of battles were foretold before the telegraphic dispatches, and on several occasions advice was given and accepted which, acted on, proved of momentous consequence. For the past year she has been dictating her remi-niveences of the scances given to Lincoln, which ex-tended over the last years of the war. They are of deep interest, not only for the facts revealed, but as a psychological study."

Mrs. Maynard earnestly objects, in her letter above, if we understand her, to having any stress laid, upon historical characteristics reto, while stating that "they," Mr. and Mrs. M., still being doubted and disputed about as much sent to him.

S. B. BRITTAN. Mrs. Maynard, as above, has now distinctly and authoritatively disavowed all connection with the Proclamation; and those who have scouted the idea of Mr. Lincoln ever having been guided by spirits in anything will, no

doubt, raise a triumphant cry over her statement. Be it so: The fact remains that Mr. Lincoln did have sittings with various mediums during the war period, and without doubt received the impulse to bring out the great Charter of Freedom for the slave through some one of these sensitive justruments; though why the story should have fastened itself upon Mrs. Maynard, David unter instended it says she did not then know the martyr-Presi-dent,) and should have maintained its vitality so long, we are unable to explain.

The truth is what we are after. Spiritualism does not-like olden and artificial theology -depend in the least on the past for any endorsement or upholding of its claims. Its record is not closed, but is living, ever-present and continuously open to the view of those who dare to look upon it; and it is doing mighty work each day for human advancement. Hence it can readily afford-as in this instance-to acknowledge at once any discrepancy which may be found to have unwittingly been allowed to attach itself to the grand history of the New Dispensation.

A Daily and a Bevivalist!

The Haverhill (Mass.) Daily Gazette recently put out an editorial article on "Creeds and Philosophy," that contains good store of pabulum for serious thinking. It was written apropos to the five weeks' work of Rev. Dr. Munhall in that city as an advertised revivalist. His preaching during that time was treated by the local press strictly as news, a revival of agencies that go to the orderly development of religion in Haverhill being, as the editor of our faculties, the formation of our character, The Gazette confesses, "a new thing," and Dr. | and the attainment of all the happiness we se Munhall's way of reviving it being likewise cure.

new. It was new, for instance, says The Gazette, for him to insist upon reviving the dismal and devilish old dogmas of theology, which the Church is frequently accused of being too willing to forget and forego, and making them the basis of a new religious awakening. [Our own comment at this point is like this: that if

those dead old dogmas were relegated to the limbo of dead and forgotten things, where they belong, there would be no more need of these so-called "religious awakenings" whatever.] Some within the church pale have been "revived" by the new presentation of Dr. Munhall, says The Gazette, and over five hundred are said to have been converted to a belief in these old dogmas as an essential to salvation. garding her new, volume, and says that nothing Yet with all that has happened, or is likely to may be expected of it but" a simple story of happen, nothing in the range of theology, in some of the interesting events in my life as a The Gazette's opinion, yet appears to be very medium," yet Mr. Tuttle, in the article alluded much settled. What "God's word" says is

Life in Living.

In her "Humanity Talks" before the Educaional and Industrial Union in Boston, Mrs. Abby Morton Diaz recently spoke on the subject of Life, or What is it to live? The object of these Talks is to ascertain if humanity is really engaged in a constant effort to better itself, and is doing its most effective work. She said it is better to prevent needs than to work to supply them. Charitable, philanthropic and reform work caters more largely to the weaknesses of humanity than to strengthening and uplifting

The first work for humanity, said the speaker, is with individuals, because the whole is made up of units. She urged mental hospitality, or a generous exchange of ideas, in order to bring out what is best in man or woman. When people are rendered dissatisfied with their condition they will press on to better things, always keeping in view the possibilities of humanity. The business of humanity is living, and the same thriftiness is to be exercised in it that is exhibited in any other business. Conduct is only character coming out into appearance. Mrs. Diaz insisted that taking a hopeful view of evils is not pessimism, and that discussion, free and open, contains the promise for the generations that are to come after us.

Thoughts like these are what are needed by the popular mind, and they cannot be repeated too often or too seriously. We labor for what we call a living, and many of us for a great deal besides; but how many of us stop to consider what that living is, and how much or how little it means. Living is not wholly life. The latter includes all the forces, elements and

Dr. F. L. H. Willis's

Article on our first page sets forth matters which should receive the careful thought of every reader of THE BANNER. "The Spiritual Facts of the Ages," as compended and com-mented upon in this series by its talented author, deserve to be brought before the world in a more permanent sliape than the columns of a weekly journal can afford. We hope to see them, at some time, embodied in book form, as a valuable adjunct to the already existing literature of Spiritualism; ... Those who would like to see a volume of this nature brought out can correspond with Dr. Willis at his home, 46 Avenue B, Vick Park, Rochester, N.Y., for particulars.

G. W. KATES, Greenville, Darke Co., O., proposes to issue a Camp Meeting circular of the various camps. He will send copies free to all whose addresses may be 制行机管理

once for all " the truth or falsity of Modern Spiritual ism. The writer commences by saying:

ism. The writer commences by saying: " Is it possible to explain the unusual interest which is just now manifested in spiritistic and kindred phenomena by the magazines, and therefore, presum-ably, by the public? Every one who reads at all must have observed it... Can this movement be a mere-resction against the crude materialism which has swayed science so potently during late years, or is the theory of a future life about to receive scientific demonstration? The question is absorbing, and de-serves thoughtful consideration." He then proceeds in a column and a half to discuss

He then proceeds in a column and a half to discuss the subject, and does so in a clear, fair minded and rational manner, strongly in contrast with that the press accorded it twenty or a less number of years ago, and closes by saying:

ago, and closes by saying: "Let us admit that in an infinite universe there are infinite possibilities. If human beings had ten or fi-teen senses instead of 0ve, what a flood of perception there might be, what an efflorescence of intellecti What does the fish know of the beings that move in that rarer medium in which it could not exist. How do we know that in an infinite universe there may not be infinite differences in *kabitat*, in modes of life? To me it sometimes seems as if it must be so. And, with the illumination which these added senses should bring, who shall say that we might not dis-cover that the poets and dreamers were right, and that death is indeed but a birth?"

EF Henry Lacroix writes: "I attended a séance May 7th at Mrs. Fay's, in Boston, when Josephine. one of my spirit-daughters, told me that they would surprise me at the next sitting, Saturday, 9th. And so it came to pass, beyond my expectations indeed. Many spirits materialized, of whom ten came to me-which never happened to me before with any medium. That was the first surprise. The second was that several of my dear ones, who had never been able to show themselves here, did so, and very well indeed. The third surprise, and the great est, was that my youngest daughter, Marguerite in presenting to me a fine yellow rosebud, accompanied it with a quatrain, or verse, spoken in French ! That capped the exhibition and made it startling to me, as I was far from expecting anything of the kind, none of mine having been able before to say even a few words in that language at this circle. During this extraordinary séance a little girl, about three or four years old, came and recited a brief prayer in French.'

President Harrison, previous to starting on his junket, directed that a portion of the Indian service be placed under the civil 'service rules; which order refers to superintendents of schools, teachers, matrons, assistants and farmers-about six hundred employés in all. This "new move" will be all right if it is faithfully carried out. Will it be? is the question. In the light of past experience regarding the Indian question, it is doubtful whether or not these rules will be faithfully put in execution. Mammon being the god the white man mostly worships, it is extremely difficult to insure justice to the red man.

With the middle of May the street railways of Toronto, Canada, are to pass under the entire control of the municipal authorities, and be run for the benefit of the ditizens, and not for that of a close-fisted corporation. This is an experiment a la Nationalism Hope it will prove, a successful move-as then other cities, now in the grasp of the horse-car octopus, may pluck up courage to go and do likewise.

Henry Lacroix, has just brought out in Paris, France, a new edition of his brochure, " Man and His Fall"-which we see is noticed in Revue Spirite for May. (na de pala de

with that lady in a professional way, introducing the subject as follows:

with that lady in a professional way, introducing the subject as follows: "A well-known resident of Boston, Mr. I. B. Rich, con-nected with the BANNER or LIGHT, a man of means, clear-headed, square dealing, and, as I hear from va-rious sources, highly esteemed, was introduced to me not long since by the manarer of a New York theatre with whom I have been on friendly terms for twenty years. Conversation turned on the subject of Spirit-ualism, and led, step by step, to that of astrology and clairvoyance. Mr. Rich told me of many remarkable things told him by Mrs. Webb, of West Twenty, fourth street, and so exclited my curiosity that, contrary to my habit, I determined to experiment somewhat my-self. Other matters supervening, I forgot, and should probably have thought no more about it had not a young woman, in whom I am greatly intcrested, and who had been waiting auxiously for a letter from an absent friend, said to me: I have had a most extra-ordinary experience. I went, as all the giris in town seem to, to see Mrs. Webb, an astrologer. She lives in a charming locality, in a very nice home, and I was n't in her presence five minutes before I saw she was a well-bred person, of intelligence, refinement and seriousness. She asked my are, the hour, day and year of my birth, and, without a word from me, said, among other things, "You are worrying about a letter! Give yourself no further uneasiness. Your friend is in the midst of trouble; very serious complications surround him and his; the mails have been interfered with by revolutionists; but on Friday next you will receive from him a letter," and here, said my young friend, 'this is Friday, and here is the letter." She to the outper matters of personal interest, but chief of all she duplicated precisely what the Savior did to the woman of Samaria, she 'told her all things that ever she did." Again I determined to go. Mr. Rich had given me such an ungestorerable illus-tration of the clairvoyance of the woman, and there had come through various channels such a

The account of the result of his visit to Mrs. Webb is too lengthy for insertion here. Suffice it to say what was told him was wonderful in accuracy, and demonstrated to a certainty that she is a lady of remarkable prophetic gifts, and in every way entitled to the repu-tation she has acquired and now worthily sustains.

Theological Shedd asserts that Dr. Briggs belleves too much in heaven and too little in hell, while Dr. Shedd believes too much in hell and too little in heaven! This is the way "old theology " is endeavoring to fix things in this latter end of the nineteenth century. Modern Spiritualism has opened their theological eyes as they were never opened before.

We are glad to be able to announce, on authority of recent advices from England, that the health of Wm. Tebb, Esq., the persistent and fearless champion of the cause of anti-vaccination in that country and the world, has been much improved by his recent tour of travel.

The "grip" still maintains its "hold" on people everywhere, and is creating havoc not only among the general public, but has just killed Archbishop Magee, the second dignitary of the Church of England, and attacked the President of Mexico.

James R. Cocke is now located at 24 Worcester street. Boston. Those desiring his services, are reminded that he will remain at his post during the summer-taking no vacation.

Our whilom correspondent A. C. Cotton is now publishing . The Industrial Advocats (weekly) at Rosenhayn, N. J.

BANNER OF LIGHT.

The Children's Progressive Lyceum Of Boston held an exceedingly interesting session on the morning of Bunday, May 10th. The exercises opened as usual with orchestral selections followed by singing by the school; invocation; reading of the lesson in concert-a practical talk upon which was given by Mrs. Longley to the pupils; the Grand March, which presented an animated and inspiring spectacle to those who witnessed it; the calisthenics, and the usual literary and musical programme, which comprised the following numbers: Song, by little Maud; recitation, by Willie Sheldon; recitation, by Lottle Giles; song, by Josie Smith, and the reading of a fine temperance story by Sadle Stevens.

1 ...

Mr. Falls, the Conductor, and Mrs. Wm. S. Butler, Assistant Guardian, joined in encouraging and pleas ing remarks to the school; and announcements were made of the grand entertainment to be given in John A. Andrew Hall on Tuesday evening, May 19th.

The most interesting feature of this session was the presentation of an elegant bouquet of fragrant flowers with a very handsome vase to Mrs. Longley, by Col. A. A. Wheelock, in behalf of the Lyceum. Col. Wheelock was very happy in his remarks, alluding to the harmony that exists between the teachers and pupils of the school, and how all seem to work for the common good. He said:

tor the common good. He said: "I have a pleasant duty to perform in behalf of the children and officers of this Lyceum. Sometimes sur-prises are prought into our lives; some of these sur-prises are pleasant, some are not: The surprise I have in store to-day for one of your number is a glad one; it will show the love and esteem you hold for one will is a teacher and worker among you. In these flowers are typified sentiments of triendship and affection that your hearts offer to our triend, and in this vase that seems empty is contained so much of love and sympathy that she swill find it filled to the brim and running over. It was intended to surprise Mrs. Longley with these gifts on her birthday, which occurred last Wednesday; but as circumstances would not permit that, we are happy to present them to her to-day in the presence of this school." Mrs. Longley responded to the speech in an appre-ciative manner, the opening sentences of her remarks

ciative manner, the opening sentences of her remarks clearly indicating that the lady had been as thoroughly surprised as the donors had intended she should be. Recovering herself, however, the speaker said:

said: "I cannot sufficiently express my gratitude to you, dear friends, for these tokens of your love and esteem. The association which I hold with the members of this Lyceum is one I prize, for it assists me in my spiritual work to know that I have your sympathy and regard. In these lovely blossoms of red and white I read a message of love and peace; the purple pan-sies speak to me of 'heart's ease' which I find with you. As Col. Wheelock has said, flowers are typical of lofty sentiments; they express the emotions of the soul, and from these blossoms I gather the friendship and respect you offer me, and I place them in this lovely vase, which will in future years remind me of this day as having been one of the happlest of my life. Again I thank you, one and all, and trust I may be able to go on with my spiritual work in such ways as will enable me to continue to merit your esteem and love."

Singing by the school, a Target March by selected members and a benediction closed this interesting session. The sum of eight dollars for the benefit of the school was collected in the boxes from visitors and pupils. The Lyceum meets every Sunday at 10:30 A. M. in John A. Andrew Hall, corner Chauncey and Essex streets.

Election .- At the regular monthly meeting in May of the Children's Progressive Lyceum Association of Boston the following officers were chosen to fill vacancles: Dr. J. A. Shelhamer, President; Wm. F. Falls, Conductor of the Lyceum; J. B. Hatch, jr., Assistant Conductor; Mr. Toothaker, Guard. SEC'Y.

Spiritual Play at the First Spiritual Temple.

On the evening of Wednesday, May 6th, several children connected with the Boston Fraternity School produced a pretty play called "The New Path,' written for them by Mrs. Emma Miner of Clinton

The platform was very tastefully arranged, and the dramatic ability displayed by the young people deserving of much commendation.

Miss Grace Dyer and Master John Nolen as Grace and Philip Felton, children of Spiritualists, gave a very intelligent and animated rendering of their parts. Miss Hattle Dodge as the orphan, Miss Lizzie Nolen as a schoolmate of Grace Feiton, and Fred Josselvn as Ned Clark, cousin of the Feltons, each enacted the character selected with much fidelity and skill. Maud Banks, as a schoolmate of Stella Bruce, was particularly natural and effective; and when, in the closing scene, the members of the school, led by their teach er, Mrs. Jennie H. Bowker, marched in upon the platform singing "Our Dear Ones Hovering 'Round," the effect was certainly exhilarating, and was rewarded by the excellent audience in attendance with hearty and continued applause. R.

Rev. Dr. Dowling of the Madison Avenue Reformed Church, Albany, N. Y., having preached a sermon in which he made statements in regard to Spiritualism widely at variance with the truth, Mrs. Carrie E. S. Twing published in The Argus of May 8th an article in its defense, and taking up one by one his charges, completely demolished them, and showed his reasoning to be unsound and illogical. Among his charges was the senseless and thousand times disproven one, "Our insane asylums are filled with people who come from the ranks of Spiritualism." Another was in reference to "a Boston paper," in reply to which Mrs. Twing says: to which Mrs. Twing says: "If the Boston paper referred to, in which the Rev. Dr. Dowling's father sent the message through an 'll-literate medium,' be the BANNER OF LIGHT (and I know of no other Boston paper that has a Message Department), then the 'lliterate medium' must have been there just for the occasion, as I have been ac-quainted with the mediums of the Message Depart-ment of that paper for nearly twenty years, and never knew of any but educated, refined people acting in that capacity."

NEWSY NOTES AND PITHY POINTS.

Brooklyn Bridge will be free to foot passengers after June ist.

The United States government starved the Indians into war. During that war Plenty Horses killed Lieut, Casoy. Now the government tries Plenty Horses for murder. What, then, does the govern ment hold that it is murder to kill an enemy during and in the prosecution of war? If so, what about Sit-ting Built-Twentieth Century, New York. We see it announced in the daily press that the

jury in the case of Plenty Horses, disagreed, and was discharged. The jurors who held out refused, among other reasons, to vote for conviction, because the court refused the defendant an interpreter.

THE FIRE FIEND,-May 11th a \$150,000 fire in New York. Sunday's fire, ditto, loss \$509,000. A \$90,000 fire near Reading, Pa., May 11th.

Mrs. Besant was an "adept" in theosophy, but not adept enough to know by occult agency that Madam Blavatsky was dead. Seems as if there ought to be a great demonstration in Nirvana when that goddess-like theosophist arrives there, and it is singular that neither Mrs. Besant nor any of the other adepts ap-pears to have received any advices of it.—Boston Globe.

A Condersport, Pa., dispatch reports that at Moore's Run, on the picturesque Sinnamahoning road, a train-load of seventy-five milling men who had been fighting back the forest fires were, on the night of the 10th inst., finally obliged to retreat. Hastily boarding the cars, they sought to escape, but were cut off by the flames, the cars were derailed and burned, seven persons were killed and some thirty wounded. Forest fires the past week have caused immense destruction in Michigan, Pennsylvania, New York and elsewhere.

A DEAD FAILURE!-The Fox Lake (Wis.) Reprecentative avers that two tramps, who fraudulently voted at the Clintonville election, are shouting for some one to arrest them; but the sheriff does n't want to feed them and refuses to do so.

It is not very hard to go trout fishing, but it is extremely difficult for a conscientious man to fish up to the promises that he makes to his friends before he starts.

"CONSTANCIA."-The latest number of this Spanish Spiritualist magazine, published at Buenos Ayres, is received. It contains "El Progreso del Espiritismo-Los niños, discurso pronunciado en el centro 'La Aurora' de Sabadall, por *doña Amalla Domingo* Soler," and a department of Miscellany.

"You can come in," said St. Peter to the young applicant for admission, "but you will have to leave your detective camera outside."

The Globe asks. "Is the Concord School of Philosophy dead?" Yes; dead as a door nail. Some of the members of the alleged " Psychical Research Society" got on its back, and it died of "hallucination"! The consequence is that the Whichness of the What has gone to pot to see the kettle dance.

This infatuation of jumping into wealth all of a sudden by joining "trust" (?) corporations is a growing fad in this country that cannot be too strongly conmned.

Boston is covered all over with "policy" shops, with backers in State street, in Quincy market, and among the theatrical profession, it is said. The drawings take place twice a day, and thousands of dollars change hands. There is about one chance in six hundred million to win a prize. The Evening Record should be and is commended for its efforts to suppress this growing evil.

Possibly all of this grip that we hear so much of was engendered by the accumulating multitudes of secret societies that are now infesting the land. Each one is said to invent a new grip, and this prevalent malady may be the aggravated result.—Des Moines Leader.

The largest deposit of sulphur on this continent is aid to have been discovered in the Cocopah Mountains, some seventy-five miles southwest of Yuma. It is 1100 feet long, 60 feet wide and 40 feet through.

Hostess (to visitor, a Frenchman)—" M. Dubols, do you like animals?" *M. Dubois—*" Yes, yes, Madame! I like all ze animals, ze dog, ze cat, ze horse—en fin, anysing zat is beastly."—*Chicago News*.

The longest ocean cable in the world is that of the Eastern Telegraph Company, whose system extends from England to India, and measures 21,000 miles. Africa is now completely encircled by submarine cables, which make up altogether a length of 17.000 miles.

Central Africa is to be opened up to emigration. So mote it be.

No other preparation so meets the wants of a debili-

John A. Andrew Hall, corner Essex and Chaun-coy Streets.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Engle Hall, 616 Washington Street.-Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F W. Mathews, Conductor.

Rathbone Hall, 604 Washington Street.-Spirit-ual meetings every Sunday, at 2% and 7% P. M.

First Spiritual Temple.—Last Sunday after-noon, May 10th, the service at the Temple opened with the singing of appropriate selections by Mrs. Jennie H. Bowker, the recital of "The Web of Life," by Mrs. H. S. Lake; after which the speaker's sub ect was:

by Mrs. H. S. Lake; after which the speaker's sub-ject was: "The Search for Truth." It was said that no per-son is competent to engage in the search for truth who is not willing to free himself from the fetters of custom and preconceived ophions, of personal preju-dice and partial bias. Truth is so vast, so varied and so vital that it can only take hold of a consciousness expansive and expanding. If the individual be not hospitable to new ideas it is as though you were to endeavor to pour the volume of Niagara into a diminu-tive vessel--the result would be disaster. On every hand there lie unexplored realms, ranges of experi-ence yet untried, and the search for truth leads you continually into these. As you travel you develop a wider horizon and a grander outlook. Many, many long vears have I been searching for the truths inhe-rent in the universe. I find that this sphere of being may properly be termed the *inversion* of yours; that is, it is the unlimited side of the limited physical self. Here principles you expand by the assimilation of truth. No person's real universe is larger than his ability to be the best; it is this attainment of spiritual consciousness which constitutes what you have termed immortality, in the true sense. Yet were we to en-deavor to arouse this new consciousness in the Chris-tian world, by presenting an environment projected from our realm of supermundane life, the Church, which has all along taught immortality, would cry: "Behold he hath a devit!" So do preconceived opinions bar the way to the search for truth. Again, were we to speak to Spiritualists, and say: "We are immates of many worlds, and throng your earth with our experiences and our varied expressions." many would declare: "These belogs are not teaching Spir-itualism, pure and undefiled." So do new thoughts battle for recognition in the brain of the material man. battle for recognition in the brain of the material

itialism, pure and indenicit. Be do not material battle for recognition in the brain of the material man. Little is really understood yet on your planet of the mysteries of moral being; of that network of laws which bind the race in social structure. The illusions of the flat earth and fixed firmanent in the outer world are duplicated in the moral realm by the belief in ex-ternal gods, and suffering relieved by other means than active adherence to spiritual truths, whenever and wherever revealed. Beholding the power of some intelligences to mold matter into shape, after having once discarded it, catching glimpses of the law of spiritual power run-ning through the same, large numbers of people cry: "Why not use this power to relieve want and woe in the world?" Forgetting or failing to perceive that, even were it possible to do so, the integrity of the moral and spiritual atmosphere created by the exercise of certain faculites furnishes the element of higher material manifestation. Gradnally this truth will test the responsiveness of

of certain faculties furnishes the element of higher material manifestation. Gradually this truth will test the responsiveness of the race, and you will learn to lean upon nothing save your own nobility of motive, by which to reconstruct and redeem the race of man. Next Sunday the subject will be: "Moral Respon-sibility as Related to Mediumship." Questions are answered at each service, and all are welcome to pre-sent the same.

answered at each service, and all are welcome to pre-sent the same. School for children each Sunday at 11 A. M. On Wednesday evening, May 20th, a special meeting will be held, at which there will be no admission ex-cept by ticket, which may be procured on applica-tion. Class in elocution meets each Thursday even-ing. Friday evening, song rehearsal of the Choral Club. All who are interested in any of these meet-ing are welcome. ngs are welcome. REPORTER.

Dwight Hall. - The morning developing circle last Sunday was conducted by Mrs. Dr. Hall, Miss Jennie Rhind, Mrs. Abbie N. Burnham, Mrs. M. W.

Leslie and others making remarks. *Afternoon.*-Music by Prof. Peak. Invocation and remarks by the Chairman, Mr. F. A. A. Heath. Mrs. Forrester said that the mediums require sym-pathy and candid attention for the full development

 MEETINGS IN BOSTON.
 Birlinal Meetings are beld at the hannor of Light Had, S flowordi kircet, very Thesaisy and Viday after hooi, Mrs. M. T. Longiev occupring the platformi J. A. Bochamer, Chairman. These interesting moetings at free to the yutill.
 First Apirtual Tempte, corner Newburg and Tester Arceitan Tempte, corner Newburg and the distributed by Mrs. Anada Balley, Miss Union at 74 F. W. Wednesday, Boolable at 75 F. W. E. A.
 Mass A. L. Woodbury, Berkeley, The Boston Spiritual Tempte, corling the corling the flat of the services. All the audience desired to grasp the hand of the area and bild guide an impromptu reception at 70 F. W. Wednesday, Boolable at 75 F. W. E. A.
 Mass A. L. Woodbury Beneret, S. Berkeley, The Boston Spiritual Temple Sciety, Berkeley Miss Moyco, Freditienti George E. McCrillis, Treasurer. The Children's Progressive Lyceum meets in doin A. Andrew Hall, corner Street, -Organ food 1837, N. Seata free public corlially invited. With sunday at 1054 A. W.
 First Spiritual Stread, Free Losson and Chautery streets public meeting, with mule, addresses, tests, etc. At 75 Public meeting, with mule, addresses, tests, etc. At 75 Free Spiritual meetings at 75 F. W. Social Confer-principation Science, Free, These, Corp. J. Street, Science Structure, Benting Strings at 75 F. W. Social Confer-ture dissi, incorporated 1832, Parlors 1001 Washington street Structure, Hall, 514 Termont Street, opposite Turedays at 8 F. X. Dr. W. At Hals, Chairman.
 Mass A. L. Woodbury, Berkery, Organ For the printing String at 75 F. M. Social Confer-principation of the science of the science of and the realing and developing circle at 10:30 was largely attended. As usual, perfect har-mon the science of the science of the science of and the reality of an the science of and the science were on attended these circles is doing a large amount of yood, and new mediums are being br ference and test circle was largely attended. The services were opened with singing by Walter Ander-son. Remarks and readings in psychometry were participated in by Mrs. J. E. Wilson, Mrs. Davis, Mrs. Uhandler-Balley, Mrs. Besse, Mr. Anderson and the Chairman. Bunday, May 10th, the healing and developing circle at 10:30 was largely attended. As usual, perfect har-mony prevailed and the results were gratifying. The healing power given through the magnetic healers who attend these circles is doing a large amount of good, and new mediums are being brought out from Sunday to Sunday. The afternoon and evening ses-sions were of unusual interest; good audiences were in at endance. Remarks and tests by Mrs. J. E. Wil-son, David Brown. Mrs. Chandler-Bailey, Dr. Allen Toothaker, Mrs. Wilkinson, Mr. Walter Anderson, Mrs. Dr. Bell and the Chairman. Good music by Miss Bean, Mr. Anderson and Mr. Bartlett. Meetings in this ball every Wednesday at 3 P. M., Sunday at 11 A. M., 2:30 and 7:30 P. M.

A SLEEP INDUCER. HORSFORD'S ACID PHOS-PHATE. Dr. J. E. LOCKRIDGE, Indianapolis, Ind., says: "From my experience I would say that as a nerve-restorer in exhaustion from any cause, and as a sleep inducer, it is of the greatest value.

Movements of Platform Lecturers. [Notices under this heading must reach this office by Monday's mail to insure insertion the same week 1

G. W. Kates and wife will speak for the Spiritual-ists of Evansville, Ind., during May. Address them 323 Mulberry street. We are informed by a correspondent that societies wishing the services of J. P. Torndyke, trance speaker, during the services of 1891-2, should address him at once at his home in Hayerhill, Mass.

during the senson of 1891-2, shou'd address him at once at his home in Haverhill, Mass. F. A. Wiggin, platform test medium and lecturer, spoke last Sunday and Monday evening for the Spirit-ualist Society of Norwich, Ct., and in Willimantic Tues-day evening. Sunday, May 17th, he speaks in Provi-dence, May 24th, in Marlboro in the afternoon and Westboro in the evening; May 28th, Stoneham, Mass.; May 31st, in Somersville, Ct.; June 7th, Cummington; June 13th and 14th, for the Vermont State Convention in Tyson, Vt.; June 21st and 28th are open for engage-ments. Camp-Meeting Associations desiring, can se-cure his services for the last two weeks of July. Au-gust is already engaged. Mr. J. Frank Baxter spoke Sunday, 10th inst., in Worcester, and Monday evening, the 11th, in the Con-gregational Church vestry in North Brookfield. Sun-day, the 17th, he will lecture in Brockton; the 24th, in Salem, for the last time there this season; the 31st, in Waltham; and the Sundays of June in St. Louis, Mo. J. Madison Allen closed his engagement in Spring-

J. Madison Allen closed his engagement in Spring-field, Mo., with two discourses Sunday, April 26th. Dr. W. L. Jack of Haverhill will be at 149 State street, Springfield, Mass., on or about the 20th of May.

Mr. J. W. Fletcher's subjects for next Sunday at Conservatory Hall, Brooklyn, N. Y., are: A. M., "The Influence of the Planets upon the Destiny of Man-kind," Evening, "Madame Blavatsky and her Work." Followed by a test seance.

Followed by a test seance. Mrs. H. S. Lake speaks each remaining Sunday of the season at the First Spiritual Temple, Boston. Her Camp Meeting dates are: Parkland, Pa., July 9th, 11th, 14th; Harwich, Mass., July 24th, 26th; Onset, July 31st and Aug. 2d; Cassadaga, N. Y., Aug. 7th, 9th, 11th; Sunapee, N. H., Aug. 16th, 18th; Nantic, Conn., Aug. 23d. Present address, 52 Worcester street, Boston, Mass.

Boston, Mass. A correspondent writes: "J. H. Randall, spiritual lecturer, has during the past year organized four Soci-eties of Spiritualists. He was employed four consec-utive months by the First Society of Spiritualists of Minneapolis, Minn., his lectures giving exceptional satisfaction to the large audiences which they at-tracted. He intends to visit the Pacific coast of Ore-gon and California this year, but will answer calls to serve the Cause of Spiritualism wherever desired. Permanent address, 269 California Avenue, Chicago, III."

Mrs. Julia E. Davis spoke in Fall River, Mass., May 10th; will speak in Westboro May 17th, Lynn May 24th. Would like to correspond with societies in regard to fall and winter engagements. Address No. 70 Wind-sor street, Cambridge, Mass.

Special Notice.

Those who wish to assist in the good work of the Children's Progressive Lyceum are requested to at-tend the Grand Entertainment to be given for its ben-fit at John A. Andrew Hall, corner of Essex and Chauncey streets, Boston, on the evening of May 19th. A fine array of talent has been secured for the occa-sion. Tickets twenty-five cents. SECRETARY.

DISCOUNTS.

or,

SPECIAL NOTICES.

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

A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25. tf

Suspended during the summer. MR. and MRS. A. J. DAVIS desire to inform their friends that their Monday Social Receptions will be dis-continued after May 31st until further notice.

ADVERTISEMENTS.

REMOVAL.

JAMES R. COCKE,

Mrs. Hannum.

MASSAGE, Electricity and Baths. Room 21, Pelham Studios, 88 Boylston street, Boston. 13w May 16.

Mrs. C. B. Bliss,

At Onset, Mass.

or terms, etc., address D. S. COLES, A. M., M. D., • 4w Wakefield, Mass.

2w

25 cents per Agate Line.

8 months

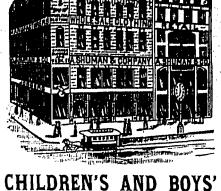
April 4.

April 25.

May 16.

May 16.

19 **



DEPARTMENT.

SCHOOL REEFERS, 4 to 18 years.

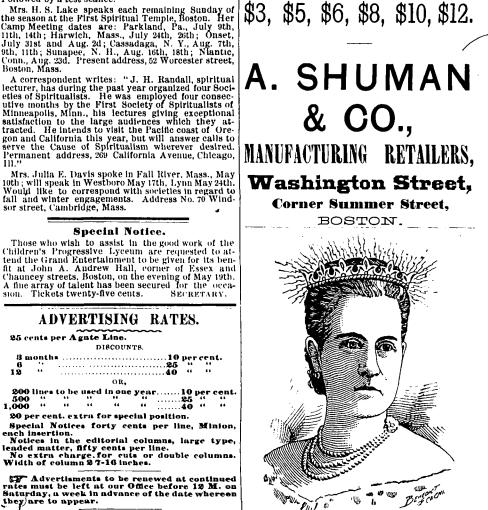
Made from Tweeds, Cheviots and fabrics that are selected with especial care and particularly adapted for the purpose; in plaids, checks and mixtures that are non-soiling and serviceable; also Nautical Reefers for little lads, in blue and gray, solid colors. A needy protection for cool mornings and evenings.

\$5, \$6, \$7, \$8, \$10, \$12.

KILT SUITS.

For Little Children 2 1-2 to 6 years.

Tasty and dressy, in Scotch Plaids and fine Worsteds, with blouse and silk waists. Also in Tweeds and Cheviots for ordinary wear.





137 The daily prints of the United States are filled just now with the problem of unrestricted immigration-the immigration of a worthless class. It is high time that something efficient were done in this direction, otherwise our country will become in time a land of paupers on the one hand, and land-lords from Europe on the other. It will be a far worse slavery for the poor than ever negro slavery assumed, which was planted on this soll by the English aristocracy in the first place. This is not a political matter by any means, as both the great political parties have joined hands in the important question. Nine-tenths of our prisons are occupied by foreigners, our insane asylums are filled with them, and our aimshouses are overrun by this class. But all this does not militate against the worthy immigrant, who at home is not a worthless pauper. He is welcome, and will be welcomed for many years to come.

LABOR DAY, May 1st, was observed in Springfield, Mo., by a meeting at which the various Unions throughout the city were fully represented. A quartette furnished the music, introducing the exercises with a song. G. P. Goddard, editor of the Missouri Union, made the opening address, citing the power of the press as a factor of great potency in the movement. Following, J. Madison Allen, of the Progressive Spiritualist Society, spoke in support of the Unions, and being known to have given much thought to the subject, was listened to with the closest attention and with marked appreciation.

A correspondent writes making reference to the Northwestern Spiritualist Camp-Meeting, to be held at the grounds near Lake Park Hotel, Lake Minnetonka, Minn., during the month of July. Everything, he says, looks favorable for a large and pros perous meeting; the beauty of the location, the low rates of fare, etc., cannot fall of inducing many to at-tend. Those wishing particulars can address Dr. S. N. Aspinwall, Minneapolis, Minn. (Lake Park Hotel.)

The Saratoga (N. Y.) Eagle of May 2d reports the decease on the Saturday previous of Mrs. Huling, widow of Edmund J. Huling, a well-known Spiritualist, and formerly a correspondent of THE BANNER. Mrs. Huling passed a very active life, and did much for the promotion of good works in Saratoga.

Mrs. C. B. Bliss has located at Onset Bay camp-ground, and will remain there during the summer.

tated system as Ayer's Sarsaparilla

"THE KEY."-The publication of a new monthly journal by this name-Alan Montgomery, editor-has been commenced in London, Eng. Its purpose is to elucidate the utility of Spiritualism, Mesmerism, Clair voyance and general Occult Science. In its initial number it distinguishes Hypnotism from Mesmerism by saying that under the influence of Mesmerism a surgical operation may be performed without pain to the subject; while in Hypnotism the patient is liable to awaken. "Hypnotism," it says, "is an introduction to Mesmerism, and Mesmerism is an introduction to Spiritualism."

Stanley, the "dark continent" explorer, who has just finished his lecturing tour in the United States, has returned to England with \$110,000 in his pockets as his compensation for the one hundred lectures he delivered here. A unique explorer, surely. His exploration of the pockets of our people was more profitable than his "travels" in Africa.

Mrs. J. K. D. Conant, by her wonderful powers of mediumship, seems to be creating renewed interest in spiritual phenomena among the citizens of Lawrence. Mass. She will be in Lawrence every Wednesday and Thursday until further notice.

Miss Knox will be absent from Boston through the summer months until Sept. 1st.



By Steamship Michigan, from Liverpool, we have landed an invoice of the anti-tannic Ohina Tea Infusers, now so saleable in London. They fit any size tea-cup, and have proved a desideratum with many who have used them.

Imported solely by us.

Price 50 cents each.



(SEVEN FLOORS,)

120 Franklin Street, Boston.

N. B.-In our Dinner Set Hall (3d floor) will be seen many new as well as old standard patterns of Dinner and Tea Ware.

pathy and candid attention for the full development and free exercise of their spiritual gifts, following her remarks with several fine readings. Mrs. Abbie N. Burnham spoke upon psychometric reading as in contradistinction to an inspiration of the brain in speaking. The psychometric reader takes on all the conditions of the audience—all its aches and pains—while in speaking only the brain is con-trolled. Mrs. Burnham supplemented her remarks with delineations of character, accompanied by ad-vice in each individual case. Mrs. A. Wilkins, under control of "Sunshine," gave tests of spirit presence, with full names and circum-stances.

stances. Mrs. Maggie F. Butler outlined the work being done among the children and the warm reception accorded them when they have gone out to give entertainments in several churches in this vicinity, showing that the people in our churches are leaning toward and earn-estly seeking after the truth. Mrs. M. W. Leslie gave readings, and remarked that there has been proof enough given of spirit return to convince the most skeptical. The BANNER OF LIGHT cannol well uncertake to vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

skeptical. Evening.—Music, led by Prof. Peak; invocation by Mrs. Heath, who in remarks that followed said that Spiritualism has the power to advance mankind to a state of purity and blessedness. Mrs. Heath was gladly welcomed on her return to the platform after her long lineas.

station of plant biosecurity in the platform after her long illness. Mrs. Dr. C. H. Loomis-Hall spoke regarding the light which is to shine upon the world. She also gave several excellent psychometric tests. Prof. Peak gave a mental vision of events recog-nized as having taken place a long time ago. A stranger lady gave remarkable tests, giving names, among them Frank Merrill, who was well known. Mrs. Lesile gave excellent readings, and followed them with remarks regarding the inestimable value of Spiritualism to those who mourn. Mrs. Dr. O. E. Bell of Cambridgeport gave very inter-esting readings. Mrs. Mary A. Charter spoke of har-mony as essential to the development of spirit power, closing with an invocation.

America Hall .- The Echo Spiritualist meeting of last Sunday morning opened with sluging, and an address by the Chairman, Dr. Hale, under influence

of last Sunday morning opened with stuging, and an address by the Chairman, Dr. Hale, under influence of his guide, upon "God and Heaven." At was able and logical. Mrs. J. E. Wilson gave a number of tests and spirit communications. Dr. Thomas Nichols of Lynn offered remarks, under influence, closing with a recitation and several tests. Atternoon.-Invocation and an inspirational poem by Dr. Hale. Mrs. Famile Stratton gave several read-ings. Mr. F. Riddell made remarks. Mrs. Dr. O. E. Bell followed with tests and readings. Psychometric readings were given by Mrs. Jennie K. D. Conant-all correct. After thirteen weeks' absence, caused by sickness, Miss Nettle M. Holt was welcomed back to the field of active duty, and offered remarks, supple-menting them with tests. Mrs. I. E. Downing gave a large number of tests, quite full in detail, and Mrs. Chandler Balley tests and readings. *Eventap.*-Invocation by Dr. Hale, and an address upon "Tests," interesting and instructive. Mrs. E. A. Higginson followed with remarks, an inspirational poem and tests. Mrs. A. Wilkins. Miss L. E. Smith and Mrs. F. Stratton gave tests and readings. Services Thursday, May 7th, comprised remarks and tests participated in by Dr. Hale, Drs. B. I. Haskell and C. D. Fuller, Mr. W. Anderson, and Mrs. F. Strat-ton. Usual services next Thursday at 3 P. M., and on Sunday at 2:30 and 7:30. As is customary, the society closes its services Me-morial Sunday, when, in conjunction with the usual unexcelled talent, Mr. Joseph D. Stiles is expected to be present. The last Thursday in this month usual services at

The First Spiritualist Ladies' Aid Society. -The time of the last business meeting was devoted largely to arranging for the annual Memorial services, Sunday, May 24th. Dr. Arthur Hodges, Mrs. Hattle C. Mason, Mrs. Kate R. Silles, Dr. A. H. Richardson, Mrs. Carrie F. Loring, Mrs. N. J. Willis, Mrs. Shackley and Mr. Charles W. Sullivan have volunteered their ser-vices for the occasion; full programme in next issue of THE HANNER. The evening session was addressed by Dr. Richard.

Bergeon THE WONDROUS VIRTUES OF THE ELECTRIC DIADEM.

From the society lady, who suffers from nervousness or palpitation, to the wife and mother, who, by overwork and household cares, becomes tired, weak, exhausted, dragged out, with nerves shattered and unstrung-the cause being ack of energy-the remedy is Diademic Electricity. It will strengthen the weak, invigorate the young and rejuvenate the aged and infirm. Overtaxed Magnetic Healers, too, or Masseurs, may renew

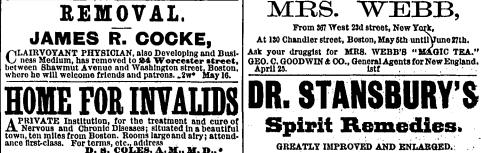
their own energy, or that of their patients, by the use of the Diadem, and thus make electricity a boon to themselves

and a benediction to humanity. The disappointment which many have experienced in their earlier trials of electrical appliances may now be re-placed by the highest satisfaction when they repeat their experiments with the Electric Disdem.

THE CROWN ELECTRIC CO. has such full and unbounded confidence in the wondrous curative powers of the Diadem that it will forfeit FIVE HUNDRED DOLLARS for any case of PSYCHOLOGICAL DISEASE-resulting from lack of energy—which the Diadem may fail to cure or relieve after a fair trial. Price 55.

Write for pamphlet giving further particulars.





DR. STANSBURY'S Spirit Remedies.

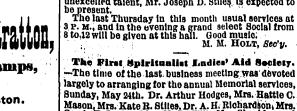
GREATLY IMPROVED AND ENLARGED.

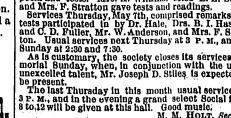
Wonderful Elixir of Life; Marvelous Throat and Ling Healer; Great Blood, Liver and Kidnoy Remedy; Magical Sea Moss Hair Tonic. Thousands of Testimonials. Large bottles, gl.00; six for 55.00. Liberal terms to healers and others. DES: STANSBURY & WHEEDLOOK, 448 Shawmut Arcuar, Beston, Mass., or COLBY & RIOH, 9 Boswerth street. EF Sond ago, sex, lock of hair and leading symptom for Free Diagnosis.

May 16. 2w MAGNETIC, Massage and Vapor Bathe, 33 Boylston street, MAGNETIC, Massage and Vapor Bathe, 33 Boylston street, May 16. ASTROLOGY.--Most fortunate dates for all purposes, life writings, advice, etc.; full descrip-tions free. Send date and hour of birth with stamp. T.A. BEARSE, Astrologer, 173 Washington street, Rooms, 11 and 14, Boston, Mass. 1w^{*} May 16. Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also reine-dies furnished, Now located at Hotel Aldrich, 26 Ber 44-ley street, Boston. Hours 10 to 7. is May 9,

TO RENT, LAKE PLEASANT, Furnished Cottage, 6 Rooms, fine location. Address A. A. JAUK-SON, at Lake, or 8 Cliff street, Roxbury, Mass. May 16.





BANNER OF LIGHT.

MAY 16, 1891.

Message Department. SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Es-tablishment on Tuesdays and Fridays of each week at 3 o'clock P. M., Free to the Public.

On Twesday Afternoons the spiritual guides of MRS. M. T. LONGLEY OCCUPY the platform for the purpose of answering questions propounded by inquirers, having practical bearing questions forwarded to this office by mail, or handed to the Guestions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration. The Questions and Answers will be published each week under the above heading. On Friday Afternoons MRS, LONGLEY, under the influence of her guides, will give decarined individuals anxious to spind messages to their relatives in the carth-life, reports of which are printed on this page each week, an opportunity Ac do so.

Which are pinned on this page tath wetch in opporting to do so.
If it should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly itrea-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 resider 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.
If its our carnest desire that those who recognize the messages of their spirit.friends will verify them by informing us of the fact for publication.
If Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their foral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH. J. A. SHELHAMBE, Chairman.

QUESTIONS ANSWERED By Spirits through the Mediumship of Mrs. M. T. Longley.

Report of Public Séance held Feb. 24th, 1891. Spirit Invocation.

Report of Public Séance held Feb. 24th, 1891. Spirit Invocation. Oh! Holy Spirit, oh! Most Perfect Love, thou Di-vine Soul and Center of the Universe, whose name is intelligence, whose law is power, we turn to the to-day, seeking again for light and knowledge and un-derstanding, asking that our minds may be illiumi-ated by the light of truth, that we may be made to see clearly the pathway of life, to comprehend its lessons, and to read aright those instructions that thou hast vochsated to man. Through the passage of the years and the experiences of humanity, we have been low have met, and yet sometimes bindly stumbling atong the path, sometimes weakly falling by the way, not knowing and not realizing the guiding hand of Omnipotence, which ever leadeth onward and upward that thou art the all in all, that thou dost manifest work. Only by experience, only through discipline what are indeed doing a special and a useful work. Only by experience, only through discipline what the realize this more fully to-day, to compre-tion that are indeed doing a special and a useful work that are indeed doing a special ends. We would be made to realize this more fully to-day, to compre-ind more clearly just why and how these events and itrustances have come to our lives, and know that forth that interior self which is of the spirit, and which must exercise those prerogatives and powers that be-ing to the spiritualized man. If we can do this, oh; our father, we shall more clearly read thy mysteries and solve the secrets of this universe, and to that end must exercise those prerogatives and powers that be-ministers of peace and of instruction, who reach this must exercise those prerogatives and powers that be-ministers of peace and of instruction, who reach this must exercise those prerogatives and powers that be-ministers of peace and of instruction, who reach this must exercise tho difference and to bless mankind. May we be equilited to their sphere of usefulness and of ove; may we

Questions and Answers.

CONTROLLING SPIRIT.-You may now pre-sent your queries, Mr. Chairman.

QUES.-[From one in the audience.] Was the life of Napoleon Bonaparte (Emperor) on earth a benefit or a detriment to mankind?

ANS.-The life of Napoleon Bonaparte was undoubtedly a necessity to the world. He, as an individualized power, held a place in the history of humanity in the evolvement of great events in the world's career. He had to be born, so it seems to us, and to take his place before mankind as a leader of armies, as a before mankind as a leader of armies, as a mind deep to plan, broad to think and strong to devise measures; and although it is a ques-tion whether these measures and that thought and the great plans of that individualized mind brought happiness or misery to humanity, yet we recognize the fact that such a mind had to exist and to take its part in the history of the world world.

Looking at the life of Napoleon from one LOOKING at the life of Napoleon from one side and viewing the unhappiness, the pain and the suffering which through his career, direct-ly and indirectly, were entailed upon human beings, we might say such a life was not to the advancement or the advantage of the human race. Gazing upon thei splendid career of a soldier, of a leader, from that opposite side, knowing the great battles that were fought, we the victories won under his marshalship, we might say such a man and such a career have reat advantage to humar been of great advantage to numan life; and so men may be divided in opinion upon this ques-tion. But glancing at the history of the hu-man race, confined not to any nation or to any special epoch of time, running all along the line of record from the earliest day to the pres ent hour, we behold a vast plan of develop-ment, of growth through experience, through the attainment of discipline, through the learn-ing of lessons, and thus we know that all these ing of lessons, and thus we know that all these individuals who have stood out in history, who have made names before nations, who have been classed as conquerors, and who have also known their times of defeat as well as of victo-ry, have been brought forward by the necessi-ty of the times in which they lived; have sprung up into vital action and exercised posi-tive power because of the very necessities that demanded their presence and the application of their efforts to external life; and therefore we have no right to say that such and such a we have no right to say that such and such a career has been an injury to the world, such and such an individualized life has been of no special benefit, but has rather hindered hu-manity in its onward march, because when we take the whole question and glance at it as a whole, we perceive that a wiser power than that of the finite mind has ordered and govern-ed each epoch, each event, each nation and each historical life in the world around us.

However, we are discussing the possibility of the earth becoming so cooled as not to support life of any kind upon its surface: the result will be, then, that the earth will besuch as you call a dead planet, of no special use at the time, and it will possibly then slowly pass out of this planetary system of worlds and be taken up

planetary system of worlds and be taken up into the atmosphere, its elements to be recon-verted into new forms of life. What will then become of the spiritual world will meet with exactly the same fate, no doubt, that the physical planet will meet; it will have done its work, it will have met its experiences, done its work, it will have met its experiences, it will have afforded its inhabitants all the good, all the discipline, all the life-bearing qualities that it can possibly do; hence, having received from it all that will be of service to them, those inhabitants will be prepared or developed to pass out from the atmosphere of that particular spiritual world to a higher and a grander state a grander state.

a grander state. The spirit of man will not, of necessity, be ex-tinguished because that habitation which it has known will have done its work. That immortal principle called human intelligence will have gained sufficient power, attained wisdom and knowledge enough to understand how to rise above those conditions which belong to the at-mosphere of the planet or of the world which they have known; and they will be able, these men and women who have neopled that spirit world, to pass on to higher, more glorious worlds, to meet with new experiences, and to increase in knowledge and in power.

Q.—Certain personages in ancient mythology are represented with their heel on the head of a snake; the same idea is expressed in the Chris-tian Bible, and exists amongst various nations, which leads to the inference that it points to some important event in the history of the world. It will be interesting to know what that event might be

-Our idea concerning this pictured repre Α. A.—Our idea concerning this pictured repre-sentation of ancient mythology, and found also in modern times, is that it represents a symbol of power. Man, rising in his intelligence, and smiting the serpent, which is cunning, which in this instance seems to be represented as evil or error; man as the height, as the acme of all created life, stands erect, with his brow toward the skies, and he stands as a represent-ative of intellectual might possessing within toward the skies, and he stands as a represent-ative of intellectual might, possessing within himself possibilities of mental unfoldment, such as will, in process of development, bring to him wisdom, knowledge, and a comprehen-sion of eternal truth, as it is written on the universe on every side. Man, then, becoming the incarnation of the triune principles, wis-dom, knowledge and truth, is as is the God-head, strong and powerful to subdue the lower elements, the evil passions, the cunning and subtlety of life or of man, and these are repre-sented in ancient lore by the symbol of the serpent, which is wise in its own way, because its wisdom is cunning, subtlety, and these prin-ciples manifest themselves in evil ways. Error, which is the foe of truth, and ignorance, which which is the foc of truth, and ignorance, which is the opposite of knowledge, are also repre-sented in this way in mythological lore, which has been transmitted down in symbols and pictures, even unto modern times. And yet, if pictures, even unto modern times. And yet, if we read the thought of ancient sages and think-ers aright, we shall discover that even in these remote periods of time there came into the hu-man mind a conception of man's possibilities, of the powers which are his, of the knowledge which he may attain, of the wisdom which may be evolved through the lessons and experiences which come to him, and so out of this wiedom be evolved through the lessons and experiences which come to him; and so, out of this wisdom and knowledge and power, out of this compre-hension of truth's divinest law, man gains un-derstanding how he may conquer error, subdue subtlety and cunning, and put his heel upon the serpent's head, thus rendering it impossi-ble for the routila to sting or to do harm.

world. The human soul, then, so far as we can learn, seems to be understood by the most advanced minds of the higher life as a vital principle or active force, not personified, not in any special image or form, but rather com-ing to our comprehension as a flame of light and a current of subtle force. This vital prin-ciple or animating power which we call the soul is that force which vitalizes the spirit and gives it power to manifest intelligence, activ-ity and consciousness. This vital flame, we believe, comes primarily from the central source or sun of flame, or power, or vital force, and it comes in conlact with forms or manifes-tations of life, which are represented or may be to our thought as ethers, gases, coming be to our thought as ethers, gases, coming down to fluids and solids, and so on until the down to huids and solids, and so on until the various elements and combined particles are massed together into shape and become a spirit vitalized by this living flame, showing intelligence and human consciousness; then this spirit, active, a duality, composed of the entity which manifests itself in thought, and of the with flame colled the card with factor of the vital flame called the soul, which actu-ates it, also clothes itself with external form, ates it, also clothes itself with external form, again producing a vehicle through which this intelligence and power may be expressed. You behold the material vehicle of expres-sion in these physical bodies that are around you, in the physical form that you yourself may possess; and so our idea of soul-life is, as we said, of a vital, potential force coming from a great illuminating power heavend the spirit In a great illuminating power beyond; the spirit as are at illuminating power beyond; the spirit as an entity, built up in human shape out of potential elements and forces, acted upon by this one primal power, the soul, and these united act upon the principles of matter which are in the universe, bringing them into shape and substance, and producing various forms through which this great life manifests itself in outward degree. It would be impossible for us to give you more clear and extended thought upon this subject with our limited time; be-sides, we are confined to the use of your lan-guage, to the terms of your vocabulary and to similes which your material life present to us; these are very inadequate by which to express our thought of that wondrous, beating, spirit-ual life which, although we may not fully compre-hend it, appeals to our mental sense as some-thing actual acmeting ability actual the actual sense the senter the sourt brows the senter and sense as somehend it, appeals to our mental sense as some-thing actual, something abiding, something omnipotent in its influence and power.

of this planetary body are less flerce and erup-tive than they have been in the past, and we have no reason to doubt this statement; then the in-evitable consequence will be that in time the arth will have become so thoroughly cooled as to be unable to produce vegetable life, or to sup-port animal and human existence. That, how-ever, we suppose, will not be for millions of years to come; for we are also taught that the earth has not reached its height of development, nor disclosed its grandest powers for supporting human and animal life; that in ages to come higher types of animal existence and fairer forms of human life will exist upon this plane to we ver, we are discussing the possibility of no fault with the claims of these searchiers after truth, only with the restrictions that they make. Many of them are inclined to say: "While we are dealing with the human mind and searching its vast possibilities, and discov-er that it holds powers which have not come to be developed or expressed yet to human com-prehension, while we desire to learn of these occult forces of thoughtlife and to know if be developed or expressed yet to human com-prehension, while we desire to learn of these toccult forces of thought-life, and to know, if possible, just how man can exercise his mind, yet we do not believe, and are unwilling to think, that the human mind, divested of mortal flesh, can also exercise occult powers, show a wide influence, and manifest intelligence in contact with other minds that are still invested with the physical." That is where we complain of the attitude of these thinkers and would-be searchers after truth. They are not willing to limit the possibilities of the mind as incarnated here, but they are not willing to admit that there are infinite possibilities in this grand universe of ours for intellectual expression and intelligent manifestation by spirit or mind that is not walking the earth at the present time in a garb of flesh. Yet would we encour-age these very seekers to go on with their in-vestigations; they may learn something of great value concerning the possibilities of human thought and human power; and while they are studying these lessons they may be led up to i still another investigation; they may be led to a field of inquiry which is beyond the threshold of mortal life, and before they know it may have entered that field of knowledge and pow-er which deals with spiritual intelligence, apart from any covering of this physical sort. Q.-[By "Student."] I presume the question

Q.-[By "Student."] I presume the question has already been considered; still I would like to inquire what we are to understand by Prof. Zöllner's theory of a "fourth dimension of space," as laid down in his work on "Transcendental Physics."

A.-You are familiar with three dimensions in space, height, breadth and depth, and you are called three dimensional beings by certain scientists. Prof. Zöllner gives still another dimension to space, which it is impossible for mortals, limited by their powers of sensation and physical perception, to understand or to recognize, a dimension that is wider and larger, fuller and broader and deeper, and in every refuller and broader and deeper, and in every re-spect more complete than are the dimensions with which you are familiar. We think we are correctly interpreting that idea; and yet, just as Prof. Zöllner says, as mortals you may not be able to comprehend this, because you are limited by the material environments of your physical career, and so it hardly seems worth while that we spend time to try and explain this to the outward understanding. It is merely, we might say, a scientific term, coined and adopted by the scientific mind to challenge the attention of its compers and as-sociates, and draw their thought to a subject which they might not think worthy of consid-eration were not some such term employed and some such argument advanced. Prof. Zöll-ner declares, from his exalted height of present observation, that he is convinced he was led into the right track of investigation, and that the

the right track of investigation, and that the whole stupendous phenomena of Modern Spiritwhole stupendous phenomena of Modern Spirit-ualism are explainable on scientific grounds. He also observes that if our present scientific savants will undertake to study the subject carefully, scrutinizingly, fearlessly, and with-out prejudice, they will undoubtedly find within its field of research such an immense amount of evidence as to the authenticity of the claims of this phenomenal Spiritualism as will convince them beyond a doubt that not only intelligent mind exists after the death of the physical body, and that it has a wide range only intelligent mind exists after the death of the physical body, and that it has a wide range of observation, of experimentation and of manifestation, a range of power not confined to this physical life alone, through which it may express itself, but also passing out into the broad fields of universal light, among the interstellar spaces of worlds, making its vital ity felt throughout the universe ity felt throughout the universe.

succept and cunning, and put his heel upon the serpent's head, thus rendering it impossi-ble for the reptile to sting or to do harm. Q.-Though the question may be rather wide of range as to the matter of its answer, will the Controlling Intelligence please give us some thoughts concerning the human spirit and its relations with the body corporeal? A.-The human spirit we recognize as some-thing distinct from the human soul, and yet we have given our interpretation of these terms, and we base our explanation upon the results of our study and inquiry in the spiritual world. The human soul, then, so far as we can learn, seems to be understood by the most the aid of crutches. The cure seemed to be in-stantaneous, and is claimed to be permanent. Will the Controlling Intelligence give his opinion as to the real source of the power by which this remarkable effect was wrought? A.-The great psychological wave of power that comes over a meeting or an assembly, at the time when an enthusiast of any peligious phase of thought and feeling appeals to the audience, is undoubtedly of spiritual origin. Such an enthusiast, called a revivalist, must be, we think a center of power for any num-ber of spirit-intelligences, and by which these unseen workers reach this outward life and those who come in contact with their channel. The very enthusiasm and earnestness of spirit and deep abiding faith and conviction of the reality and of the usefulness of his power over mankind, serve to make of the revivalist a bat-tery for spirit to work through. Then again, let us think for a moment of the Then again, let us think for a moment of the nature of those who come in contact with him. Out of a large concourse of people, assembled for any purpose whatever, we will be able to select a number who are sensitive, easily acted upon by outside influences, susceptible to any wave of thought or emotion which may appeal to them from one or more enthusi-astic persons. Very well, then, here also is given power to the unseen workers, and they can readily, through their enthusiastic instru-ment, apply their magnetic strength of thought as well as of will force to these sensitives, thus working an effect upon them. Working an effect upon them. We do not believe that this wave of power, We do not believe that this wave of power, this appealing force, this convincing wave that comes to these converted ones, is directly from the Spirit of God, because in reality we nor they know nothing of the Spirit of God as a personality or an individualized entity; we only know that there is a supreme power in the universe, controlling all its movements by natural law. We have reason to believe there are intelligences of greater or less degree of knowledge and power, existing in the universe, and it is quite reasonable, to our mind, to think that these intelligences may approach such a that these intelligences may approach such a revivalist and assist her in her work. The lady mentioned may be thoroughly honest and sin-cere in her utterances and the expression of her convictions. We believe that she is. We cere in her utterances and the expression of her convictions. We believe that she is. We also believe that she is a positive battery for unseen intelligences to work with, and that by their aid she accomplishes the result that we behold in her life and its works. Now, as to the curing of the invalid your correspondent speaks of. No doubt the revi-valist possesses in herself a strong fund of magnetic force, which may be properly applied and directed, either by herself or by her un-seen attendants, under favorable conditions. The assembly, in which this marvelous cure occurred, may have given out to the healer cer-tain lines of magnetic force which were very essential in the fulfillment of this cure. There may have been a great reservoir of magnetism upon the grounds at that time, from which were drawn this great strength, which, being applied to the invalid, outwrought such a won-derful result. All this is in accordance with natural law, and it is also in harmony with our idea of spirit intelligence and its method of operation in contact with physical life:

to the affairs of life ? How can a medium tell if the controls are what they claim to be or not ? A.-One can only determine whether the in-telligences attracted to him and manifesting through the forms of mediumship are really what they claim to be, by time and the exercise of judgment. If you lind that those whe claim to be your spiritual attendants are truthful in their statements, and express a desire to assist you, not so much in the material affairs of life, perhaps, as in the unfoldment of your spirit-ual natures, as imparting to you instruction which will benefit your minds, and conse-quently relict favorably upon your lives, then you may come to trust in those attendants as wise and good spirits. It will, of course, take time, and the exercise of your own minds, in order to discover this. We would not advise you to reject or to turn aside from the mani-festation of these spiritual attendants, if you should find a mistake had been made in what they had said to you. Spirits are not infalli-ble; they reason from what they perceive on the spiritual side; some of them may see more clearly than you can do, and may be able to reason from causes to effect, through a line of creaonstances, and then determine what will necessarily be the outgrowth of those circum-stances, and so predict them to you; but un-foreaeen occurrences may arise, something which they have not taken into account or dreamed of may come up in your surroundipgs or with your associations, and thus a seeming mistake may be made; yet your spirit-friends may have been truthful, may have been well intentioned, may have desired to do you good, and you would not reject a friend on earth who had been kind and loving to you because at some time his advice may have been unvise, and may not have wrough for you that been-ficial result which you desired. The time will come when you will be able to know surely whether your spiritual advises a medium to submit himself entirely to the advice of any band of spirits; and why? Because he who does this gives up his own individuality, yields up his own responsibility and places it upon others-becomes he went to the spirit-world he would be, so far as a human activity is concerned, a mere non-entity, being obliged to gain a stimulus from some extraordinary experience, perhaps, which he would have to undergo in that other world. Mediums have no more right to yield up their entire individuality to unseen spirits than they have or you have to yield yours or theirs to mortals who are treading the earth to-day. Each one of you is placed here to gain an ex-perience, to unfold your possibilities, to work out your individualities by the exercise of your mental judgment and of your physical energies; therefore you have a work to do, and not lay it

SPIRIT MESSAGES, Given through the Trance Mediumship of Mrs. M. T. Longley.

therefore you have a work to do, and not lay i entirely upon others.

Report of Public Séance held Feb. 20th, 1891. Lotela, the Indian Maiden.

How do, everybody? Lotela goin' to give the talk for the spirits to-day. My medy aint very well, it is bad weather, and we want to give a good many messages.

Ouina.

I must tell you that Ouina is here, the Richmond squaw's guide. She comes to see how we are all getting along with the work in this

when it blew hard, and he don't seem to be in good condition in coming into the physical life to get very near to us; but he is anxious to send word home to his friends that he is all right, and well satisfied in the spirit-world. He was, I should think, about seventy years old; I don't know, but you'd better put that down. He went away suddenly, I should think, and was in the street, out in the storm, when the condition came over him that took him so quickly to the spirit life. There is some one he would like to get a few words with by the name of Sawyer-not of his own people; that is on his mind, and he is trying to learn the way to come through mediums, so he can get back to his friends nearer home and manifest as he desires to; but now he sends his greeting and his good word, and wants them all to know he is satisfied to be out of the old form and to find a new life on the other side. The name S. W. Masser comes with this. with this.

i. je

Stella Austin.

Stella Austin. I think Ouina is helping these spirits here to-day; they seem to come right along in her at-mosphere or magnetism. A beautiful young lady comes from the same place; she has an armful of roses, and I see a star just above her head. She is dressed in white, all but some pink down the front of her jacket. She, too, would like to send her love home. I think she has a mother in that city, and is with her a great deal; goes with her to different places and leaves her influence, and tries to make it known. The spirit is doing a useful work; she says she can bring light and knowledge to those here who are dear to her, which she could not have done when on earth. She has been able to learn of the beautiful world to which we go when we pass from the body, and has been permitted to come back with those teachings, silent, sometimes, as they are, and influences that make an impression and do good. She brings much love. She says she has found so much affection and sympathy on the spirit-side that she has been lifted up into a beauti-ful state, and she cannot forbear coming back to bring her joy and her love to the dear ones here. She has a young friend on this side to whom

She has a young friend on this side to whom She has a young friend on this side to whom she was very much attached. I get the letter R as belonging to that person, and she wants that friend to know that always, through the years that may come of physical experience, she will do her best to brighten the way, to make it more sweet and more useful, and by all means in her power try to bless the life of the one who is so dear to her. I think that will be understood, because it is some one she thought the most of next to her own dear mother, and I do n't know whether she thought more of her mother or not. She wants also to have all her dear friends feel that she remem-bers them with affection and sympathy, and bers them with affection and sympathy, and would be happy to do anything in her power to make their lives more bright. I see this spirit seems to be in a musical sphere, and it appears as if there was some attraction in the spirit-world that holds her and has something to do with her studies and her work. Her name is Stella Austin.

William B. Lord.

I see a spirit who has been here before, who was a real Spiritualist on this side, and he wants me to speak to day for him, and to send his greetings to his friends and tell them he don't forget them. Sometimes he is privileged to manifest privately to friends of his, which pleases him very much; but if they do not hear from him personally he would like them to real-ize that he takes an interest in their affairs, and is doing what he can to help them. He has on emblems, badges which he says belong to the Inner Temple, and he has come into association with some of the Grand Masters on the spirit-side. Now I get this to say for him: "I have never lost my interest in the good Cause. It troubled me sometimes when here that I could not do more for the spiritual movement and I see a spirit who has been here before, who

troubled me sometimes when here that 1 could not do more for the spiritual movement and exercise a more public and widespread influ-ence; but I spoke my word for it, and gave of my life when 1 could; it was a part of me and my work; and now on the spirit-side I am en-thusiastic in my sympathy for it and my care for its progress, because I feel that it is the grandest truth ever vouchsafed to man; it is the golden lever that will elevate humanity from its lower conditions of ignorance and servitude to a plane of knowledge and of free-dom. That is my idea, and I feel that through Spiritualism and its revealments to man the gates will be swung wide open, and the secrets unrolled, so that all may read and understand. William B. Lord of Utica."

George Stevens.

Anoth er spirit comes from Utica, and I get the name of George Stevens. He has friends in that place, relatives, and wants to send them word of his life. There is some one named Ellen in the body that is near to him, and he is concerned about her welfare, is very anxious to have her and other friends under-

Q.-What is the influence of Napoleon Bona-parte in the spirit world ?

A.—Napoleon Bonaparte, as a spirit, possesses positive power, even as it was his on earth. Not that it is exercised in planning great cam-paigns, or in leading hosts on to victory, or in taking part in defeats; but that same spiendid made up the individuality of the man, is his to day, it is, in reality, his personality, and he could not exist otherwise without it any more than any one of you can exist, as your individ-

than any one of you can exist, as your individ-ual selves, without that same particular per-sonal power, or energy, or vital force, whatever you are pleased to call it, which belongs to yourself as a distinct being from all other in-dividualities, and stamps you the particular personality which you claim to be. Napoleon exists as a positive power, as a men-tal entity, exercising his energy in various ways, influencing minds that he comes in con-tact with according to his own ideas; but he has had lessons to learn, experiences to undergo which have undoubtedly changed his mind much in its opinions of life since he passed to the spiritual world. Every soul, no matter how he spiritual world. Every soul, no matter how high has been its position or how lowly it may high has been its position or how lowly it may have been, has its own personal experiences to meet, has a special discipline to pass through, all of which go to round out that individual entity as a spiritualized being. Napoleon is learning his lessons to-day, for they have not yet all been learned; but as one after another comes to him, and he makes them his own, he is better able to exercise his personal power to wider and better advantage for utilitarian pur-poses. DOSES.

Q.—It is asserted by scientific men that the in-ternal heat of the earth is gradually decreasing, and that in process of time the earth will become too cold for the maintenance of vegetable and animal life. Is there any probability that such will eventually be the case ? and if so, what effect will it have on the spirit-world surrounding the caret

Q.-Amid the mass of conflicting and contra-dictory terms let loose by scientists at the pres-ent day in dealing with occult themes, will the Controlling Intelligence please tell me what he thinks the "builders" thereof meant when they first uttered the oracular words: "Thoughl-transferrence," "thought-infusion," etc.

A.--We presume that your modern oracles mean by the term "thought transferrence" just exactly what that term signifies in modern life exactly what that term signifies in modern life —to transfer thought from one mind to another. With our present scientific observers in this field the idea is of confining the conception and the recognition of that thought-transferrence from mind to mind to this mundane life and its mortal inhabitants. These minds conclude it is possible for human beings in the flesh to transfer their thought from one to the other without the aid of human speech or verbal ex-pression. They conclude that it may be possi-ble for one person to be in Philadelphia and another to be perhaps in Boston, and that these two may transmit thought from one mind to the other without the aid of external appliances, such as your postal and telegraphic

will it have on the spirit-world surrounding the earth? - A.-We are taught that the earth is gradu-ally cooling, that the process of radiation of heat from its surface is going on, which assists in this cooling operation, that the internal fires

we are all getting along with the work in this place, to bear greeting to the friends, and to tell us that the spirit bands are about gather-ing forces, and taking important steps for her medy to help her along, so she can accomplish the good work. She comes from Chicago, and so do some spirits that I am now going to tell you about, that would like to get to their friends from the spirit-side of life.

John T. Lester.

Here is a gentleman who seems to be anxious to reach his family and his particular friends to reach his family and his particular triends in Chicago, and in some place near by that city, and he don't know of any way to do it unless he comes to this public office. He has tried to control the medium several times, but he don't quite understand how to get into her atmo-sphere sufficiently to communicate. I get this from him: "Be kind enough to speak for me to my friends and former second to get the certific sphere sumciently to communicate. I get this from him: "Be kind enough to speak for me to my friends and former associates of the earthly life. Standing, as I do, separated from the ma-terial existence and its interests, by that fine, but to me palpable veil which ever hangs be-tween the two conditions, I view life differ-ently in large measure to where I did mean but to me palpable veil which ever hangs be-tween the two conditions, I view life differ-ently, in large measure, to what I did when here. As I sum up my experience, and the losses and gains of my earthly life, realizing how I have expended my energy, and much that belonged to the outward system, in gain-ing a worldly discipline, and in accumulating that which pertains to the temporal life, it seems to me now that I could exclaim almost with one of old: 'Vanity of vanities; all is van-ity and vexation of spirit.' And why do I say this? Because toward the close of my life I allowed disappointments of a personal nature to wear upon my spirits omuch that they over-came the equilibrium of my nervous forces, and were indirectly the cause of my departure to the spirit-world. At first, when I had sepa-rated from the body, knowing, as I did, that I had forever laid that physical form aside, I was perplexed; I was disturbed by the same press-ing conditions attacking my brain, and seem-ingly surrounding me with a mist, but this did not last long; I was soon freed from it, and able to break away from the outside, and to rise to a higher and more satisfactory state, led on and taught by the dear commanion who hed

able to break away from the outside, and to rise to a higher and more satisfactory state, led on and taught by the dear companion who had been waiting on the spirit-side to give me wel-come, and also to give me instruction concern-ing the spiritual part of my being. I send my greeting to my family and my friends on the mortal side, and it would please me much to have them investigate this subject. to turn their attention to the spiritual life and its teachings; and I will do my best to com-municate with them in such a manner as will lead them to think it possible for me to return from the spirit-side and to manifest my iden-tity."

from the spirit-side and to manifest my iden-tity." I get the name of John T. Lester belonging to this spirit, and that he was a business man well known and interested in some kind of stocks. I see the word grain, as if he was con-nected somewhat with dealing in grain. I do n't feel quite sure about this. A little way behind him I see a lady who has been in spirit-life quite a while, and it seems to me she belongs to him. She has helped him to understand the new life. I don't know, but I think he has also a wife and children here on this side, and he wants them to know he comes back with greeting, with kindly feeling and affection for all.

S. W. Masser.

Another brave comes from Chicago, and he (free), continued to the subscription of the second strain began to fly. He went out in a big storm, mailed you.

anxious to have her and other friends under-stand that he can watch over their lives. Sometimes, he says, he can help them a little by putting in an influence, or giving them an impression; and while he cannot do much, it is a pleasure to him to watch their affairs, and try at times to do the best he can for them. He would like his friends, some of them, who-ever is inclined, to visit a medium and let him try to communicate. He has many things to say, some connected with papers, documents, and other possessions, and he would like to talk over these, because they are connected with the material affairs of some who are very near and dear to him. and dear to him.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK

Peb. 20 [Continued].-Lotela, for Justin Howard, Dr. Wil-lam Brown, Jane Smith, Hanson Hoyt, David Foster, Fred Downing, Henry Forrest, Mary Jane Hurley, Caroline Fletcher, Samuel S. Pettengill, Polly Taft.

Messages here noticed as having been given will appear in due course according to routine date. May 1.-Augusta Currier; Gliman Marston; Ablie Ben-nett; David L. Oakley; E. Plerpont Goodsell; Mary H. Lane; Silas, to W. H.; Controlling Spirit, for Ellen Kline, William Montgomery, John Graham, Charles Raymond, White Plance.

Mrs. E. D. E. N. Southworth, the novelist, is still writing, though over seventy-five years of age. As to her full name, which is Emma Dorothy Eliza Nevitte Southworth, she says: "When I was born my people were too poor to give anything else, so they gave me all those names."



Absolutely the Best.

Ask your grocer for The Cleveland Cook Book ree), containing over 50 proved receipts. If he does not ve it, send stamp and address to the Cleveland Baking weder Co. 81 Fution Street, New York, and a copy will be alled you. Please mention this paper.

MAY 16, 1891.

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For the Banner of Light. HIGH PEAKS,

BY EDITH WILLIS LINN. The mountain towering to the blue Oft hides its highest point in clouds, And only shows the shining peaks When nature lifts the misty shrouds.

From out the gloom its thunders call, 👋 Through hidden chasms cohoing long: Its torrents rush from unseen springs That rise its glittering peaks among.

Its base is lit by gleams of sun, There driving shadows dance and play, And cattle graze upon its plains, And streams in music flow away.

The common life goes on below, The shepherd tends his gentle sheep. The wayside flowers bloom and fade. The simple farmers sow and reap.

As every mountain has its crest Where thunder sleeps and torrent springs, So every nature has its heights Above the plain of common things

Blessed is he whose faith is clear To see through clouds that float below The gleaming of those purer heights, Those peaks of spotless, pathless snow.

New Publications.

HUMAN LIFE; or, "The Course of Time" As Seen in the Open Light. By Caleb S. Weeks. 12mo, cloth, with portrait. pp. 359. New York: Samuel C. W. Byington.

Those who are familiar in any degree with " Pollok's Course of Time," a poem that half a century or more ago was one of the most popular extant, will find this to be so much in resemblance of it as to forcibly incline them to the belief that as a spirit intelligence its author had re-written it in the "open light" of the higher life. The argument of the poem is briefly outlined as follows: After our earth had reached its "millennial" or manhood state, a native of an immature planet, at the death of the body, visits it, and tarries for years in delighted study of its scenes, but is finally oppressed with a sense of creative injustice to his world in leaving it so inferior. On arriving at the heavens he describes our earth, and asks an explanation, when its history is given him to show that natural law and method are carrying his own on to the same perfection.

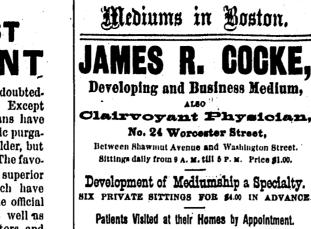
The author's aim in producing the poem, which, like its prototype, is in blank verse, and of considerable merit, has been to assist in the removal of what he terms "moralistic errors." which enslave thought and obstruct mental growth. If he succeeds in this, the consciousness of having done so will, he says, be abundant compensation for his labor. **G**.

PICTURESQUE GEOGRAPHICAL READERS. By Charles F. King. Second Book: THIS CON-TINENT OF OURS. Supplementary and Reg-ular Reading in the Lower Classes in Gram-mar Schools, Public Libraries and the Home. 12mo, cloth, illustrated, pp. 315. Boston: Lee & Shepard.

The first volume of this series met with a success unprecedented in the history of school books, and this is not to be wondered at, as the cause of it is very apparent to all who even but casually glance at its attractiveness. Its author is a teacher of long experience, an experience that taught him just what is wanted to make the studies of the school room a pleasure rather than an irksome task to its pupils, and in this volume he has embodied its results in a most admirable manner. Wholly ignoring the methods of the general run of text-books, Prof. King adopts an interesting narrative style, and with nearly two hundred fine pictures, maps and diagrams illustrates what is said. The book is one which every family will find of standing. Inward Tumors, and every disinterest to all its members, of whatever age or ac quirement.

A VOICE FROM THE HEAVENS; or, Stellar and Celestial Worlds. By Reuben Potter. 12mg cloth, pp. 118. With Portrait. San Francisco, Cal.: Carrier Dove Pub. Co.

The causes that led to the writing of this book, and the peculiar form of mediumship of the author, are shown in a description given in the introduction of the commendement of its development and the experiences that attended its various stages. In compliance with the wish of Mr. Potter's spirit teachers, that the dwellers upon earth may clearly understand the relations existing between mortality and immortality in causes and effects, the revelations they make in this volume are submitted. The matter is given in questions and answers, illustrated by soveral diagrams, showing, among other things, the " Planetary or Stellar Zones" and "Spirit Stars as Seen Moving in the Night." The BANNER OF LIGHT.

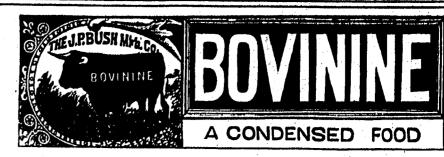


DR.

MR. COCKE will visit patrons at their homes, either for Magnetic Treatment or Development, if in Boston or nea vicinity

Private Sittings on Sunday by Appointment. May 16.

HOLBROOK



NOTED CANADIAN PHYSICIAN, DR. E. T. ADAMS OF TORONTO, recently said in conversation: "As a food for invalids or those debilitated from any cause I regard **BOVININE** the very best I have ever used, and not only for those sick or convalescing, but for exhausted professional or business men, **BOVININE** will, better than any nutrient I know of, build up and restore the overtaxed mind and body." It Makes Blood Fast and Supplies the Vitalized Fluids so Essential in Expelling Deleterious Accu-mulations. BOVININE is the only raw meat food condensed by a cold process, by which ALL the nutritive elements of selected beef are preserved in a palatable form, ready for immediate use.



Mediums in Boston.

DR. F. L. H. WILLIS May be Addressed until further notice,

Rew york Advertisements.

46 Avenue B, Vick Park, Bochester, N. Y.

46 Avenue B, Vick Park, Bochester, N. Y. D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are unitvaled, combining, as he does, accurate scientific knowledge w. b keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers. Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. April 4. 13^w

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In modern pharmacy is, undoubtedly, Ayer's Cathartic Pills, Except in extreme cases, physicians have abandoned the use of drastic purgatives, and recommend a milder, but no less effective medicine. The favorite is Ayer's Pills, the superior medicinal virtues of which have been certified to under the official seals of state chemists, as well as by hosts of eminent doctors and pharmacists. No other pill so well supplies the demand of the general public for a safe, certain, and agreeable family medicine.

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I have used them in my family and caused them to be used among my friends and employes for more than twenty years. To my certain knowledge many cases of the follow-ing complaints have been completely and permanently cured by the use of Ayer's Pills slone: Third day chills, dumb ague, billous fever, sick headache, rheumatism, flux, dyspepsia, constipation, and hard colds. I know that a moderate use of Ayer's Pills, contin-ued for a few days or weeks, as the nature of the complaint required, would be found an absolute cure for the disorders I have named above." - J. O. Wilson, Contractor and Builder, Sulphur Springs, Texas.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take



and regular action, so that now I am in excellent health."-Wm. H. DeLaucett, Dorset, Ontario.

"Ayer's Pills are the best cathartic I ever used in my practice." - J. T. Sparks, M. D., Veddo, Ind. PREPARED BY

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and Cancer that has taken root. Price

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Of Roxbury, Mass., says

April 25

ease of the skin, except Thunder Humor,

May 16, DR. STANSBURY,

The only medium sitting with scaled slates. Bend for Cir-May 2. cular. tf

Florence K. Rich,

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Miss J. M. Grant, LEST and Business Medium. Office Banner of Light Building, 8% Bosworth street, Room 7. Hours 9:30 to 5.

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 439 Tre mont street, Bostou. Private sittings daily. Try ou Blood Purifier. May 16. Mrs. H. B. Fay,

M ADISON PARK HOTEL, Sterling street, Suite 4, Bos. ton, Mass. Seances Thursday and Saturday, at 2:35 P. M.; Sunday at 7:30. 5w April 25. Mrs. A. E. Crane,

TEST and Business Medium. Magnetic Treatments. 814 Bosworth street, Room 4. Boston. Hours 9 to 5.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4w. May 9.

Dr. Fred. Crockett,

MAGNETIST and CLAIRVOYANT. Consultation free Moody House, 1202 Washington street, Boston. May 16. 2w* May 16. 2w^{*} MRS. M. J. BUTLER will receive her pa-tients on Tuesdays and Thursdays, from 9 to 4. at 575 Columbus Avenue. No arrangement for Interviews at the store of W. S. Butler & Co. can be made for patients. April 4. tf

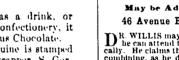
April 4. tf MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Co-lumbus Ave., Magnetic Healing and Business Medium. Cir-cles Monday and Saturday evenings and Friday afternoons Platform test speaking. May 16.

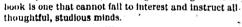
Mrs. M. R. Stebbins,

Clairvoyant Physician, 1366 Washington st., Suite 6, Boston April 4.



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IF SHE WILL SHE WILL. By Mary A. Deni-son, author of "Tell Your Wife," "Like a Gentleman," etc. 12mo, paper, pp. 351. Bos-ton: Lee & Shepard.

Not until the last moment is the well-disguised plot revealed in this bright book. Two men bearing the same name, one dishonest, the other; a man of strict integrity, so closely resemble each other in per-sonal appearance that great confusion is caused, and a series of very annoying results brought about. The reader loses faith again and again, only to find at last that truth triumphs, and a state of discord gives place to one of supreme harmony. Like all of Mrs. Denison's books, it is one that will please every reader. It forms No. 8 of the publishers' fifty cent "Good Company Series."

Γ.

WHAT SHALL WE DO WITH OUR CHILDREN? By Charles A. Barry. 16mo, cloth, pp. 36. Boston: Occult Pub. Co.

A subject of vast importance is dealt with in this volume, the contents of which originally appeared in one of our Boston papers, and is given to the public in durable form in compliance with a general request. Its aim is to teach how to find the true nature of a child, and educate it to a life of usefulness to the world and consequent happiness for itself.

107 There is a love so pure and ennobling that eternity shall not be long enough to cast its blossom, nor death sharp enough to loosen the foundation of its hold, says the Chicago Herald. Such love is born in the spirit rather than forced in the hot-house of the senses. It is an impulse toward the stars, a striving toward things that are pure and perfect and true. It grows in the heart as a rose grows in the garden-first a slip, then a leaf, and finally the perfect blossom. No rose ever put forth a flower first, and then bethought itself of rooting and budding. Pray, dear girls, that this love may come to you rather than its poor prototype, so current in a world of shams and pretenses, whose lustre corrodes with daily usage and turns to pewter in your grasp.

"While You Wait."

"While You Wait." "Earth has no sorrows that heaven cannot heal." "Every one wants to go to heaven, but every one will take a great deal of nasty medicine rather than go." The second quotation may seem at first sight a little irreverent; but this is not the case, suit both are stric-ly true. We all cling to life, and most of us are un-willing to leave it. This feeling is perfectly right and natural, and is sanctioned by the highest authority. For those who have taken a great deal of medicine without avail, and for those who wills to avoid doing so, but still desire to be restored to health, we present a fow testimonials showing what has been accomplished by the Compound Oxygen Treatment of DRS. STARKEY & PALEN. DBS. STARKEY & PALEN:-"'I was in a miserable

& PALEN. DBS. STARKEY & PALEN:-"I was in a misorable condition from a complication of diseases, the most troublesome of which was bronchitis. Your Compound Oxygen Treatment set me up and made a new being of me." MRS. ANNAF. HOUGH, Morgantown, W. Va.,

or me." MRS. ANNAF. HOUGH, Morgantown, W. Va., April 30, 1839. DRS. STARKEY & PALEN:--"I received especial benefit in bronchial trouble from the use of your Coin-pound Oxygen Treatment." Mrs. C. W. HILL, Wilkin-sonville, Mass., April 27, 1839. We have many more of these. If you need more evidence, send for our brochure of 200 pages, contain-ing hundreds of testimonials, and giving a history of this wonderful vitalizing agent. No other genuine. Address DRS. STARKEY & PALEN, 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

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TRACTORINE STIMUTE

DURING the month of July the Northwestern Spiritualist Camp-Méeting will be held on most beautifully-selected grounds in the immediate vicinity of the Hotel. Bome of the most prominent Bpeakers and Mediums in this country have been engaged. Among them we notice the names of Rev. Mosses Hull and Mrs. Mattle E. Hull, Inspirational Speaker, Composers and Authors; Mrs. Ata Bhehan, Inspirational Speaker and Platform Test Medium; Mrs. Anna Orvis, Inspirational Speaker and Prest Medium; Mrs. Anna Orvis, Inspirational Speaker and Preschemetrist; Mrs. H. S. Slossen, the wonderful Test and Business Medium; F. N. Foster of Cincinnant, the Bpirit. Photographer; A. Willis and Mrs. Bessio Aspinwall, Mediums for Full-Form Materialization; Hugh R. Moore, Independent Volce, Trumpet and Etherealising Medium; G. J. Barnes, Trumpet; Dr. A. B. Dobson, Spirit-Physician of world wild fame; and many Test, Business and Healing Medium; for St. Paul, Minneapolis and abroad. All will have an opportunity to investigate the peculiar claims of these peculiar peculiar pause. A rate of one fare for the round trip has been made with the B. R. Companies by the Obristian Endeavor Society, good for sixty days, glving all a chance to visit these beautiful clites and the Northwest, and attend the Christian Endeavor Convention and Spiritualists' Camp-Meeting. Lake Park Hotel will be open for the reception of guests on and after May Ist, and will be kept as a first-class family hotel.

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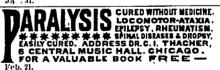
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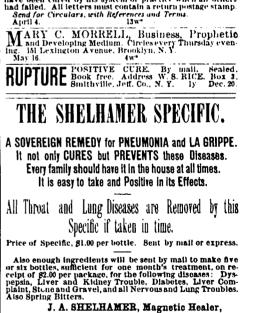
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May 2.-+ 9 Bosworth Street, Boston, Mass

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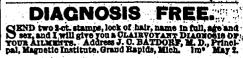
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BANNER OF LIGHT.

Banner of Bight. BOSTON, SATURDAY, MAY 16, 1891.

Passed to Higher Life.

To the Editor of the Banner of Light:

8

After a severo illness of nearly four weeks my beloved father, Marcus Turner, was released from his bodily pains at about 7 o'clock on the morning of April 30th. He was in the ninety-seventh year of his age, and up to the last year of his life retained his facuities to a remarkable degree. He was born in New Salem, Mass., but has been a citizen of Penusylvania and New York States since the age of twenty-one. He was converted to belief in Spiritualism through

the mediumship of my youngest brother, George Turner, some forty years ago, and, though he has lived a very quiet and unpretending life, has been an unswerving adherent to our beautiful and comforting religion.

George W. Taylor of Lawton's Station gave the funeral address, a synopsis of which is subjoined. ORPHA E. TOUSEY.

REMARKS

REMAINS Delivered by Geo. W. Taylor at the Funeral of Mar-cus Turner, at the Homestead and Residence of his Youngest Daughter, Mrs. Orpha E. Tousey, Fredo nta, N. Y., on Sunday, May 2d. "How slient these rooms this first Sabbath of May! How becutiful and fractiont these flowers about the

"How silent these rooms this first Sabbath of May! How beautiful and fragrant these flowers about us and over our heads! The green grasses of the fields yonder, the leaves just bursting their cerements on the trees, are typical of the new existence of that one who has just passed out with the opening blossoms and springing grasses. They are the fragrant prom-rises God gives the world of life immortal each recur-ring May-day." (Music by Prof. Richardson, entitled "Spring Flow-ers.")

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ers.") As the last strains of the organ died away Mr. Tay-lor, holding a book in his right hand, and with form erect, continued: "I find here fitting words touching the incident which has called us together" (reads a poem descriptive of the death of an aged mab). At the conclusion of the reading Prof. Richardson sang "They Are Waiting for Me," with organ accompani-ment.

the incident which has called us together" (reads a poem descriptive of the detail of an aged man). At the conclusion of the reading Prof. Richardson sang "They Are Waiting for Me," with organ accompaniment. After a moment's silence Mr. Taylor, looking over the audience with his kind, benevolent eyes, said, "I age were not mingled together. Wherever we go we find heads of families and childhood in close relation, ship: Each very largely dependent upon other and stronger members of the household for encouragement, for protection, for support. This is as it should be. For what would life be worth, after all, to the strong, resolute man, in the very prime of his vigorous manhood, or to woman in her modest beauty and worth, if they were deprived of the consclousness of the dependence of childhood upon them? Whoever takes a child into his love may have a large heart, but the child will fill t all. The children In the world keep us all from growing old, and cold, and selfah. They cling to our garments with helplees hands, and interrupt our progress to petiflaction. They win us back, with their trustful eyes, from sordid care, but never encumber us. An aged man or wonaw with no child to love or care for him or her, is ome long, sad fallure. Even a hovel, with a small face to fill the broken pane here and there, is completely robbed of its desolation and wretchedness. He who has never smilled over a crade, or has never for the companionship of children, has missed one of the greatest pleasures of life; even as one passes by a rare and beautiful flower without juckling it or knowing its value. We are all kings and queens in the crade, and each babe is a new marvel—a new intrace. He is a star lowered from God, and the older he grows the nearer he should ascend toward the infinite. Oil: what ar esponsibility, to be the author of an immortal heing-the frailest and feeblest, yet the crowing intelligence, and fearless sovereign of mature's animated kingdom, the intery soft dis were here to beautify the great horoughiare of t

12 ai. and me bereining recurrent in the same place to a large and despi-literested audience on "Evolution and Immortality." During the week he holds interesting and instructive meetings at Room 14, Euclid Avenue Block; the attendance is invariably excellent. The great religious revival conducted by Mr. F. Mills at Central Musle Hall is the theme of discussion throughout the city. On Wednesday, May 6th, many of the large business houses closed for several hours to give their employés an opportunity to attend the special revival services. On Sunday afternoon, May 10th, through an anouncement that W. J. Colville was to fecture on "The Blessing and Bane of Heiglious Revivals" at Memorial Hall, he was confronted with a very large audience; in split of the admission fee, the hall which is a large one, was filled. The lecturer dealt fairly and temperately with Mr. Mills, while dissonting in no uncertain tones from many of his positions, though at the same time he waxed warmily eloquent in replying to the unkind and unreasonable strictures made upon Palue, Voltaire, and especially the Ninetenth Century Club of New York, which Mr. Mills while dissonting in on uncertain tones if the runt is that in no literary or debuding society anywhere is there more attention palit to purely religious matters. A system of thought which needs helping along with the aid of misrepresentation and faisification is self-convicted and self-doomed, and to hear Mr. Mills when he induges in noor of his trades is sufficient to stamp his efforts as olliter stupidly ignorant, and not a willful faisher; in that case he is not a reliable teacher, and it is high time the liberal elements in the community held a counter revival. In such a work Unitarians, Universalists, Liberal Hebrews and Spirtualists might well combine. The source of strength in revisitions is that which springs from united cooperative action and the sings at the source of strength in revisition the predict, but which ano reliable teacher, and the sings from united cooperative a birth of that boy who stands in the door. So, when our aged friend knocked with tremulous hand at the gate of that beautiful country, like the boy's return to his earthly home after a long journey, the door swings open open to receive him-he bears the sound of glad voices, and many happy welcomes—he enters and re-news the acquaintances and relationships of his for mer life. There is no pain, no death, no parting there. Once what we call death was something we felt we ought to keep at a great distance-something to be avoided—something to be feared. But it is not so. Death does not come by sin but by an arrangement before the world began. It is the steepping-stone by which we rise to greater opportunities-to greater pos sibilities. Just as natural and just as necessary as our birth into physical life is our physical death. So, when we look at that form, scarred by nearly one hun-dred years, we say. 'That which is sown is not quick-ened except it die.' If we looked upon life rightly, we would welcome this change as sincerely and as gladly as we do the return of the spring and the flowers that bloom in our path-way to-day. Both are blessed emblems of immortal life. Our friend, for nearly forty years, believed that our aged friend knocked with tremulous hand at the of the spring and the howers that bloom in our path-way to-day. Both are blessed emblems of immortal life. Our friend, for nearly forty years, believed that both worlds, the visible and invisible, were in close relationship, and that the curtain was often drawn aside, and mortals and inmortals talked together face to face as man talketh to his brother. How bless-ed it is to know that father and mother, sister and brother, and the dear friends who have bravely passed through the great change, are with us and near us always. This belief is no dream of a religious en-thusiast, ancient or modern. It does not depend upon bilnd faith or the well worded philosophy of its adher-ents, but it is the only belief founded upon the im-mortality of man that is capable of demonstration to our senses. It brings no discredit upon the Bible, my friends, but corroborates and demonstrates all its vital truthe-all its promises of our inheritance be-yond this sensuous life; and the entre thinking, rea-soning world is gradually growing into a recognition and acceptance of the fundamental truths of spiritual philosophy, demonstrated by spirit communion an-cient and modern. The earth is moving forward-the spirit of improvement and progress is evident in everything. Our flowers are sweeter, more beautiful and abundant; our fruit is more luscious, plentiful and abundant; our fruit is more luscious, plentiful and abundant; word ken soll responds more gener-ously to our touch, and the earth yields its manifold treasures as never before. God has not withdrawn hilmself from the world. We are nearer God to day than in the days of Mount Sinal. That which is true and good and beautiful shall live perpetually, but that which is false cannot flourish. We are more Godilke to-day than ever before. We cultivate the soll of the mind; blgotry and superstition are no longer a terror to the weak or a weapon for the strong. strong. Life is our great inheritance. Let us live it, then, as becometh true men and women. We will then be pre-pared for the greater and more manifold duties that shall come to us all after this life's fittul dream is passed and we shall fully realize the great possibili-ties of the higher life, only a day's journey further on, where the smoke of our cottages even now almost penetrates. ites of the higher life, only a day's journey further on, where the smoke of our cottages even now almost penetrates. In this life there is a great mania to escape per-sonal responsibilities. But let me say to the young-and I hope every young person will forever remem-ber it-you must meet the results of your own life's action. Let me tell you, my friends, it is a lack of moral courage to teach or believe differently. If you and I cango out of this life with as great spir-itual treasures as this dear one, whose body we are about to bury from our sight, the people who live after us will say we lived well. He was truthiu, industri-ous, intelligent, moral, kind, and exceptionally tem-perate in all his habits. This undoubtedly added to the great sum of his years. The prices jewel of temperance! Who shall say that this man did not add many long, happy years of his useful life by the practice of this greatest of virtues-temperance? Let the bright example of this well-spent life be a con-stant reminder to the young that temperance in all things brings with it an accumulation of all God's blessinge-contentment, happiness and longevity. I would like to add a word of warning to you, young man. You are surrounded by snares and nameless temptations. When I was a boy, the nearest tavern was a stage-house, kept by a Baptist deacon. I would frequently go down when the huge, lumbering stare, drawn by four foaming horses, circled up to the wide gront door and discharged. its load of freight, bargage and passengers. It was an occasion always full of

Interest to nic. My mother used to say to me. 'Don't stay long, George, and be careful what you do.' I would repeat that warning to you to-day, my young friend. You are surrounded with dangers. 'Be care-ful what you do.' It is not what we say but what we do that ninkes us men and women to be respected or shumed by our follows. And now to you wito have assisted us by your pres-ence, your sympathy and aid on this occasion, we ex-tend our grateful thanks. This is no phantom here—no meaningless show—no occasion for sorrow or tears, but of rejoicing that God has so ordined and provided through His beneficent laws that at the end of a well-spent life this tipened soul should be permitted to pass to its inheritance, so richly earned, with the loved and blessed ones gone before; that he could go so pencefully to his rest and that such fond and tender memorks are cherished of him in the hearts not only of his children and kindred, but of all who knew him. The many floral tributes which have been brought here by the children who knew and loved him, and the presence of the friends here, are testimonies un-mistakable of the estimate placed upon him. We shall go to our homes with the most sacred and the wish that the last days of each of us may be as full of merited respect as were those of this our aged friend.'' Closing song by Prof. Richardson: ''We Shall Meet the the Loved and Lost.''

W. J. Colville in Cleveland, O.

W. J. Colville gave an address to the Lyceum at

Memorial Hall, Superior street. Sunday, May 3d, at

12 M., and in the evening lectured in the same place to

cellent opportunity to state their principles and fling their colors to the breeze if they are sufficiently united in thought to do so. The only drawback to a grand spiritualistic rally anywhere is the difference of oplinon on many points which is constantly in-truded upon the world. Any materialist can tear down, and Mr. Mills has some reason on his side when ho deciarce that unbellevers take away the Christian system and put nothing in its place. Now if sober thinkers would only deliberate this guestion as to the necessity of giving a positive affirmative philosophy to the world. If Spiritualism is what it is claimed to be, it should be the one system above all others to interpret all nature, step by step, in the light of accumulated spiritual experience and testi mony. This great and glorious work, however, will a reput forward to sustaining the Cause they profess to honor and love. It is a common complaint with officers of spiritualistic societies that many of the wealthest and most intelligent Spiritualists support tiberal churches; why not, then, introduce able lec turers into those churches to expound the spiritual philosophy to those congregations and the many vis-tures who might be attracted? A little more united effort would soon bring about a far better and hap-her state of feeling all round. There can be no doubt "where there's a will there's a way." The lecturer spoke in closing of his experiences in california at the Oakiand Camp Meeting in 1886, and said that when that undertaking was well conducted to advanced liberal thought and an unflinching advo-cacy of Spiritualism. There was all the interest shown at any revival meeting manifested at that place, and it must be remembered that the tent was erected in the oity of Oakland, and there was not a single attraction except the meetings to draw any-body. The speaker concluded a singularif for ble easily discouraged people, who tell you of their fail-ures in honest attempts in days gone by. Let the past be forgotten with all its blunders, save

remembrance of it may stimulate us to avoid the rocks on which we formerly struck. Nover was the public mind so on the alert, nover were clergymen so open to conviction as now. Let us coloperate with every movement alming to improve the lot of mankind, and show ourselves—we who have received the brightest light—as watchmen on the towers, ready to hold aloit the torch of knowledge to those who are not yet so favored as we. Benjamin Disraell could never have achieved the success which crowned his life in spite of tremendous odds against him had it not been for his indomitable perseverance and untiring industry; and he is but one out of a host of workers who have earned their way to fame, whose inspiration has ever been their unfaltering conviction that man is lord, not slave, of circumstances. Mr. Colville will continue his lectures in Cleveland in Memorial Hall Sundays. May 17th, 24th and 31st. Next Sunday, May 17th, at 2:30 P. M., he will speak upon "The Future Existence of Every Living Creature, and the Immortality of Man." The topic at 7:45 P. M. will be "The Coming of the Holy Spirit and Accompanying Phenomena; or The Spirit undlaw, dr the 7thst Chris-tian Century in the Light of To day." Lectures and answers to questions pertaining to spiritual science in its universal application on Mondays, Wednesdays and Fridays at 7:45 P. M., and Tuesdays, Thursdays and Saturdays at 2:30, in Room 14, Euclid Avenue Block, till May 30th, inclusive.

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. Sanuel Bogart, President.

Spiritual Union, Fraternitz Rooms, corner Bedford Avenue and Bouth Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and medlums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 10% A. M. and 7% P. M. W. J.

Rand, Secretary. The People's Spiritual Conference; held every Monday evening at so'clock in the Parlors 151 Lexington Avenue, three doors above Franklin Avenue L Station. In-teresting speakers, good music, questions answored, tests given. Admission free; all are cordially invited. Also meet-ing every Friday at 57. N. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. Furgica Hall 866 Reafterd Avenue, heat Karden Mark 1666 Reafterd Avenue, heat Near Mark 1666 Reafterd Avenue, heat Mark M Eureka Hall, 376 Bedford Avenue, between So th and So. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowler Douglas will lecture on Sundays at 11 A. M. and 74 P. M.

The Woman's Spiritual Conference meets at par-ors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. 3. A. McCutcheon, President.

People's Spiritual Conference.-Mrs. Mary C. Morrell, Conductor, writes that the Monday evening meetings at 151 Lexington Avenue are well attend-

ed and full of interest. Dr. John C. Wyman has per-formed excellent service by his eloquent remarks at these meetings, and will probably speak there for some weeks to come. No effort will be spared to make the sessions of mental and spiritual profit and instruc-tion tion.

INDIANA.

Evanwville .-- G, W. Kates and wife are with us for

the month of May, and are enthusing our people with the truths of Spiritualism. Sunday, May 3d, they had the truths of Spiritualism. Sunday, May 3d, they had large audiences in Lockwood's Hall. Mr. Kates spoke at the afternoon service, and his address was masterly, discussing the present tendency of Spirit-ualism and the utility of its phenomena. At the night service Mrs. Kates, under spirit control, lectured upon the following subject presented to her by an au-ditor: "How Can an Invisible, Intangible, Intellect-ual Entity Exist? What Sustains its Life and Intel-

MEETINGS IN MASSACHUSETTS.

Chelsen, Mass. The spiritual Ladies' Aid Society holds meetings in Fligrim Hall, Hawthorn street, afternoon and ovening of the first and third Tuesdays of overy month. Friends cordially invited. Mirs. M. L. Dodge, Secretary.

Inverbill and Bradford,-Last Sunday Edgar W. Emerson spoke in Brittan Hall before the Union Spiritualist Fraternity, and, as is usual with him, to a large audience, especially in the evening; the gallery being obliged to be opened for the accommodation of the overflow after the body of the hall was full. In the afternoon the controlling intelligence had for his theme the operation of the dual forces of our being, the ministry of the flesh and the ministry of the spirit, which combine to give to mankind a knowledge of life that would not otherwise be gained. A knowledge of the unseen must come from God, through the min-istry of angels, or of mortals who have risen into the life of the spirit. There were a large number of spirits purporting to be present, among them Spirit Mary Elizabeth LeBosquet, who not long since passed from Boston, but a native of Haverhill, where her remains rest. Another of very recent departure, who made his presence known, was Comrade George W. Mitch-ell, of the age as shown in the modification of creeds, the changes in religious opinions, and the ap-pearance of a new spiritual illumination, inspiring to hope and strengthening to spiritual faith. All that is thus appearing was recognized as "The demand of the human, which are the commands of God." Fol-lowing the speaking by the controlling influence, there was a succession of exercises in mediumsito, and several long and very interesting messages were given, all of which were recognized. Next Sunday Oscar A. Edgerly of Newburyport will occupy the platform, and on the last two Sundays in the month Miss Jennie Leys will be the instrument to serve the controlling intelligences. E. P. H. W. Emerson spoke in Brittan Hall before the Union Spiritualist Fraternity, and, as is usual with him, to a

Worcester .- Mr. J. Frank Baxter was the lectures and medium who occupied the rostrum in Continental Hall last Sunday. He gave in the afternoon a very Hall last Sunday. He gave in the afternoon a very practical discourse on "The Demands of Spiritual-ism." The active Spiritualists present thoroughly ap-preciated the lecture, and felt that it ought to be heard or read by every one of the many apathetic Spiritualists in the land. In the evening Mr. Baxter addressed himself to a large audience, taking as his theme: "The Value of Phenomena." He was listened to very attentively, and his several points and radical utterances applaud-ed.

And his system points and radical atteratices applicated. A most telling séance of an hour's duration closed the exercises of the day, wherein many spirits were described, named and recognized. Meetings will be held next Sunday, 17th inst., though no speaker could on the 10th be definitely announced. It was hoped it might be Dr. H. B. Storer of Boston. On Sunday, 24th inst., George A. Fuller, M. D., now of Worcester, will occupy the desk. Georgia Davenport Fuller, Corresponding Secretary, adds: "Our suppers and dances are great successes. —The Worcester Association of Spiritualists is now a society with a charter. We hope to have a lot and building of our own in due course of time."

Cambridge.-The successful meetings held under

the auspices of the Association have come to a close. Unusual interest has been manifested from the com-Unusual interest has been manifested from the com-mencement of the season to its termination. The lec-tures have been instructive and inspiring. The suc-cess of these meetings is due to the able official man-agement, especially that of the worthy Vice-Presi-dent, Mrs. M. A. Penniman, whose untiring zeal and patient efforts enabled her to secure the services of some of the best speakers, such as Dr. H. B. Storer, J. D. Stiles, A. E. Tisdale, Edgar W. Emerson, J. Frank Baxter, C. Fannle Allyn, Mrs. N. J Willis, Mrs. Cella Nickerson and others. We are already looking forward to the next season with the hope that the seed sown will spring up and yield an abundant harvest of progressive ideas growing out of the teach-ings of the beauting if this Society was to be held May 12th for the election of officers for the next sea-son.]

Fitchburg .- Mrs. Carrie F. Loring was with us for the last time this season Sunday, April 26th, giving entire satisfaction as a speaker, and many very remarkable tests. Her work for our Society has been of a high order, and the means of much good. The past two Sundays our platform has been filled most acceptably by Miss Jennie B. Hagan of South Fra-mingham. This ever popular speaker cannot fail to interest her audience, and even the most prejudiced recognize an outside intelligence which inspires her to give the wonderful rivthunc improvisations so to give the wonderful rhythmic improvisations s

to give the wonderful rnythand market true to life. Last Saturday evening Miss Hagan entertained a very pleasant gathering at the home of Mrs. Corey, giving humorous recitations and improvisations in the most pleasing manner. A number of our people were unable to attend on account of sickness, but we hope they will soon be restored to health, and that we may welcome them among us again at an early day. <u>Miss ROSA P. LYON, Sec'y.</u>

Lynn .- Mrs. Ida P. A. Whitlock of Boston occupled the platform at Cadet Hall afternoon and evening May 10th. Afternoon subject, from the audience, May 10th. Afternoon subject, from the audience, "Then and Now-Spirit and Matter"; evening, "Com-parisons between Church, Bible and Spiritualism." The lectures were eloquent, interesting and instruct-ive, and were well appreciated by her hearers. At the close of each lecture she gave a number of read-ings and tests, which were recognized as correct. Ap-propriate music by Mrs. J. P. Hayes. Next Sunday Dr. P. C. Drisko, Mrs. Nora Dowd and other mediums will occupy the platform at 2:30 and 7:30 P. M. T. H. B. JAMEES, Cor. Sec⁴V.



EVERY HUMOR OF THE SKIN AND SOALP OF IN-faulty and childbood, whether forturing, disfiguring, teching, burning, scaly, crusted, plumply or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrothloris or hereditar, is speedily, permanently and eco-nomically cured by the GUTIGURA REAREDIES, consisting of GUTIGURA, the great Skin Cure, GUTIGURA REAREDIES, consisting of solutions, the new Blood and Skin Furifier, and greatest of Humor Romedies, when the best physicians and all other romedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childbood are permanent. Sold everywhere. Price, CUTIGURA, 50c.; SOAP, 26c.; RE-

Sold everywhere. Price, OUTIOURA, 50c.; SOAP, 25c.; RE-SOLVENT, SI. Propared by Potter Drug and Chemical Cor-poration, Boston, Mass.

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MY LYRICAL LIFE.

Poems New and Old.

BY GERALD MASSEY.

BY GERALD MASSEY. The Poems of Mr. Massey were first placed before the American public in 1834, and at once became enthusiastically admired in this country as they had been in England by such men as John Ruskin, Hugh Miller, Mathew Arnold and Walter Savage Landor, and highly praised by such au-thorities as the British Quarterly Review and the London Athenzum. Those who held that early edition in such esti-mation will warmly welcome the present. It contains the best poems given in the former, critically revised, and in some cases added to, and upward of two hundred additional ones written shace that time, inspired by the reformatory, progressive and spiritualistic events that have made the last third of a century the most notable period in the history of the world. Their beauty of expression, impressiveness of thought and vividness of description are unsurpassed. Landor has said they "remind us of Shakapeare in the best of his somets"; and Ruskin. They are 'a helpful and pre-clous gift to the working classes." — "The Spiritualist, and being such, and one of its able ad-vocates, his poems, as they now appear, are of special inter-est to our readers. In his preface he says: — "The Spiritualist who has plumbed the vold of death as I have, and touched the solid ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolution and despair; the sights of unavailing regret, and all the passionate wailing of unfuilting hain. He cannot be bereaved in soul! And I have ample testimony that my poems have done welcome work, if only in helping to destroy the tyranuy of death, which has made so many mental slaves afraid to live." — Two volumes, Jismo, fine cloth, p. 544 and 47. Price §1 00 prostage free. — For sale by COLBY & RICH. Price Reduced.

Price Reduced.

Lectures by Gerald Massey.

We have received from Mr. Massey a supply of his inter-esting Lectures in pamphlet form. The following is a list of the same : THE HISTORICAL (JEWISH) JESUS AND

the Mythical (Egyptian) Christ. PAUL AS A GNOSTIC OPPONENT, NOT the Apostle of Historic Christianity. THE LOGIA OF THE LORD; OR THE PRE-

Christian Sayings Ascribed to Jesus the Christ GNOSTICAND HISTORIC CHRISTIANITY. THE HEBREW AND OTHER CREATIONS Fundamentally Explained. THE DEVIL OF DARKNESS; OR, EVIL IN the the of Fundamental

the Light of Evolution. LUNIOLATRY: ANCIENT AND MODERN. MAN IN SEARCH OF HIS SOUL, DURING Fifty Housand Years, and how he found it. THE SEVEN SOULS OF MAN, AND THEIR Culmination in the Christ. THE COMING RELIGION.

Price of each of the above, 15 cents, postage free. For sale by COLBY & RICH.

Closing song by Prof. Richardson: "We Shall Meet the Loved and Lost."

arbeal to the community at large and ask whether it is not worth while even in the interest of this world to spread such spiritual truth as shall touch the hearts as well as tickle the intellects of hearers? The present modes of propagnda are sadly ineffi-cleat. One of the most ridiculous features of the in-consistency displayed by Spiritualists and other ib eral thinkers is their seeming indifference to what their children learn in Sunday-schools. In Cleveland there is a large and flourishing Lyceum, and much good instruction is surely given there, but there is need everywhere of more thorough ethical training than is anywhere attempted. The Orthodox churches could not live and thrive were they not wide awake; they foster a belief that the moralis of society are to be im-proved through their agency. A prominent Hebrew firm in Gloveland closed for part of the day on Wendensday, May 6th, to allow its Christian employs to attend the Mills meetings, the head of the estab-lishment expressing bis hope that a revival of relig ion, though not in accordance with the failt of list, digit still strup a higher moral interest, the inability of a moral life to save a soul, salvation springing, according to its theory, solely from accepting passes as surias to hide its bedief in the inability of a moral life to save a soul, salvation springing, according to its theory, solely from accepting the series a basiverse end a better tilf beyond; from accepting this world, as well as a good hope and if possible a this world, as well as a good hope and if possible to offig that states regeneral condition of affairs in this world, as well as a good hope and if possible to disseminate the truth we have accepted. This is a time when Spiritualists have an ex-

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"the Royal Baking Powder is undoubtedly the Purest and most reliable baking powder offered to the public. "HENRY A. MOTT, PH. D." Late United States Government Chemist.

T. H. B. JAMES, Cor. Sec'y and 7:30 P 88 South Common street

Mariboro'.- The Ladies' Progressive Society met at Odd Fellows Hall on the afternoon of May 8th, to greet Mr. and Mrs. Lillie for the second time this sea greet Mr. and Mrs. Lille for the second time this sea-son. The time was spent very pleasantly in social converse, supper being served at 6:30. In the evening Mrs. Lille addressed a very appreciative gathering. She took her theme from different subjects handed to her from the audience, weaving them together in a wonderful way, also improvising a poem, which was a very fine production; all was listened to with the closest attention. The singing of Mr. Lillie was highly enjoyed, and added very much to eccasion. The audience dispersed, feeling very much pleased with the evening's entertainment. E. P.

Haverhill.-The discourses last Sunday at Red Men's Hall, by Mrs. Cella M. Nickerson, were uncom monly interesting afternoon and evening. She said we must look to nature for the Fatherhood and Mothwe must look to nature for the Fathernoou and moun-erhood of God, not to some special personage, as sec-tarianism has taught; rather we should take a more rational view of the matter, as taught by Modern Spir-itualism. As mankind become jenlightened God is not looked upon as a person. Mrs. Nickerson will be with us again next Sunday. O. P. H., Pres.

Quincy .- Our meetings have been a success thus far this season. Mrs. Abby N. Burnham was with us May 3d, giving a fine discourse; May 10th Dr. John Carpenter of Troy, N. Y., occupied the platform, de-livering a fine discourse with tests of spirit return; he has made many friends here. Mrs. A. E. Cunning-ham speaks May 17th, and Mrs. Kate R. Stiles May 24th. HENRY CHUBBUCK.

Newburyport.--Wm. W. Reed of this city lectured at Fraternity Hall on Sunday, May 10th, to good audiedces. His controls called out the evident satisfaction of all present.

RHODE ISLAND.

Providence.-The Ladies' Spiritualist Aid Society held a very pleasant session at Slade's Hall, corner Washington and Eddy streets, on Thursday evening, May 7th. The meeting was called to order by the President; conference and test scance followed. Thursday, May 14th, meeting as usual. MRS. M. A. WATERMAN, Pres.

Pawtucket .-- A correspondent writes: "The Spiritualist Society which meets in Salisbury Hall held a well-attended session Sunday evening, May near a wen-attended session Sunday evening, May 10th. The speaker was Miss Flossie Salmon the (fourteen-years-old) ohlid medium of Providence. Her subject was: "The Mission of Angels in Return-ing to Earth." After the discourse tests by the me-dium followed. Next season a larger hall is to be pro-cured, and the good work, so well begun here, will be still further advanced."

CONNECTICUT.

Hartford .- A correspondent writes: "Mrs. Dillingham-Storrs will be at her home, 122 Clark street, Hartford, Tuesdays, Wednesdays and Thursdays of each week. Mrs. Nora J. Dowd of Lynn will be at the same place after May 19th for a few days."

MAINE.

Porsland .- Mrs. Chandler-Bailey of Boston will occupy the platform of the First Spiritualist Society next Sunday, May 17th.

Every traveler should have Johnson's Ano-dyne Liniment in his satchel. Safe and reliable.

NATIONALISM;

Or, The Next Step in Civilization. An Inspirational Ad-dress by W. J. COLVILLE, delivered in Twilight Hall, Bos-ton, Mass., Sept. 30th, 1890. Pamphict, price 5 cents. For sale by COLBY & RICH.

RULES AND ADVICE FOR THOSE I)E-oped Media, they may commune with Spirit Friends. To-gether with a Declaration of Principles and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by JAMES H. YOUNG. Paper, pp. 64; price 20 cents. For sale by COLBY & RICH.

Uncle Sam Buys It.

On May 7th, 1801, the contract for supplying the United States Army with baking powder was again awarded the Cleveland Baking Powder Co. The fact that the Government requisition calls for baking pow-der "equal in quality to Cleveland's" is a high trib-ute to the great merit of the powder. Cleveland's is the standard.

TP Kate R. Stiles has brought out a pamphlet of some eighteen pages—a copy of which we have re-ceived—wherein in poetic phrase the thoughts of "Sit-ting Buil" are briefly expressed from spiri-life as to the past, present and future of the Indian problem. A portrait of the noted Indian chief forms the frontis-piece. Copies of this "Message" may be obtained from Mrs. Stiles at 16 cents each, by addressing her at 43 Dwight street, Boston.

Among the new comforts of home is the china tea infuser, which enables a cup of pure tea to be made individually in the cup. It is a London patent, and Jones. McDuffee & Stratton of Boston have been appointed as the distributors for the United States.

MEETINGS IN NEW YORK.

Adelphi Hall, corner of 52d Street and Broad-way.—The First Society of Spiritualists holds meetings every Sunday at 10% A. M. and 1% P. M. Meeting for mani-festations and general conference at 2% P. M. — Friday cen-ings, at 8 o'clock, meetings devoted to lectures, tests, psy-chometry and psychical phenomena, are held in this huli, Mrs. M. E. Williams presiding.

Knickerbocker Conservatory, 44 West 14th Street.-The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker until further notice, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue. The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 r. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

The Psychical Society meets every Wednesday even-ing at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent, 26 Broadway.

MEETINGS IN PHILADELPHIA.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall slip Spring Garden street, Ohlidren's Lycoum at 2 P. M. Joseph Wood, Presi-dent; Banuel Wheeler, Vice President, 118 Wallace street; Robert A. Thompson, Secretary, 614 Vénango street. The Second Association meets every Bunday atter noon at 3% in the Ohurch, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 2%, Reystone Spiritual Conference every Sunday at 2%, P. M., southeast corner lith and Spring, Gardenistreets. Wil-liam Bowbottom Chairman.

Grove Meeting in Oregon.

Grove Meeting in Oregon. The Spiritualists of Northern Willamette Valley will hold a Grove Meeting at New Era, Clackamas Oo, Ore, begin-ning Friday, June 12th, and ending Monday, July 6th. Good speakers and mediums are being engaged for the occasion. Haif fare tickets on the railreads will be allowed those at-tending the meeting. There will be a hotel opened on the grounds during the meeting for the accommodation of visitors, and those who do not choose to camp. Camping facilities are good, wood and water convenient, and food for teams at reasonable rates. This camp is a beautiful spot; the stately firs growing there afford a delightful shade in summor weather. By order of Committee, WILLIAM PHILLIPS.