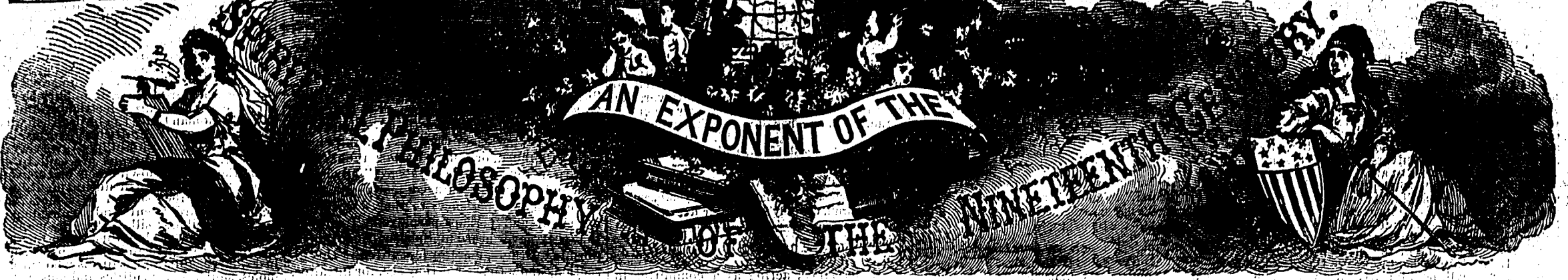


BANNER OF LIGHT.



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The Spiritual Rostrum.

(From the Medium and Daybreak, London, Eng.)

MODERN SPIRITUALISM.

A Lecture delivered before the Bath (Eng.) Literary and Philosophical Association, by
C. W. DYMOND, F. S. A.

"Even in the most cloudless skies of skepticism I see a rain cloud, if it be no bigger than a man's hand: it is Modern Spiritualism."—Lord Brougham, about 1850.

More than half a century before its advent, Kant foresaw and thus foretold the approach of a great spiritual epoch: "Sometime—I know not when or where—it will be proved that the human soul, while on earth, lives in an indissoluble communion with all the immaterial beings of the spiritual world; producing effects in them, and receiving impressions from them, of which man has now no consciousness." How completely this anticipation has been realized, we shall presently see.

On the 31st of March, 1848, will ever be memorable for an incident, mean, as measured by our poor conventional standards, yet big with most momentous issues. "What great effects from little causes spring!" It is in the Divine order that no item of the great evolutionary plan is isolated; for each—even the least—has its rôle in the drama of existence. When the hour strikes, it may take but a touch to create a crisis. At the appointed time, as events have shown, the world was ready, and the crisis came. An obscure village in America; a cottage newly tenanted by a Methodist family; a murdered man; a questioning child—this was all; but it was enough. Similar occurrences there had often before, but they were practically unfruitful. Not so here. After nightfall, strange knockings and doors were heard in the house. Weeks passed without bringing any relief from the unwelcome intrusion. In vain was ingenuity racked to discover the cause: the sounds could not be traced to any earthly source. Surely, then, it could be no other than that busy and ubiquitous Father of lies! It was left for the wit of a little girl, unconsciously working through this time-honored idea, to find the way to a solution of the perplexing problem. On the evening of that eventful day, the family had retired to bed, though not to rest, for the noises were frequent as ever. At length, moved by a sudden impulse, the child, clapping her hands, exclaimed: "Here, Mr. Splitfoot! do as I do." The invisible rapper immediately responded. Then, silently counting in the dark, an equal number of knocks followed. "Mother!" said she, "it can see as well as hear."

Upon this hint, the mother interrogated the mysterious "it," and learned that he, a pedler, a few years before, had been murdered by a former tenant of the cottage who had buried the body beneath the cellar. The matter getting wind, the neighborhood was soon in a state of commotion. To test the truth of the story, it was decided to dig; and it is on record that human remains were found, with charcoal and lime. No legal inquiry was held; and, so far as this particular case went, curiosity was satisfied to sleep. But the lessons of that night were not to be lost. The disturbances increased in number and variety. Without visible cause, furniture was displaced; doors were violently opened; and shut; bed-clothes dragged off; and many other things done which added to the distress of the persecuted family. They had recourse to prayer; but the visitation would not be stayed. Still hoping to get rid of it, the children, in whose presence most of the phenomena occurred, were removed to a neighboring town; all in vain—the disturbances followed them. Communications were therefore opened with the unseen actors—by this time more than one—in the strange drama. They said that spirits of various grades were able to converse with man upon the earth; sketched the main outlines of the *modus operandi*; and named a few of those immediately concerned in the inauguration of this telegraphy. Moreover, an assurance was given that this, which had begun in a single family, would eventually spread over the world. In course of time there came messages purporting to be from friends "gone before," who gave tokens of identity. It was recommended that harmonious meetings should be held, in order to elicit the phenomena. An attempt was made to give effect to this advice; but meanwhile rumor had been busy; curiosity was greatly excited; and circles formed for investigation too often became scenes of wild confusion. Fanatics forced themselves into family gatherings; some thinking that the millennium had come; others striving to exorcise the fiend. As well might they have tried to stay the advance of the ocean-tide. With an increase in the number of circles, excitement subsided; new phases of "the power" were developed; and, from that time forward, the movement has continued to spread; until now, there is hardly a corner of the globe where there cannot be found some who, by themselves, or through their friends, have had glimpses of life beyond the grave.

It had been contrary to experience if a revelation so remarkable had come unheralded. Six years before, certain communities of Shakers—a people familiar with such marvels—had an extraordinary visitation, during which it was announced that, for a season, these would be withdrawn from themselves, to be copiously showered upon "the world's people." The knowledge of this was, however, confined to these societies, and had no share in causing the public to look for the advent of that which had been foretold.

Unexpectedly as it appeared, it came to a generation not unready to receive it. The processes associated with the name of Mesmer had, in some degree, prepared the popular mind to believe in the reality, and to understand something of the rationale of spirit-phenomena.

CLASSIFICATION AND NOMENCLATURE.—Many have tried to classify these, but, so far, with little success. Nor have we yet a nomenclature at all worthy of being called scientific. I have, therefore, arranged the principal phases in a sequence which seems best to lend itself to our present purpose; and in this brief sketch (for, in the allotted time, it can be nothing more) must avail myself of those provisional terms which are in popular use, sadly inadequate though most of them are. To avoid needless misapprehension, it will be convenient, before going further, to indicate the meaning and scope of some of these.

DEFINITIONS.—Take the words *natural* and *supernatural*. Now, in common with most of their kind, they represent not so much real ideas as mental impressions. The *natural* here means that which is normal, or congruous with common experience; the *supernatural*, that which appears to be abnormal, or exceptional, mysterious, and of unknown origin. The apparent extent of the realm of the supernatural varies with our point of view. To the ignorant savage, almost everything is full of supernatural terrors; but, as knowledge grows, that mystic region shrinks; and the territory of the *natural* is correspondingly enlarged. To the philosopher, who looks out on the whole field, there is, in truth, no such thing as the *supernatural*; it is but the *natural* on higher planes, not yet understood. But the word *natural* has quite another meaning when opposed to *spiritual*; and we must be careful to note the difference between the two. In this connection, the *natural* is that which is of the outer universe; the *spiritual*, that which is of the inner universe. But, as the spiritual becomes understood and familiar, it becomes *natural* too, in the former sense of the word; as the *natural*, in the latter sense, when profoundly studied, becomes identified with the *spiritual*. *Matter* and *spirit* are similarly contrasted. Even of the former, with which we are more familiar, we know only some of the properties; of its nature we know nothing. Of many kinds and degrees, *matter* is that which impresses our outer senses; and it is these alone whose testimony is taken by the materialist, who regards mind as a function of brain-stuff. But, as these senses are not the only ones we have, so there are states of matter, call it substance, if you will, more refined, which can be cognized only by those inner senses which correspond with them. And from these we may—nay, we must—strain our mental vision into realms of being of higher and yet higher grades, of which, in spite of our profound ignorance of them, we can surely infer the existence, if we will properly use our perceptions and our reason. Irrational views of natural order are thus corrected; and the brain is relegated to its proper place as an instrument of the spirit. Let us beware of confounding cause and effect—than which nothing is more sure to lead astray the incautious wanderer in this field of research. The world of causes—of life, sentience and intelligence—cannot be that of matter, as we phrase it, which itself is but an effect. What if the various kinds of matter should be but so many forms of life; so many modes of ultimatum of spirit, the essential being? It is a supposition, growing to a conviction, which seems to solve every difficulty.

A true or false philosophy of Spiritualism largely depends upon what is the conception of the constitution of man. It will hardly be denied that, if our knowledge of human nature were complete, we should have a key that would unlock every secret of the life of man as an individual and as a social being. Although at present we must be content with something far short of this, we shall, I think, not go wrong if we take the broad and simple view that terrestrial man is a tripartite being of three degrees—spirit, soul and body. *Spirit* is the inscrutable innermost *ego*, the essential man, the individuality, whose attributes are life, sensation, volition and thought; *soul*, (sometimes called "the spiritual body," that elastic, ethereal substance, in which the spirit inhabits itself, and by means of which it manifests form and activity; *body*, (sometimes called "the natural body," that corporeal dwelling which the spirit, through the soul, gathers to itself, for use during its earthly sojourn; in short, the personality. The idea has been neatly summarized in the formula, "Man is a spirit who has a body." Now, when we speak of a spirit, "an unqualified sense" we mean one of the human race, or kindred to it, who is divested of, or, perhaps, has never had, a corporeal body. But spirits are of many orders; and, more restrictedly, "a spirit" is such a one as is not far removed from the earth-plane. For distinction's sake, it is usual to call spirits of the higher grades "angels."

With such a theory of the constitution of man, it is easy to see that in this world he has in potency all the powers of man as a pure spirit—limited, of course, by those conditions which here fetter freedom of action. On the other hand, it is as easy to see that what embodied man can do, disembodied man may do; and the greater powers of the former, the stronger seems the probability that they are attributes of something which is not dependent upon corporeity for its existence; and which, therefore, will survive the dissolution of the body, and act, as we hold that unincarnate spirits can. Let this be well noted: for if it were generally conceded, we should not be far from having reached a common understanding. Of late there has been started a strange theory that man, so far from being a simple entity of several degrees, is endowed with that which has been called "multiple personality"; that, in effect, each apparent unit of the race is a complex of several individualities. It does not seem worth while to do more than merely to refer to this notion; partly because the phenomena which have suggested it may, perhaps, be better explained otherwise; and partly because, if true, it need not materially alter our conclusions. There is, however, somewhat allied to this, a question of prime importance—how far spirits have the power of personation. If we may reason from what man in the flesh can do in this way, we may conclude that, manifesting spirits also have the power; but can use it much more freely, because of their evidently greater command of material means of expression. In practice, it is found that this directly touching as it does, the question of identity—presents for perpetual solution one of the most difficult problems in the whole range of our subject; one which, in each particular case, can be solved only by estimating the weight of probable motives, and the evidence of distinctive tokens. *Mediumship*. A *medium* may be defined as a person organically so constituted as to be a means of communication between the natural world and the spiritual. I think this definition is better than the narrow one limiting mediumship to

that which makes it possible for spirits to converse with or to manifest themselves to man; for it enables us to class as mediums all those in whom the inner faculties are awakened to activity, rather than subjected to the will of spirits. Very little is yet known as to what constitutes mediumship; and we may not now discuss it. There are many kinds of mediums of the physical, the perceptive and the mental orders—each with many subdivisions. It is not uncommon to be a medium for more than one class of phenomena; and, occasionally, the range is very wide. But, as a rule, each is more closely in touch with one phase than with any other; and, according to this bent, they are distinguished as physical, rapping, materializing, writing, trance, or inspirational mediums; and so forth. It must not, however, be assumed that mediums are a separate order sharply differentiated from other people. In some form and degree, mediumship is latent in all of us; and, in a large proportion of people, if conditions favor, it may be manifested. As to the respective shares of spirits and man in these marvels, it may be broadly stated that the two are variously concerned in them. In those commonly called "spirit-phenomena," there seems to be a more or less dominant spirit-power controlling a more or less passive subject, but always, by it remembered, "subjected" that it works "in," which imparts to the manifestation something—often much—of its own. This well-known fact accounts for a good deal that to the inexperienced observer may seem to be incongruous and suspicious. Such phenomena do not, always, or even generally, depend only on the presence of a particular medium. They are usually helped and modified by contributory elements drawn from some of the sitters, when friendly; but the presence of unsympathetic or unfriendly persons may change, in degree, the result. In the subjective experiences, the chief agency, not always conscious, or traceable to volition, is in man.

There are also objective phenomena produced by the human will, in which man's part is like that of controlling spirits in the manifestations usually regarded as medianic; and the less of a medium, in the popular sense, the agent is, the better for this purpose. The annals of mesmerism, which are full of such things, throw light upon many of these problems. But you may say: Why call in spirits? Are not man's own powers sufficient? Not so, even if terrestrial man were the crown of creation. Independence, implying isolation, is impossible, "because we are members of one another." George Herbert saw this when, in poetic rapture, he exclaimed: "Oh! mighty love! Man is one world, and hath another to attend him."

PHENOMENA.—Time will not allow us to do more than pass in very rapid review the characteristic phases of this "interesting modern delusion" (as it was called by a recent lecturer in this room), which, to speak generally, are produced, or induced, either by forces directed by intelligence, or by an intromission of the subject into an interior percipient state. I propose to emphasize those manifestations which most strongly indicate the existence of spirits, and their intervention in our affairs. If such should chiefly be of the external kind, it is because it is just these which are the most staggering to skeptics. It needs only thus to state the facts, to dissipate the silly notion that Spiritualism is nothing better than a will-o'-the-wisp of weak and ignorant minds craving for the sensational, and led astray by a clumsy jugglery of table-tipping and rapping, seasoned with inane messages purporting to come from angelic sources. What it really is, I will try, as far as time allows, to show.

PHENOMENA CLASSIFIED.
Occult transport of objects. "Apparitions." "Levitation." "Passage of matter through matter." "Handling fire." "Spirit lights." "Ghosts or Apparitions." "Form-matter." "Materialization." "Transcendental photography." "Spirit-raps." "Table-tipping or tilting." "Planchette-writing and drawing." "Automatic writing and drawing." "Psychography, or occult writing." "Direct writing." "Occult vocal and musical sounds." "Direct voice." "Entrancement." "Control." "Inspiration." "Obsession." "Clairvoyance." "Crystal-seeing." "Clairaudience." "Psychometry." "Prophecy."

To the above I append a list of the chief branch or allied phenomena, practices and systems: Theosophy, Hermeticism, Occultism, Swedenborgianism, Witchcraft, Sorcery, Necromancy, Yogiism, or Adepts, Mesmerism, Hypnotism, Somnambulism, "Mind-cure," "Metaphysical healing," "Faith-healing," "Christian Science healing," "Mind-reading, Thought-transference, Telepathy, Impressions, premonitions, warnings, etc., Dreams, Animal-clairvoyance, Genies, Insanity, Hallucination, Correspondences and Symbolism, Astrology, Physiognomy, Phrenology, Chirognomy, Soothsaying, The Divining-rod.

The first three phenomena on the list are concerned with the movement of material objects, and the disintegration and reintegration of matter. Without visible cause, heavy furniture is displaced or broken, and light articles are transported through space. The way in which edge-tools are sometimes shied about appears reckless; but, though they may come within an inch of your life, so accurate is the aim that very seldom is any one hurt. Out of doors these pranks may take the form of a hail of stones or clods—a house being under siege by such missiles for considerable periods. The magical lifting of the human body is called "levitation." Many notable cases have been on record—namely those of ecstasies. A wonderful instance of this kind happened when the late Mr. D. D. Home was with the present Earl of Crawford and Balcarres, F. R. S., the present Earl of Dunraven and Captain Wynne in an upper room of a lofty London house. Mr. Home went into a trance, and, opening one of the windows, leaned back and floated nearly horizontally out into space; reëntering a few

moments later, through another window, the sash of which also he first raised. The distance between the windows was seven and a half feet, and there were no external means of passing from one to the other. The *passage of matter through matter* is an occurrence so strange and startling that we need not be surprised at its possibility being stoutly denied by those who will not believe anything which appears to contradict their every-day experience. Nevertheless the fact has been abundantly proved. Flowers, freshly plucked or uprooted—sometimes asked for on the spur of the moment—are brought into locked rooms; books, long lost, fall from the ceiling; chairs are slung on the arms of persons linked hand-in-hand in a circle; knots tied in endless cords, and many other things of like character done; proving that, under certain conditions, matter is much more plastic than has commonly been supposed. Evidence of this may readily be had. More than six years ago Mr. Cecil Husk of Peckham, while his hand was held by a medical man, had a solid welded iron ring placed upon his wrist, and there it remains. The ring is much too small to pass over the medium's hand; and though the most skillful experts have tried their best to remove it, and to explain how the feat was accomplished, they have utterly failed in doing either the one or the other. Are not such simple facts worth a bagful of far-fetched theories?

[To be continued.]

W. J. Colville at Berkeley Hall.

On Sunday, June 14th, W. J. Colville conducted three meetings in Berkeley Hall, Boston, with excellent results. The platform was beautifully adorned with a profusion of flowers, and despite the great heat of the day the hall was comfortably cool.

In the morning discourse on "The Voice of the Silence," the most striking doctrine considered was the claim put forward by Theosophists, that it is possible for a soul who has merited Nirvana to forego its bliss and voluntarily descend to dwell amid scenes of human suffering from sheer love of mankind. This Oriental conception in Buddha's creed of altruism enforces a sublime lesson than is usually made plain in occult writings, the practical import of which is, that while the highest nobility of character ever prompts to utter self-surrender, there is a law of compensation or retribution pervading the universe, so perfect that it makes it impossible for any act of self-denial for others' good to go unrewarded through the changeless operation of the so-called Karmic law. There are two ideals of enjoyment as man as two distinct selves: the lower joy, desired by the inferior self, which is but an improved animal, is selfish, though not wicked; the higher bliss, sought by the superior self, is the blessedness of giving, without expectation of return. But on the score of undiluted altruism, it is necessary to understand that mere denial of selfish pleasure for the sake of others is not enough to secure permanent or real happiness to the one who gives his best to others; for so long as any of us are unwise enough to misdirect our efforts on behalf of others, we cannot experience the purest satisfaction or know the deepest peace. The selfishness is a great good, but unselfish efforts must be also wise to insure desirable results. Thus only the experienced ones who know how to do well are capable of so gratifying their benevolent desires as to accomplish such good to others as must of necessity conduce to their own most perfect though unsought joy. When dotting parents pauperize themselves to support the extravagant tastes of their children, though they love those children dearly, and drain their own resources to supply their fancied needs, such parents are not happy in consequence, because they have acted unwisely, even though with kindest intent. It is a universal law that no blessing can come to any one in consequence of so acting toward another that the highest good of the other is not ministered to. It may seem hard that many should suffer bitterly while actuated by the purest desires to help others, but such griefs are all educational, and love must be married to wisdom before joy can be full.

In the afternoon a great variety of excellent questions were propounded by the audience, and replied to by the inspired speaker in a manner evidently satisfactory to all. In the evening "The Key to Theosophy" proved a fruitful topic. The lecturer accounted for the conflicting views of scholars when treating of Buddhist doctrines by referring to the differing tenets of Northern and Southern Buddhists. The former are generally optimistic, and believe in individual immortality, while the latter are largely pessimists, and incline to a belief in "absolute nothingness." While generally endorsing the book, the speaker insisted that no greater mistake could be made than to suppose that Madame Blavatsky's works of this class were directly inspired by Mahatmas, and admitted of no criticism. Many of the speculations on *post-mortem* existence are Hindu theories, susceptible of more than one interpretation. The chief good in Theosophy may be classified under three heads: 1st. Its doctrine of universal brotherhood, necessarily endorsing the claim of all races to equal consideration, and all religions to equally candid examination. 2d. Its recognition of the psychic or occult faculties in man as here and now susceptible of cultivation and use, and the paramount necessity of a practice of altruism in thought as well as action to render either desirable or safe their culture and exercise. 3d. The necessity of turning our attention to spiritual matters with a view to the culture of our higher nature, and not for the purposes of earthly aggrandizement.

After expatiating at some length with force and eloquence upon these themes, the lecturer ended his discourse by agreeing to the view of the subject taken by some Spiritualists, that these "theosophic" objects are equally the purposes of Spiritualism; so they are, when Spiritualism is rightly understood. The departure of some Spiritualists in the direction of "Theosophy" has been no hunt for "shells" and "elementals," but an honest desire for higher spiritual culture. What is really elevating in "Spiritualism" can never be overturned by any theories whatsoever, as truth is its own vindicating witness, and if there are prejudices and superstitions among avowed Theosophists to-day—and there are such—none need attempt to deny these will be swept aside, as the incoming of a new and strong tide of spiritual revelation will very soon put to flight the grosser elements in the philosophy and practice of "mediumship," and reveal the true way to health and happiness, which is the path of true spirituality.

THE COMING DAY!

Mrs. Cora L. V. Richmond, on the 24th ult., delivered in Chicago, Ill., a lecture on the probable events of the next ten years—the closing portion of which discourse we append, as a clear summary of the present condition of the popular theology, the cause of the creedal disturbances, and the agent—SPIRITUALISM—which is to bring about a state of things which shall usher in the dawn of a new day whose crown of glory shall be an achieved mental freedom in all the departments of human existence and experience.

It is rarely that an intelligent humanity, having access to all sources of information, and as liable to have it from God as have the clergy, is wrong. It is the council of the church that is wrong; with such uniformity as bespeaks either a terrible degradation or a great degree of enlightenment, the people of the world are always on the side of the heretic. To-day the heretic is sustained, to-day he is received with open arms, to-day the people flock to hear him; and still theological schools will not take warning.

Do we not know that the heresy of one day is the orthodoxy of another, and that you slowly creep away from the fastnesses and supposed landmarks that are necessary at one time to the broader realm of knowing that religion is not owned by any sect, or denomination, and that if it were possible for one denomination to possess the whole truth, most of the people in Christendom would be in danger of perdition? The majority of people do not belong to any church, seeing the differences of opinion among the churches, yet the majority of the people believe in Christian worship, and they most freely worship where there are no denominational lines, and they follow these heretics out upon the hills as—parson us—two thousand years ago the multitude followed a distinguished heretic who is now named the Master and Lord of the Christian Church—professedly followed at present by those who draw the lines of creed closely around men's minds, and who suppose that they cannot read the inspiration of the Sermon on the Mount and interpret it aright for themselves. Why? If Jesus were here would not the churches be tried, and the people be applauded? If he were here would he not now as then sit in judgment upon the forms of worship in the temples, and so those who follow him to the seaside? And so those who follow his voice, who have felt the presence of his summoning messengers, the winning wings that are in the upper air, who know of this broader and wider interpretation that has been given to his name and work, shall they keep silent? Fortunately the State defends them; fortunately their lives are safe; though they may be ignored and removed from their places, and their sacerdotal robes taken from them, they will be arrayed in the garb of freedom, conscience will be their guide, the voice of the Christ spirit will lead them on.

Each denomination works in its own pathway of partial light on earth until it reaches the end of its inspiration; when inspiration ceases it ceases to hold the people. The only test of the value of associated effort in religion is where inspiration dwells. If the Holy Spirit is there, if Christ is with the people, if the minister be anointed from heaven instead of being vested with office from the earth, if schools, universities and colleges have not ordained him, then is he a guide and light of the people. But in a far other way will men pronounce judgment.

God knows by whom he wishes to lead the people, and do you suppose that all the councils of all the churches in Christendom can keep back for one moment the tide of thought that is rolling over the earth? All men may hear the voice that was once heard upon Sinai, all may touch the brows of those who were upon Olivet, and the word of peace that has borne the baptism of the spirit and the freedom of the world is the word that will redeem the world and the time. In the next ten years these ecclesiastical trials will be more frequent, until it will not only cease to be a matter of dishonor, but even as it has already become, a matter of honor, to be a heretic. The time comes when the religion of Christ will not be enunciated in any creed or dogma, but in deeds and words of living light, in that which appeals to humanity, and mark our words, the next ten years will bring more religious revolution in this regard than the last half century has wrought, and yet how great the change! In the sermons of fifty years ago would fall upon the ears of the present worshippers as lifeless clods. To-day men stand in their pulpits fearlessly uttering words that would have sent them to the scaffold and to prison a century ago. Oh! yes, these are days for the ripening of souls, and the harvests of God are gathered in the vineyard that he has planted.

No one in the Church can tell whether the coming Christ will be with or without the pale of the Church. He who loves mankind and serves his people is the chosen of God, the Christ to lead the world. He may lead away from Rome, may lead away from Jerusalem, may lead away from Westminster, may lead away from the Nicene council, away from that of Trent, still he will lead unto the sacred city of God after all. The light that is in the world to-day is to grow more luminous.

The open communion between the two worlds has served to bring this about. That open communion, scoffed at, derided and scorned, as it has been, and is even to-day by the careless, is still the great factor in the world that has moved the people to the recognition of immortal life, and immortal life is the one thing that the world needs to vivify it into life that is real here, to make this the day and the hour of the expression of the divine part of man. It is not too much to say, since Spiritualism has neither a creed, nor dogma, nor evangelical orders, nor any sacerdotal robes, that it is the solvent which heaven has sent unto the world to dissolve the creeds and bring all religious worshippers near together. You owe more to Spiritualism on this behalf than to any other power. A great many people say that agnosticism, infidelity, materialism, science have done most to dissolve creeds. Ah! they may have brought their harvest of unbelief into the world, but it is a surprising thing, considering how much this has been vaunted, how few materialists there are after all; it is surprising, considering how much has been ascribed to infidelity and atheism, how few infidels and atheists there are, unless you account those infidels who do not believe as you do, the amount of absolute unbelief could be carried in the palm of one hand, while the greater amount of belief in divine power and love serves to uplift humanity from despair notwithstanding creed and dogma.

When we say that spiritual communion and the knowledge of the ministering powers of the spirit would have wrought this change, we say

Passey to Spirit
May 1st, Mrs. Harriet Parker, of Shirley, Mass., aged 60 years.
Suddenly she was called to pass through the mystic chain to the spirit-home. We had known and loved her as a member of our Association for nineteen years. We shall miss her and her feelings: yet we know that she is in spirit-land. She was a medium, and a believer in Spiritualism. Nineteen years, she was one of the first to welcome the writer here, her new friends, and her new friends, sisters and a large circle of friends will miss her presence in the spirit-land.

MARY L. FRENCH

Our thanks are hereby extended to Mr. Col. W. D. Crockett of Boston for choice rose and to Carrie M. and Dora H. Harris, of Ohelmsford, Mass., for additional donations of flowers for our Free Circle Bazaar.

Message Department.

It should be distinctly understood that the Messages published in this department are not intended to carry with them the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane to the spiritual world, are not to be regarded as a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his own reason. All suppose as much of truth as they perceive—no more.

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

Letters of inquiry in regard to this Department must be addressed to COLBY & SON.

QUESTIONS ANSWERED

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

Report of Public Séance held April 11th, 1891.

Spirit Invocation.

Oh! thou Infinite Spirit, the splendor of thy presence illuminates the universe with the light of day and with the starry glory of night; the majesty of thy power is felt in every form of life; the grandeur of thine intelligence is displayed in every hand that through the operation of universal law, we know that thou art the Soul of all wisdom, the Essence of all spiritual love, for these qualities are exercised on every side throughout every avenue of being, and are felt in the trembling heart and in the childlike mind, and in the works of nature, which we may see as we study them aright. Thou art the Living Presence, the All-Powerful God, whose very name is Truth, and we approach thee at this time to worship thee in spirit, not with service, but with love, and to understand thy laws and thine order, pointing out the gratitude and praise of our hearts unto thee, who art the Friend and Guide of all humanity.

We acknowledge our relationship to thee, we recognize our nearness to thy great pulsing life, for thou must live in the human breast, and thou must be in all things that are animated with activity and power. We can conceive of no form where thou art not; we can think of no place where thy soul does not abide; we know that thou must be in the remote fastnesses of the wilderness where the foot of man has never trod, that thy power and thy life must breathe into activity upon the loftiest mountain height that human eye may not have reached, and that through out all the boundless distances of space thou art forever known.

We breathe unto thee our aspirations. We bear our desires for higher knowledge and the conception of higher truth to thee, believing that the very longing to know, to learn, and to understand thy laws and thy works will assist in the unfolding of our own spiritual perceptions; that the very desire to grow into nearness to thee will stimulate our lives to new effort, to new forms of growth, and to the expression of higher spiritual qualities; that the very desire for blessing and the blessing of all good and pure souls to be with us as a helping guidance to lead us safely on.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

Ques.—[By one in the audience.] It is said that people of the antediluvian period lived to the age of several hundred years. Was there anything in the air, or the earth, or in the connection of the earth and the sun or planets, that caused such great prolongation of human life?

Ans.—It is by no means certain that the human beings who dwelt on this planet in antediluvian times did live to be several centuries old. We do not altogether have faith in the records which make such statements.

As far as we can learn, the method of computation in those days was very different from what it is at present. We are not sure that man called a century one hundred years, but that a year of his time was of the same length as a year of the present era; consequently we are not persuaded that Methuselah lived to be more than nine hundred years old. We very much doubt that statement. We believe that there was not only one but many individuals who in those days lived to a great age, lived to be more than a century old, as we compute time to-day, but are by no means assured that any lived to be three hundred years old.

Some of the old patriarchs undoubtedly lived very closely to nature. Their food was simple, and their habits were of such a kind as to insure soundness of health; consequently there was no artificial mode of life, and many were rugged, were robust in physique and character, and attained a ripe old age. No doubt there were elements in the atmosphere, certain climatic conditions, and also hereditary forces, which enabled these individuals to attain an advanced age, and undoubtedly there were natural causes why in the present time so many pass from earth at an early age. Many are brought into this world under conditions precluding the possibility of their experiencing a long life on this planet. The nervous forces of parents and ancestors have been exhausted, their systems have been devitalized through the various forms and habits of life, and thus the offspring are endowed with feeble power of resistance to that which the climate may offer deleterious to health and even to life. There may be a multiplicity of reasons why individuals at the present pass out before their time, as you would say, but all are in accordance with the operations of law, and we must learn our lessons from this law.

Yet, again, we have to think of what existence in the nineteenth century means for man. To-day he is cognizant of the doings and movements of the entire globe. Nation is linked to nation by the power of the press and the cable and the telegraph; information may be transmitted from country to country within a few hours. Man has become cosmopolitan. He traverses the continents and comes in contact with human beings of various climes and races, thus enlarging his mental capacity for thought and for obtaining knowledge. Hence through experience, through the progress that he makes, through the knowledge that he gains, man may live a lifetime in a comparatively short term of years.

A patriarch of the olden time, living his pastoral life, surrounded by his herds and his own people, knew nothing of the planet upon which he dwelt and its various forms of intelligence and of existence. He may have lived a hundred years pursuing his daily vocation, but how limited his experience, how small the information he had gained of life, how narrow his conceptions of the universe must have been. We know this because he thought the world was flat, and that he could pass its limitations in a short period of time. He believed the starry orbs of the heavens, which we know to be bodies of activity, to be only points of light set in the skies to illuminate his pathway. But the man of to-day with the thinking mind, coming in contact with fellow-creatures on every side, studying worlds and systems of worlds, learning of foreign nations and other modes of life and forms of thought, gains experience, enlarges his mind, acquires knowledge, thinks of the vast universe as it really is, and lives a whole century of discipline and of acquired truth in, perhaps, the space of one-half that many years.

So you see it is not always the man who passes the longest period of time on earth who has lived the most; who has gained the greatest amount for his own expansion. He who actively exercises his thought, and comes in contact with his fellows for mutual benefit, may gain a wonderful amount of lore in a comparatively short period of time, while his neighbor who has kept exclusively within himself and has not gone beyond the boundaries of his own locality, may have lived a century and not accumulated one-half as much knowledge as the first.

Q.—[By one in the audience.] Will the Controlling Intelligence please tell something about Jesus. How was his time employed between the ages of twelve and thirty? Was there a tribe of Essenes to which he belonged, who lived a life devoted to the culture of the spiritual powers at that time?

A.—We do not consider the Essenes to have been a tribe of human beings different from the people who occupied that region, where the Nazarene lived and performed his work, but simply a body of men formed into a brotherhood or society, bound together by vows of fraternal love and sympathy for the purposes of spiritual unfoldment and instruction. These, members of different families, but one in the affection of the spirit, considered themselves children of the living God, and, as such, members of one great, universal family. Their idea was to work for each other, or for the common good, and not to seek the selfish aggrandizement of any one person.

To this brotherhood we are told that the Nazarene belonged. He was looked upon by the members as a beloved friend, helper and guide. Perhaps you may more readily understand it when we say that, were a number of your spirit friends butting their heads together in love and for the purpose of gaining spiritual instruction and an unfolding of your spiritual perceptions; coming together to help each other as well as to cultivate your own inner powers, seeking the development of mediumship in order that it might be made of use to the world, and having in your midst one especial seer to whom you looked as a brother and teacher, this sensitive being so highly mediumistic as to be inspired at the times of your meeting by the spiritual power and intelligence which came upon him, and from which you, as a society and as individuals, received considerable comfort and instruction: That, we believe, was the Essene brotherhood or society, the Essenes being a body of individuals organized for mutual benefit and education, and taught and guided by Jesus of Nazareth, whom they looked upon as their especial medium, helper and instructor.

Your correspondent wishes to know what the man of Nazareth was doing from the age of twelve, when he expounded great truths to the priests in the Temple while acted upon by unseen intelligences who stimulated his mind to great activity, and poured into it this wisdom which confounded the wise men, up to the time when he came prominently before the world as a teacher, and at last as a martyr to truth.

As far as we know, Jesus of Nazareth was, between these two periods of time, engaged in pursuing his daily work and study, and the manner of other labor and expression of his day, yet perhaps not so fully after that manner, inasmuch as he was always a sensitive, drawn apart somewhat from contact with the world, held under the guardianship of exalted intelligences from the spiritual land, and made at times to breathe forth words of wisdom, and to give spiritual ministrations to his fellows. We by no means suppose that only at those times recounted of the Nazarene which have been handed down by tradition and record to the present. We believe that he was thus engaged through all his earthly life, when not employed at the carpenter's bench, earning his means of livelihood, or when not engaged in earlier years in acquiring those simple rules which made up the education of the common people of those times.

Much of the life and history of this beneficent soul was lost to the world, it being transmitted only through oral tradition and legend, and therefore only the most important events, perhaps, as considered by mankind, were preserved, and these we believe, by no means, actually as they occurred; yet the principle, the idea, and some of the correct narratives of his life and doings, have been hinted to mankind sufficiently for it to understand that a brave, strong, good character lived, through whose life and example were given to the world spiritual ethics of a high, moral nature.

Q.—[By J. A. S.] What, in the opinion of the Controlling Intelligence, is the spiritual value of ambition?

A.—Ambition is a quality of the mind which may be very useful if wisely indulged or exercised, or it may be very detrimental to the soul's best interests if unwisely or injudiciously fostered. One may occupy a lowly station in life, and yet he may feel stirring within him certain powers and faculties which he knows have a right to express themselves. He knows, if the opportunity is given him, that he can unfold certain attributes which will be of service to himself and to mankind. He is ambitious, then, to rise from his humble station and gain those avenues of labor and expression through which he may use his powers and perform the work which he feels he can do.

Such ambition is laudable, and is to be commended. If one never had any such desire for rising out of a lowly or impure condition into a higher state, then man would be content with ignorance, would be content to entertain all sorts of errors and untruths, and make no effort to reach above them for something better. If one had no aspiration to grow, or to gain even the most trifling advancement on this earthly plane, he would never try to better his condition or to make his fellows any more comfortable than he was himself. Therefore such a man, who struggles, labors and plans in order that he may rise from a lowly to a more perfect state, does well.

We many times find ambition taking a different course. One feels that he is not sufficiently considered by his fellows, that he is not lauded and praised enough by the world. He desires to wield an empire over his kind, to exercise power to amass a fortune, all for personal aggrandizement, and so his ambition grows upon him. He plans, he schemes, he struggles day and night. He studies the problem of labor, and how to increase its capital. Very often he does not mind how he encroaches upon his neighbors' rights. Many times he does not hesitate to take advantage of another, or to crowd some one else to the wall in his eager striving to get ahead. So we find that ambition becomes a curse, not only to those by whom it is exercised, but to the man who thus fosters it: for even though he seems to prosper, even though his influence grows, his mandate is recognized by his arbitrary quality which he has developed to such an extent, and he will reap the results of this life by-and-by. He may here; he may live long enough to see his fellows turn against him, to hold the sneer, and to hear the condemning words of his kind. It may be his fortune, all for what it is in this life, to be scorned because he has been unjust and grasping in his dealings with mankind. But if he does not find this unpleasant experience here, by-and-by the whole truth will come to his soul, and will so impinge upon it that he cannot shake it off. He will be obliged to face himself, behold what he has done, and realize where he stands. Ambition in such a form becomes at length that which shall drag down the spirit of mankind, and not only so, but it is a curse because when it reaches that stage, it is nothing more or less than cultivated selfishness.

Controlling Intelligence.

We have received from a correspondent a desire to know how best to free one's self from the presence and control of a mischievous spirit, one who is false in his statements and evil in his tendencies; and thinking that others may be troubled by like obsessing spirits, we conclude to mention this subject from our platform.

A spirit who has thrown off the garments of flesh has no more right to enter your home and make a disturbance than has an individual who still wears the mortal garb. A man or woman in the body who, for purposes of lawlessness and mischief, breaks into your home and preys upon you, constantly annoying you and deceiving you by his statements, would be regarded as a law-breaker and a felon by society. A spirit who breaks through the magnetic environments of your atmosphere for lawless purposes and to gratify his own malicious nature because he is not developed in the higher qualities of spirituality, is regarded as a disturber of the peace, and one whom you have a right to get rid of, if possible. We think it is possible.

There may be some reason why this disturbing intelligence has encroached upon your domain. You may possibly have opened the door to him by some act of your own. Perhaps you may have, not knowing the consequences, submitted yourself to associations or to conditions which have tended to lower rather than to elevate your spiritual surroundings. If so, the disturbing element has come legitimately into the place. It may be that you are perfectly innocent of wrong-doing, and that the spirit is calculated to attract unpleasant influences, but may have been surrounded by inharmonious conditions, so that the higher elements have been disturbed and cast out, giving entrance to those of a lower quality; and if this is the case, the inharmonious must be removed, the associations must be revised, and the surroundings perhaps must be changed before you will be able to resist the encroaching spirit.

But possibly nothing of this kind has taken place with your external life, and this mischievous spirit, in some way unknown to you or to

you, has entered your atmosphere; perhaps you may have been made so sensitive to the approach of spirit intelligences of different orders, that you have been so thoroughly negative, and that you have been so strongly in and made his power felt. You must, then, begin to cultivate a positive, personal power—set up your will against the approach of all spirits for purposes of communication. You have a right to protect yourself, and if you are mediumistic, and cannot be guarded from such undeveloped individuals by your usual attentants, it is your duty to resist all influences until you can be assured of proper guidance and guardianship. To do this, you must refuse to sit for communication with the other world. You must be positive in your thought and action, and not give way readily even to those of your mortal friends who may seek to persuade you in anything against your own judgment.

Only by patience and perseverance can this positive state be induced, but it can be cultivated if the seeker is really in earnest. Harmonious association is essential for all mediums, but especially so for the sensitives who stand, as it were, midway between the two worlds, open on the one hand to the encroachment of psychological or other powers from the physical world, and open on the other side to the psychological and magnetic impingements of the spiritual world. They need to be harmoniously situated, to be surrounded by friends who will seek to understand them and understand the work which the unseen desire to perform through their agency. Bickering, strife, discord of any sort will tear a sensitive to pieces, so to speak, make him unfit for the use of the higher powers, and bring him into a condition of such a nature that he will be so spiritualized, even though they have thrown off the physical form.

SPIRIT MESSAGES,

Given through the Trance Mediumship of Mrs. M. T. Longley.

Report of Public Séance held April 3d, 1891.

Paulina Wright Davis.

At your last service, when so many of your old-time workers represented their thought here through your medium, I was present, and felt that it would be a privilege could I once more extend my greeting and affectionate remembrance to my dear friends still living along the earthly shore; but the door of communication was closed long before there was an opportunity for many who were here to express a word. Your President kindly invited me to come this day if I cared to communicate, and so I am here, thankful for the privilege extended to me.

You cannot, perhaps, understand what joy it is to these spirits, who, many years ago, walked the uphill of spiritual reform and labor, and who long since passed to the higher life, to occasionally return, and through human instrumentalities manifest their thought to this world. You would not be pleased, were you to go to a distant shore, to feel that your friends and relatives and all whom you had held dear, together with the interests of life which had concerned you, were all shut out of your life, and that you were denied expression through such channels of communication as this mundane sphere affords its people. Neither do the spirits feel pleased to think that the doors of communication with which they have been familiar, or the hearts of their kindred and friends are so closed against it that it cannot find entrance or be able to express a thought. When we are welcomed and feel the warm tide of human friendship and love surging toward us, we grow more sunny, and the world seems brighter to our souls.

In Spiritualism I always find a great help; to Spiritualism I always look for truth and priceless knowledge. Through its channels of communication and instruction we hope to raise humanity from its lowly condition of ignorance and misconception of God's great truths, and we also hope to stimulate human lives that have been crushed, and give them new vitality and power to raise themselves by conquest and effort above the depressing conditions to the higher plane of the spiritualized life.

To my friends I bring cordial greeting, and I assure them that I am as interested in the spiritual movement to-day as I ever was in the years past. To my mind, Spiritualism has not lost one iota of its grandeur and force. It is just as capable of impressing truth upon the human race to-day as when it first came with overwhelming strength from the angel world. Now we have hundreds of mediums where once there were but a few; and although it may be true that not so much is said of it, comparatively speaking, in public life as was done when Spiritualism came as a novelty, as something new and surprisingly strange, yet the work we have done through it, through its homes where the light of revelation streams in upon the family circle, and where the truths of inspiration are brought by attendant spirits to instruct and uplift the heart and mind of those who receive it.

So I find that Spiritualism is moving quietly along and accomplishing its own good work. It seems to me that before the end of another century this great truth will have entered every home and impressed itself upon every soul, that it will be more generally acknowledged as the universal belief and faith of the world. Old superstitions will die hard and error will refuse to be banished. No doubt the dominating power of theology will do its best to hold fast to its subjects, and even in another century, there will be many souls content to cling to the old relics of past institutions, refusing to receive the higher truths which the heavens declare; but, on the whole, it seems that the great liberalizing element of our age is steadily and ever onward toward every condition and department of life, and before the world is aware it will have taken its stand and have accomplished a great work.

I feel hopeful. I consider this a most progressive age. Humanity cannot stand still if it wishes to do so. It is to be swept onward, and it is sweeping forward and enlarging its conceptions of life, unfolding new comprehensions of duty and responsibility, and outgrowing the old and taking up and appropriate to itself the new.

Therefore to my friends I say, Be of good cheer; the world moves, and the spiritual world is not asleep. We have not gained all the knowledge, power and truth there is to gain—far from it; for were it so, there would be an end to progressive growth and determined action; but we ever find new heights to climb, new fields to explore and new studies to follow, lives of which have a stimulating effect upon our own. I want to express for still greater work. Thus you and we are following the line of eternal law, and humanity, along with the planetary evolutions and developments, presses onward, and must gain in power, and increase in knowledge. Paulina Wright Davis.

Lotels.

How you do, everybody? My media's got the neuralsgia, and if all the spirits that want to come to-day control her they'll use all the nerve force, and she'll have it twice as bad. [To a lady in the audience.] How do you, Lotels? I want to thank you ever so much for those lovely flowers in the basket. I think I'll have to write you a scratch some day. I want to tell you that when Longley brave was singing "Only a Thin Veil Between Us," Annie stood back of you, and said: "Mamma, don't cry. I'll wall with happy now." She sends her love to the baby and her brave, and papa and sister, and everybody.

I've seen a lot of spirits that can't talk for themselves, because they don't know how to hold on, and so I'll speak for 'em to-day, those that want me to, and those that don't will have to wait till another day.

Laura A. Warner.

There's a spirit tells Lotels that she came to the other life from Watertown, New York, and she has been anxious a good many times to let her friends know that she could return from the spirit-world and watch over them. There have some changes taken place since she went away, and it don't seem just the same to her when she comes back down from the spirit-world, but still she has love for her friends and regard for the old places, and would like

those who remember her to know that she does come, and that she is happy in the spirit-world with her friends.

There has some one gone over, I think, since she went away. She wishes me to say that she was surprised to meet so many of her old friends on the spirit-side. The new life was so natural, so real, so different from what people here generally think it will be, that she could hardly understand it at first; but as soon as she got to know and enjoy it very much she has no desire to return here to live, but only to send her greeting to her friends.

She has been gone away, I should think, ten years, and there is some one connected with her life on earth called H. H. Warner. This spirit holds up to me now a wreath of flowers—no, it's green; it's a wreath of leaves. I think it has some meaning, and she wished me to speak of it. She was, well, more than fifty-five, two or three years more than that, but she don't look that now as she comes from the spirit-world, 'cause she has a bright, fresh appearance. The name that comes with this influence is Laura A. Warner.

T. J. McCormick.

Now I must speak for a young man, about eighteen or nineteen years old as he comes to me. He wishes to reach his friends in Springfield, Mass. He is a very bad when he went out, and he didn't feel altogether satisfied either, he says, because he was so young. He didn't know what was coming to him on the other side, and he didn't know a good many things on this side, and so, of course, he had rather stay, but he had to go, and he comes now to say it is all right, and he is perfectly satisfied.

There was some one on this side besides his own family that he would like very much to meet, that is a young man, I should think a little older than he is. He has something to say to that person that will do him good; some advice to give him.

The name of T. J. McCormick belongs to this spirit, and he says his father's name is Thomas. Now I see beside him another spirit that don't seem to want to communicate for himself. It is a man older than he is, but he seems pleased to make himself known, and he calls the first one "Joe."

Charles W. Smith.

There's a spirit, and he don't come very near, yet he's been trying to come two or three times lately, and I get that he has been out of the body a great while. He's been trying to get used to the new life of the spirit. He is doing it very well, but there's a good deal that seems wonderful to him, and he has not got so as to understand it all yet.

This spirit has friends in Boston, and I should think something attracts him, some interests that he doesn't exactly attract him, but that he likes to come and see about, and watch how they are getting along. Then it comes to me that he wants to come into communication by the old plane, and in his friends. He says that he was in Boston in the city, the other day when the Spiritualists had their Anniversary. He attended the meetings with a friend, and seemed to be filled with the spirit of truth and rejoicing. This spirit has felt better since then, has felt more out from the physical conditions, and more assimilated with the spiritual life and his new surroundings.

The friend that he wants to speak to by-and-by about affairs connected with the earth-life, I get is in Hingham, and this spirit has been to him and brought an influence which I think has been felt, or will be. There are certain impressions that the spirit wants the friend to follow, because he will see that that will be the best way. I get the name of Edwin Wilder, in the body, that the spirit is interested in, and the spirit's name is Charles W. Smith.

Well, now, he'll feel better, for he has been able to say what he has been trying to for a long time, but couldn't.

Frank O'Neill.

Here's a young man, and he went out quick. Oh! I think he was hurt, and there comes a real confusion over the head, like a smash-up time. This young man was hurt, put out some by the cars, and when he comes close to the earthly condition he takes that feeling on, and so he don't want to come very near to the medium, but he would like to send his love to his people. I think he has a father and mother here; it seems so; at least they are people very near to him, and they felt awful because he went out of the body. He has said that he wants me to say that he is not dead, "not all broke up," that's the way he expresses it. He's alive and well and sound, and has got a good place in the spirit-world.

I think this spirit feels kind of bad, too, about going out, because he felt as if his people needed him here in several ways; as if he ought to have stayed here for them; but, of course, he couldn't, and he's all right in the other life with his conditions.

He don't go round with that kind of work he did, because he wants me to say that he is going to school, that he has entered an institution of learning, and is trying to get information that he couldn't get on this side because he didn't have opportunities.

This spirit comes from Brooklyn, N. Y., and his name is Frank O'Neill. He says if you will just tell his people that he sends his love, and that he don't want them to feel bad, because they'll meet him again sometime on the other side, he'll be very much obliged.

John G. McKinnon.

Here's a brave who says his name is John G. McKinnon. Well, he wants me to send his love to his wife and his friends, and he wants them to know that he has been steadily working on the spirit-side since he went over to the other life to understand its laws and to fit in to his proper place.

This is a good man, and he has a kindly feeling for everybody, I think. No, he says he don't. He looks as if he had, though. He says he don't, because there are some people here that have been disturbing his companion and misrepresenting him, and he don't feel kindly toward them. [To the Chairman.] I don't blame him for that, do you? He wants her to feel strong in spirit, and keep up good courage, for he will help her. He can see some matters to be arranged by-and-by that will be for her advantage, and there are also certain affairs that he can see more clearly and understand better than he could when here; and so, if she will go to some medium in the city for a sitting when she can, he will try to give her a private communication of advice that will be of use to her. His wife's name is Helen.

He looks so smiling and pleasant I thought he loved everybody; but you can't always tell. Well, never mind; he is all right, I guess.

James Moore.

Here's a spirit that gives the name of James Moore, and some of his tribe live over in South Boston—his family, I suppose I must say. He wants to tell a lady there that she must keep up her spirits and not be overcome by the grief that she has when she have gone out of her life into the spirit-world are not in darkness, and they are not lost, but they are safe in the blessed light of the spiritual world. "Robert is all right over there—much better off than he would have been here—stronger in many ways, and surrounded by pleasant conditions. When you come over to meet us on that side of life you will see that it has been all for the best, and that the way, though hard here, after all led upward to the brighter home."

This spirit don't want the lady to feel that she has got to pay out all the money for certain purposes, because it is all right as it is, and there is no need of anything of the kind. Perhaps she will understand it. He don't tell Lotels what it is. I think the "Robert" is his own son, and that he has gone to the spirit-world since the father. That's the way it comes to me.

John W. Hull.

Here comes a spirit that seems quite bright and active. I think he was a smart man when he was here; he is now, too. He went out quite suddenly. He says he used up the nervous energies of the system, and so the heart failed to perform its work, and he was

pressed out of the body into the spirit-world; but he wants his people and friends all to know that he didn't kill him, after all. He is alive and ready for work, and is taking hold of the new things that he has found, trying to see what they are made of and endeavoring to make use of them.

There is a bright-looking spirit that comes beside him, a young lady—that is, she went out when she was small. I don't get her name, but she was one that met him when he went to the spirit-world, and that was surprised to find grown up in this way, because he didn't realize how the little ones do grow up on the other side. I don't know what connection she is, but she belongs somewhere around his family circle.

This spirit sends his greeting to his friends in Birmingham, Connecticut. [To the Chairman:] Is there such a place as that? [Yes.] I guess it's all right, then. He says he used to be in New York, and he has friends and acquaintances associates there to whom he sends greetings. He has been to the city since he went out of the body, visited family places, and seemed to feel quite at home. If he could make his friends, wherever they are, know that he could come and talk to them, he would feel very much better, because all he asks for is the opportunity of coming and communicating in some tangible way. Then I get that after he got out of the body there were some matters concerning material things—business, I should think, and such like—that disturbed him very much. He felt as if he must come right back and see to them; but of course he couldn't, and so, he says, he hung around in a way that he couldn't find a word to find some way that he could get certain things that he would like to see completed. Perhaps if the friends can find a medium through whom he can come to them privately, he can give them what he wants. His name is John W. Hull.

Nancy Lynch.

There's a spirit I have seen a good many times trying to come, but she never can come close enough to the inner circle we have here so that we can get her name. She went away with some pain around the heart, and I get a kind of exhausted feeling that comes over her when she comes close to this life.

Her name is Nancy Lynch, and her great object in coming is to try to tell her friends that she knew what took place around her after she went out of the body, and there is something she wants to thank them for, and would like to express herself in such a way that they would know she understood and appreciated it. She is pleased with the spirit-life, and is glad she has got out of the body, because there were some troubles that came over her at times that were depressing. Those trying experiences remain now only as a remembrance, and do not bring any pain.

This spirit is from Avon, Mass. [To the Chairman:] Do you know where there's such a place as that? [Yes.] It's right, then.

William Lord.

I must tell you about a chief that comes and says he belonged in Ipswich. That's a funny name. He was well known in that part of the country. Before he went out of the body he had something to do with the police force. I guess he was head of it, gave orders, or something like that, as it comes to me; and then he was a soldier, too.

He wants to send a word home to his folks, and let them know he has come in this way. He said he tried to come before, but couldn't. He thought when he got over to the new country, and met some of his old comrades and friends, that the first thing he ought to do was to send word home about his condition, and give a report concerning the country. Now he comes to-day the best he can, hoping that his words will be received as coming from him in the spirit-world, because he takes an interest in the old place, and in his friends. He is very glad always to know that they are doing well, and is happy in the thought that they will all meet by-and-by. Then something comes to me as if he was connected later with some public place in which he had some people under his charge. Perhaps the friends that see his message will understand what it is; I don't get it clear. It comes to me, and I think I ought to speak it, because it is a part of his influence, that the experience he gained there was good for him, and helped him to understand human nature still more. William Lord is his name.

Richard, Elizabeth and Sarah Upjohn.

Now I see a group of spirits. They are all connected, and there is a queer name comes with them. It is Upjohn, and the man I see would have been an old brave if he was in the body now, but he don't come from the spirit-world like that, and I get the name of Richard. A lady comes that belongs to him, and her name is Elizabeth. A little way off I see coming in the same family circle a spirit by the name of Sarah. They all belong in the same line, and have relatives in New York. That is where I think the two first belonged.

Something has been going on for quite a while, I should think, about some property or some matter that once was connected with these people, or some of them. Of course it isn't now, 'cause they're in the spirit-world, but just the same it attracts them back. I get from the man that he wants the friends to be harmonious. He would like to have them feel that the spirits return from the spirit-world and watch over them. These spirits are not quite so much interested in the things of the earthly affairs, because they have let go of these material things, but enough so to wish to keep track of them. This first spirit I speak of wants to tell about some writings, some papers, if he can find a private medium in New York City through whom to speak to his friends. There is something about some documents, you call them, that he could tell about which he thinks might be of interest to the friends on earth.

Henry Case.

Now comes a spirit that calls himself Henry Case, and he says he was a case, too. He says he came from Philadelphia, and there are these in the "City of Brotherly Love" that know him well. He hopes they will be ready to acknowledge that it is possible for a spirit to come back to earth and communicate with its friends. He has heard some of his people speak of spirits as spooks, but he isn't a spook, nor a ghost either; he is just a man, and if they will give him half a chance he will prove to them that he is just what he claims to be.

[Continued on seventh page.]

ORIGINAL No. 42.

Strawberry Cottage Pudding.

BY MRS. DEARBORN.

Principal Boston Cooking School.
Cream $\frac{1}{2}$ cup butter; add $\frac{1}{4}$ cup sugar gradually, beating all the time; then add 1 egg beaten till thick and light. Mix together a generous pint of pastry flour and 2 tea sp. Cleveland's Baking Powder; add this to the first mixture alternately with one cupful of milk.

Beat well together, pour into

(Continued from sixth page.)

This man did not live to be very old here. I think. He rushed ahead through life and out of it. He was always on the go. He didn't say so, but he was, and I see it. He has been trying to rush back again, but he couldn't get back quite as easily as he went out. He says he would like to ask his friends to give him an opportunity to come, and he will do his part if they will do theirs. He knows they shut him up in a box, and they think that is the end of him, but he says he was never in the box at all, and that's where he fooled them. When the body was shut up, he was away off, seeking new fields to conquer.

I think that's a funny brave. I hope somebody'll know him.

Hannah Stacy.

Here comes a lady spirit. She was middle-aged when she went out of the body. I should think; perhaps she was forty, but she has been gone a good while. She is reaching out quite anxiously, it seems, to friends in Denver, Colorado. I don't think she lived there when she was in the body. She has a daughter there and others that she loves very much, and she wants them to learn about spirit-communication. She sends them all her love.

There is a little boy comes with her from the spirit-world belonging to one of her children. She wants him to know that she took him right in her arms when he passed from the body, and she cares for him in the spirit-world now. He is happy and contented in that beautiful life, and growing to be just as his mother would be proud and pleased to have him. I think that the mother of the little one has not been very well since he went away. She worries a good deal, and her health is poor. This spirit wants to bring comfort and strength to her, and she thinks if the mother only feel that she is safe and that her little one is safe and well cared for it will bring new health and courage to her life.

This spirit is Hannah Stacy.

Charles Walker.

Charles Walker is a tall, straight man, and every little while he takes his hands and runs them right up through his hair. He's been standing with one hand in his coat while Lotella's been talking for the spirits, and now it comes to me from him that he is from Portland, Me., and is anxious, or would like, to have his friends know that he gets around this way. He says he doesn't want them to put him out of their mind, as every one is apt to do who doesn't know about spirit-life and spirit-return. They put their friends away off, as if they were nothing more to them or to their life, but he says that he for one, and all the rest that he can find, are just the same that they were on the mortal side.

There are matters connected with this man's business life that were a little stirred up for a while, but he says they have been straightened out very satisfactorily. He doesn't find any fault, and it is only glad that they were adjusted so well, and that those who came into connection with them were able to get along as well as they did.

I see a soldier standing right beside that same brave, and he is connected with the same family. He was a young man, and went out in the big war, and he, too, wants to send his love and to tell his friends that he's all right on the other side.

Maria, Rebecca and Deborah Babson.

Now I see a young spirit. I call her young because she was not grown up when she went away. She was a young lady, and her name is Maria Babson. Behind her comes a spirit called Rebecca, with the last name the same as the other spirit's. The young one went first, and has been gone a long time, and the other one went afterward, but they met over there. Then there is some one in the same family line called Deborah. I hear that name spoken, but I don't get whether she is in the spirit-life or the earth-life—yes, she's in the spirit-world. That's still an older one, that's been gone a long time from the earth.

I get names connected with some of their people. The last name is the same as theirs, I think. The first is James, then there's a Samuel, an Elizabeth, and I think there's a Caroline, but I don't get that quite so plain. These are on the earth-side. I don't get just where they live. It's somewhere in Vermont, but I don't get the town yet.

There comes with this group of spirits the feeling that they're trying hard to impress the thought of themselves upon their people in the earth-life. They're anxious to have them know the spirit-life is real, and they wish them to open their eyes to this great truth. That's the way it comes to them. They don't send their thought to me here, but to their people, and I kind of catch it as it goes along. This is a little different from the usual way of getting the influence in this council. I hope some of their folks will know about it.

Jimmy Watson.

A little brave comes now, and he calls himself Jimmy. He's not more than eight summers old. Jimmy Watson is his name, and I get that his sire's name is James. The sire is in the earth-life. This little chap belonged in Boston. He went out because of some trouble with the head and hand. He felt real bad, and he didn't like to come close back because he's afraid he'll feel it again.

He's been gone quite a good while, and I think something has happened to some of his people since he went out, something pretty bad, and they feel awfully over it. It only comes to me in flashes like, and I get that this little fellow is hoping he can let his folks know he is around. He sends his love to them, and he wants to help them all he can. I think he will find a way to do so before a great while. I get that some one of the family is a medium, that this person feels a queer influence, and don't understand it. The power is working, and will be brought out so that this spiritual knowledge will come to them in their own home. I hope it will.

Emily Chace.

Now I'm going to tell you that Chace squaw, Emily Chace, is here, and she sends her love to all friends here. She wants Lotella to tell how well she is feeling in the spirit-world. She is relieved from all her weaknesses she makes me feel that a little bit, and is perfectly happy to think that she has been lifted up to the spirit world, where she has met so many of the bright angels whom she recognized as her attendant guides when she was here in the body. She would have liked to stay a little while longer to do the work for the spirit-world and live in association with her warm friends, because she was so attached to them; but she feels it is all for the best, and she is glad to see the little Spaulding squaw, the little reporter," she says, here in her place.

She wants me to express her love to all her friends, and tell them she will never forget their many kindnesses, but will always remember them with the deepest love. She tells Lotella she has been to some of her near friends, and feels pleased to think she could make her influence recognized. She has brought impressions and influences to some of those nearest to her life, and it has done her good to feel that they have been received.

[To the Chairman:] She wants you to tell Mr. Colby that she loves him very much for his sympathy, and thanks him very much for his generous kindness to her, and also Mr. Rich the same. Don't you forget, now, she'll feel bad if you do for she'll say they'll think she didn't appreciate.

Now I'm going. Good moon.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 10—Howard Russell; Elizabeth W. Russell; R. W. Ladd; Joseph Townsend; Mary Perry; Mahol Giddens; Tom Ladd; Lucy Allen; Jesse H. Hunkley; Charles Hall; A. S. Hayward.

Messages here noticed as having been given will appear in due course according to routine date.

Among the remedies that do more than recommend, Johnson's Anodyne Linctum stands first.

**THE BEST
APERIENT**

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.

"Ayer's Pills are the best medicine I ever used; and in my judgment no better general remedy was

Ever Devised

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 following complaints have been completely and permanently cured by the use of Ayer's Pills alone: Third day chills, dumb ague, bilious fever, sick headache, rheumatism, flux, dyspepsia, constipation, and hard colic. I know that a moderate use of Ayer's Pills, continued 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

Ayer's Pills

and soon the bowels recovered their natural 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., Yeddo, Ind.

PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

DONALD KENNEDY**Of Roxbury, Mass., says**

Kennedy's Medical Discovery cures Horrid

Old Sores, Deep-Seated Ulcers of 40 years'

standing, Inward Tumors, and every dis-

ease of the skin, except Thunder Humor,

and Cancer that has taken root. Price

\$1.50. Sold by every Druggist in the U. S.

and Canada.

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Mediums in Boston.**JAMES R. COCKE,**

Developing and Business Medium,

Clairvoyant Physician,

No. 24 Worcester Street,

Between Shawmut Avenue and Washington Street.

Sittings daily from 9 A. M. to 6 P. M. Price \$1.00.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

Patients Visited at their Homes by Appointment.

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

Private Sittings on Sunday by Appointment.

June 13.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings

daily from 9 A. M. to 6 P. M. Development of Medium-

ship a specialty. Test Circles Sundays and Wednesdays,

8 P. M. No. 8 Dwyer Street, Boston. 1st June 27

Miss A. Peabody,

BUSINESS and Test Medium. Sittings daily.

Circles Sunday, Thursday evenings, and Tuesday after-

noons at 3 o'clock. Six Developing Sittings for \$4.00.

1041 Washington Street, opposite Davis Street, Boston.

June 27.

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium.

Gives private sittings daily. Public circles every Sun-

day and Tuesday evening at 7:30, at her parlors, 323 Wash-

ington Street.

June 27.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic

and Electric Treatments, from 10 A. M. to 3 P. M. 181

Shawmut Avenue, one light, Boston. 4th June 6.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 8 1/2

Bowditch Street, Room 4, Boston. Hours 9 to 5.

May 23.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M.

Thursdays and Sunday evenings, 8 o'clock. 41

Winter Street, Room 5, Boston. June 27.

MRS. CHANDLER-BAILEY, 26 Cazenove

Street, Suite 8, Boston, near Albany R. R. Station, Col-

umbia Ave., Magnetic Healing and Business Medium. Cir-

cles Monday and Saturday evenings and Friday afternoons

at 3 o'clock. Platform test speaking. June 27.

MRS. M. J. BUTLER will receive her pa-

tients Tuesday and Thursdays from 9 to 4 at

375 Columbus Avenue. No arrangement for interviews at

the store of W. S. Butler & Co. can be made for patients.

April 4.

Miss J. M. Grant

WILL be absent from the city from July 1st Septem-

ber 1st. 2w June 27.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont

Street, Boston. June 6.

Mrs. M. R. Stebbins,

Clairvoyant Physician, 1366 Washington St., Suite 6, Boston.

April 4.

MRS. LOOMIS-HALL, Test and Business Me-

dium; Massage Treatment. Sittings daily. Six ques-

tions for 50 cents. 128 West Brookline St., Suite 2, Boston.

June 27.

MISS E. B. CLOVES, Test, Business and Medi-

cal Medium; after 10 A. M. daily. Circles Sunday and

Tuesday evenings, at 8 o'clock. 16 Cazenove Street, near

Columbus Avenue, Boston. 5th June 27.

PSYCHOMETRIC, Physio-metric and Busi-

ness Reading, or six questions answered, 50 cents and

two sittings of developing mediumship. Many who were not aware

of their mediumistic gift have, after a few sittings, been able

to receive astonishing communications from their departed

friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-

munications (by the Psychograph) from many friends. They

have been highly satisfactory. I have been highly satisfied. I

am much pleased with the Psychograph you sent me, and

will thoroughly test it this opportunity."

Gliss B. Stebbins writes:

"Soon after this new and curious instrument for getting

spirit messages was made known, I obtained one. Having no

gift for its use, I was obliged to wait for the right medium.

At last I found a reliable person, under whose touch on a

first trial the disk swung to and fro, and the second time was

done still more readily."

Price \$1.00, securely packed in box and sent by mail post-

paid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE

PROVINCES.—Under existing postal arrangements be-

tween the United States and Canada, FLANCHETTES can-

not be sent through the mails, but must be forwarded by

express only at the purchaser's expense.

For sale by COLBY & RICH.

June 27.

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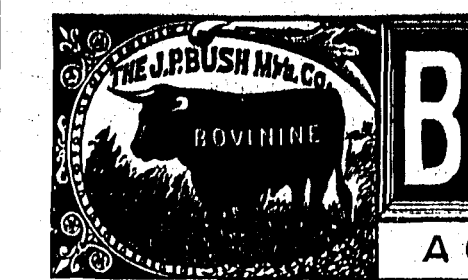
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NOTED CANADIAN PHYSICIAN, Dr. E. T. ADAMS of TORONTO, recently said in conversation: "As a food for invalids or those debilitated from any cause I regard the very best I have ever used, and not only for those sick or convalescing, but for exhausted 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-

BOVININE is the only raw meat food condensed by a cold process, by which mulations. **ALL** the nutritive elements of selected beef are preserved in a palatable form, ready for immediate use.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its use, and no one could deny that it would be of great value to investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be considered, as also for communications from deceased relatives or friends.

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

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

For sale by COLBY & RICH.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and inclinations of life, and of the changes in their past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; and no one could deny that it would be of great value to those intending marriage, and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE, 1300 Main Street, April 4. 6m White Water, Walworth Co., Wis.

Clairvoyant and Magnetic Healer.

DIAGNOSIS free. Send 2-cent stamp, name, color of hair, sex and one leading symptom. Send date of birth and 25 cents for test by Solar Biology. Will indicate trade or profession for which one is best adapted, and the intended course of study. DR. THAYER, Box 96, Detroit, Mich. June 20.

WATER OF LIFE.

Pearls.

And quoted old, and jewels five words long,
That, on the stretched forefinger of all time,
Sparkle forever.

Every word we speak is the medal of a dead thought
or feeling, struck in the die of some human experi-
ence, worn smooth by innumerable contacts, and al-
ways transferred warm from one to another. By
words we share the common consciousness of the
race, which has shaped itself in these symbols.—O.
W. Holmes.

Remember pluck is more than skill,
And few are the ends beyond the reach
Of a strong, untrifling will.

—Saxe.

All sects are different, because they come from men.
Morality is everywhere the same, because it comes
from God.—Voltaire.

Oh! when death's iron portal shuts behind us,
And earth forgets us in its noise and whirl,
Visions that shunned life's glaring noonday find us,
And heaven's clear starlight shows the gates of
pearl!

That is the happiest life which constantly exercises
and educates what is best in us.—Hamerton.

Not far from home does genius brightly shine,
No more than precious stones while in the mine.

—Omar.

MEETINGS IN BOSTON.

Berkeley Hall, 4 Berkeley Street.—W. J. Colville
conducts public services with lecture every Sunday at 10
A.M. and 7 P.M. Answers to Questions at 3 P.M. All
voluntary contributions. Lessons in Theosophy in
Berkeley Parlor Tuesdays, Thursdays and Saturdays, 7 P.M.

**First Spiritual Temple, corner Newbury and
Essex Streets.**—Fraternity Society, Sunday,
"Temple Fraternity School for Children" at 11 A.M.; Lec-
ture at 2 P.M. by Mrs. H. S. Lake. Tuesday, Industrial
Union at 7 P.M. Wednesday, Sociable at 7 P.M. E. A.
O. Sanger, Secretary.

**Dwight Hall, 514 Tremont Street, opposite
Berkeley.**—Spiritual meetings at 2 P.M. and 7 P.M. Mrs.
Dr. Heath, Conductor, office Hotel Simonds, 107 Shawmut
Avenue, Boston.

**John A. Andrew Hall, corner Essex and Chan-
cery Streets.**—Sundays, at 10 A.M., 2 P.M. and 7 P.M.
Edna Cobb, Conductor.

Essex Hall, 67 Washington Street.—Sundays at
10 A.M., 2 P.M. and 7 P.M.; also Wednesdays at 3 P.M. F.
W. Matthews, Conductor.

Alpha Hall, 18 Essex Street.—Services every Sun-
day at 10 A.M., 2 P.M. and 7 P.M. Sunday, 2 P.M. Dr.
E. A. Higginson, 83 Dartmouth Street, Conductor.

Essex Hall, 67 Washington Street.—Spirit-
ual meetings every Sunday, at 2 P.M. and 7 P.M.

First Spiritual Temple.—Last Sunday after-
noon, June 21st, Spirit Margaret Fuller delivered an
address through the mediumship of Mrs. H. S. Lake,
upon "The Nature, Needs and Manifestations of
Love."

The following is a brief synopsis of the same: "I do
not wish you to suppose that I am not well aware that
my subject is a profound and vital one; nor do I wish
you to infer that I expect to make all the tangled
ways clear, or to throw light upon each darkened
dividual experience. I am, however, convinced that
this subject of human love, properly discussed and
understood, will do more to change the unwholesome
conditions of your present earthly states than any
other. This is the remedy, the only remedy, for the
reason that upon my part lies the heaviest burden
of the conjugal estate. Because this is so, we have a
right to be heard; we not only have a right to be
heard, but we have a right to act, and that, too, in
quite unobtrusive and unobtrusive ways. We have
the right to reason upon the legitimate relations of
the sexes, and to declare in favor of a new order of
association, based upon the primal needs of woman-
hood.

All persons who have studied much into the mys-
teries of sexual attractions are aware that these sen-
sations and sensations vary among different individ-
uals, and at different periods of the same person's
life. Were I to define love, I should not doubt put quite
a different construction upon it than would my listener
before me, or the neighbor by his side. However, it is
safe to say that viewed from the standpoint of the
spirit, it is the nature of love to do for the object be-
loved, to render spontaneous and hearty service.
The beauty of love is the freedom of expression—the
air of generous giving which invests it. The artificial
states under which, as a race, you live to-day, thwart
this expression. Did man love woman more, he had
not rendered her the least service, but he had
waited the expression of hers, since he has the power
to compel submission. The need of love is compen-
sation—an approximate exchange of all those sen-
sations which go to make up the heart-life, those ideas
which constitute the main life, and the elements
which contribute to the body-life of the individual.

The exchange, if partial, is partial marriage; if com-
plete, is union typical of spiritual estates. Those who
endeavor to solve themselves in entirely unconsensual
relationships, are paralyzing the life of affection,
and doing the associate inconceivable injustice.

All have a right to put forth honorable efforts in the
direction of love's needs. Many have conducted them-
selves as though roots and walls and raiment, the
conventionalities of life, etc., constituted the needs of
love, whereas these are the needs of the body only,
and do not appease the hunger of the heart, as multi-
tudes of aimless and broken lives attest.

Where love exists in essence and reality there is no
need of extraneous aid, and the elements of love
if any there be who find, by analysis, that they are
bearing the literal relationship of husband and wife
because of children, or maintenance, or fear, or favor,
or for anything except recognized interchange of
being, this is an arrangement of their association, and
demonstrates its impurity.

We are to think more truly upon this subject than
has hitherto been done. We are not to rest until the
nature and needs of love are fully understood. It is
in the heart of the race to find a remedy for
existing ills, if only it may be permitted to think and
act. Because we discuss diseases, we do not create
them; because we point out evils, we do not evolve
them. Long before the dawn of the new era, the
marriage was instituted, there was, in the heart of
the race, the sentiment of dual association; and it will
exist when the statutes are swept from your present
law books, and love lays claim to its own.

Fidelity belongs to the spirit, and the love of love are
not outward relations alone, but the mysterious merg-
ing of souls in sweet and sacred communion and com-
panionship. Nature weds, but she also divorces, and
the true student will listen to the moulting of nature,
who knows that the moulting of the body is a neces-
sary part of the moulting of the soul. You may distort
the affection, but you cannot destroy them, nor can
you forever doom woman to the degradation of a state
where the nature and needs of love can find neither
expression nor fulfillment.

The lecture was warmly applauded by those in at-
tendance, who commended the spirit for her clear and
convincing statements, expositions and illustrations.
Solos by Mrs. Jennie H. Bowker preceded the deliv-
ery of the discourse, and congregational singing fol-
lowed.

Next Sunday will be the closing service of the ses-
son, on which occasion the topic will be: "The As-
pects of Spiritualism in General, and of the Spiritual
Fraternity Work in Particular." Persons who wish
to unite with the Society, and who have handed in
their names, will be received at the close of the ad-
dress.

The members and friends of the Temple work will
hold a Hygienic Picnic in Franklin Park, West Side,
on Wednesday, July 1st.

—REPORTER.

Berkeley Hall.—On Sunday last, June 21st, W.
J. Colville's morning discourse in Berkeley Hall was on
"The Gift and Law of Prophecy," and contained much
valuable advice concerning the higher phases of men-
tal mediumship. The speaker contended that the true
seer or prophet must be utterly regardless of popular
praise or blame, and devoted to a search for truth,
and through conquest over prejudice and personal
ambition become receptive to spiritual leadings
otherwise unrecognized. Immediately we feel our-
selves continually surrounded by a host of immortals
knowing far more than ourselves, and realize that our
earthly anxieties and distractions render us oblivious
to their directing care, it behooves us to retire into
the privacy of our inner selves, and having excluded
the outer world for a season, devote ourselves to com-
munion with the unseen.

"Speak for thy servant heareth," or is attentive, is
always the cry of the prophet to the intelligence
greater than that of earth. Prophets in ancient days
were usually persecuted, while priests were honored,
as the former announced truth fearlessly, no matter
how unpleasant in the ears of pious sensualists,
while the latter stepped very cautiously, and thus
avoided giving offense to the ruling powers. Priests
may be honored and exercise a great deal of good doc-
trine, but they are only seers, while prophets are
voices, proclaiming original knowledge to the world.

The prophet is one who can retire into nature's soli-
tude, and become conscious of the spiritual realm as
his unfettered soul sees beyond the veil of flesh; and
we should not any of us forget we have a disowned
and untapped spiritual talent clamoring sometimes for
freedom, which, if weeded, will be ever faithful,
but if we repress will soon depart from us. Griefing
the spirit is asking the voice of fashion to
the voice of conscience.

Downright sincerity marks every true prophet.
Dr. Colville is a splendid illustration of the order of
while Balaam was a type of man with brilliant gifts who
lack moral backbone, and thus accomplish their own
overthrow. God is no respecter of times, persons or
places, but of conditions, as God regards the universe by
law. This law can never be evaded, altered, but it
can be discovered, and the prophet is one who discov-
ers it more than others. Destiny is a misunderstood
word; it properly implies nothing but the palpable
fact that every road leads somewhere in particular,
and that if we tread in a certain line we arrive at a
certain point. Unconditional fortune-telling is not
prophecy; true prophecy is exhortation tending to
edification, and such teaching takes human freedom
into account, and is unconquering law. Power is only
obtained through knowledge, freedom and ignorance
are essentially incompatible. Spiritual
truth, if sought earnestly and persistently, will be
revealed, and all can be prophets in the best and truest
sense who are prepared to be thoroughly faithful to
their light. As each individual has a distinctive mis-
sion in life, every one has a right to claim such knowl-
edge as will guide him in the fulfillment of that mis-
sion. It will surely be found that fervent aspiration
for knowledge, coupled with extreme desire for truth, is
duty faithfully, will be rewarded with a revelation of
all necessary truth.

In the afternoon a number of very interesting ques-
tions were ably answered; the afternoon meetings are
particularly interesting, and draw into the Spiritual
Philosophy; any question of general interest is in
order.

In the evening a very powerful lecture was delivered
on "The Pope's Encyclical." The lecturer took
moderate ground, but championed the cause of spiri-
tism in its broadest teachings, and drew a particularly
clear line between *paternalism* and *fraternism*, a
distinction which is not usually made plain, and is
never recognized by opponents of the socialistic idea.
During the week there have been sold in the
Room 1, Odd Fellows Building, and at Hotel Copely,
Sunday next, June 28th, Mr. Colville's subjects at
Berkeley Hall will be at 10:30 A.M., "The Keys of the
Kingdom of Heaven" at 3 P.M., answers to ques-
tions; at 7:30 P.M., "Therapeutic Sarcasm—The
True Relations of Soul, Brain and Body." Buchanan's
system of Anthropology will be stated as suc-
cinctly as possible in this lecture in a popular style
devoid of technicalities. Admission free. Voluntary
contributions morning and afternoon. In the evening
10 cents admission. Mr. Colville's lessons in spiritual
science will close next week; they will be given at
Hotel Copely, 18 Huntington Avenue, Monday and
Wednesday, 7:45 P.M. Tuesday, June 23rd, 2:30
P.M. in Room 1, Odd Fellows Building; Tuesday,
Thursday and Friday, 7:45 P.M. Admission 25 cents.
Mr. Colville will give five lectures in Hartford, Conn.,
in City Mission Building, July 6th, 7th, 8th, 9th and
10th, and at Onset, Mass., under Dr. Storor's management,
July 13th, 14th, 15th, 16th and 17th. He is still open
for summer engagements.

Alpha Hall.—Last Sunday's morning service
opened with singing. The Conductor, Dr. Ella A.
Higginson, read selections of scripture. Following
an invocation and singing, remarks were made by Dr.
Higginson from the text, "Take no thought of the
morrow," explaining the importance of looking first
after the interest of the spirit, leaving future wealth,
the cares and anxiety of to-morrow with the Great
Spirit, whose love never falters, and whose spirit con-
stantly gives us hope, strength and comfort in all the
vicissitudes of life. Tests by Mr. Toothaker, Dr.
Bell and the Conductor. Singing. Benediction by
the Conductor.

Afternoon.—Singing, Bible-reading and invocation by
Dr. Higginson, who also made remarks. Tests by
Mrs. Davis, Mrs. J. Wilkins, Mr. Bell, and remarks
by Father Locke. Benediction by the Conductor.

Evening.—Singing, Bible-reading and invocation by
Dr. Higginson. Tests by Mrs. Davis, Dr. Bell and
Dr. Higginson.

Thursday at 2:30 P.M. at 18 Essex Street.
Alpha Hall, Dr. Higginson will diagnose diseases for
thirty minutes free. Good music. Test mediums
present.

Dr. Higginson.

Essex Hall.—Wednesday, June 17th.—The test
circle was held as usual, many receiving proof of
spirit-entrance.

Sunday, June 21st.—The usual test and developing
circle was held at its usual place.

Afternoon.—Singing by Nellie Carleton. Readings
and tests by Dr. Allen Toothaker, Mrs. Dr. Bell, Mrs.
Hattie Young, Mrs. Chandler, Bailey, David Brown,
Mrs. J. E. Davis and C. E. Smith.

Evening.—Dr. Willis Charlesworth spoke to good
acceptance, supplementing his remarks with psycho-
metric readings and tests. Remarks and tests by
Mrs. I. E. Downing, Mrs. Chandler, Bailey, Mrs. Abbie
N. Burnham said she believed in psychometry as
a source of spirit-entrance.

Meetings are held in this hall every Wednesday at 3
P.M. On Sundays, a developing circle at 11 A.M. Regu-
lar services at 2:30 and 7:30 P.M.

F. W. MATTHEWS, Conductor.

MISSOURI.

St. Louis.—Sunday, June 14th—though the heat
was excessive, and the out-door attractions great—
gave Mr. J. Frank Baxter, the lecturer and medium
from Boston, grand audiences, especially the one of
the evening. This gentleman's work here last March
was very efficient, and his coming again in June has
been anticipated with great interest. He succeeded
then, and has this time as well, in calling out many
wealthy, social, intellectual and professional people,
and this not only, but as well in interesting them and
convincing many of Spiritualism by his lectures, and
particularly by his public demonstrations in medium-
ship.

On this Sunday in question he gave some of his ex-
periences, woven by interesting comment and conclu-
sive arguments, in the forenoon under the theme
of "Spiritualism." In the afternoon he gave a sub-
ject was "What Practical Benefits Has Modern Spiritu-
alism Wrought for Mankind?" It was conceded by all
a masterly and logical production, full of instruction,
and being more or less controversial in its nature it
provoked much thought, and has aroused discussion
and interest to a degree not anticipated.

In the evening after the lecture he gave a descrip-
tive séance, which was wonderful indeed. It sur-
passed everything in the direction before offered in St.
Louis. Exclamations of surprise were numerous from
the audience, and at times the sensation was marked
as certain descriptions of spirits in detail and revela-
tions of matters supposed to be hidden from knowl-
edge, save to a few chosen ones, were openly stated, and
people would rise here and there and exclaim:
"That's true," "I'm the one meant," "That's my
name, and the spirit you've described is my hus-
band," etc., etc.

The séance began at 9 o'clock, but did not end until
10:30; when not a few of the large audience pressed
forward to take Mr. Baxter's hand, and give expres-
sion to their surprise, or their joy, and to congratulate
him and invite him to their homes and their families.
Now when one considers the congested nature of the
city, the great heat, the fact that the lowest price of
admission is twenty-five cents, that the outside at-
tractions are many—for here in the West the play-
houses and gardens are all open Sundays as other
days—the assembly of such a large number of people,
which remained convened till 11 o'clock at night, shows that
Mr. Baxter created great interest, and that the many
are now hungering and longing for spiritual food,
and the church cannot do without it.

He continues here through the month, and is an-
nounced to speak twice the coming Sunday forenoon
and evening on very attractive subjects.

Mr. Baxter is invited and permitted to bring and
carry Spiritualism into many a family here in St. Louis
that never opened its doors before to such an en-
trance.

United States Consul in France speak hopefully of
the disposition of the manufacturing classes in their
districts toward the World's Fair to be held in Chicago
in 1893.

ROYAL BAKING POWDER

Absolutely Pure.

A cream of tartar baking powder. Highest
of all in leavening strength. Latest U. S. Gov-
ernment Food Report.

Our Mammoth "Christmas" Box

OUR object in getting up this Mammoth "CHRISTMAS" Box is to introduce to the American people our "Sweet Home" Family Soap and Fine Toilet Articles. We believe they are the purest, best and most satisfactory, whether made in this country or Europe; every one who uses them once becomes a permanent customer.

We have adopted a new departure in the Soap Trade, and sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are made for the Select Family trade, will not be sold to dealers, and to induce people to give them a trial we accompany each box with many useful and valuable presents.

"Even the babies are delighted"

with the "Great Box" which came safely. You remembered us all—the madame, boys and girls—the baby and hired girl all came in for their share, but the Soap alone is worth the money, to say nothing of the fun of opening the box. No Soap but Sweet Home will ever do hereafter in our house—so says the lady.

C. W. B. EDWARDS, Hartford, Conn.

The above is only one of the thousands of voluntary testi-
monials we are constantly receiving.

Our Liberal Terms.

We do not ask you to remit in advance, nor run any risks, nor take any chances. We merely ask permission to deliver you a case of these goods, and if after 80 days' trial you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used. How can we do more?

Some people prefer to send cash with order—we do not ask it, but if readers of this paper remit in advance we will place in the box in addition to all the other extras a valuable present for the lady of the house. Something near as dear to the heart of every woman, and that she will be proud of for years to come.

Where boxes are paid for in advance, we ship same day order is received. All other orders are filled in their regular turn.

Persons remitting in advance can have their money re-
funded without argument or comment if the box does not
prove all they expect. Price of box complete
only Six Dollars (\$6.00.)

CONTAINS

ONE HUNDRED CAKES (full size) "Sweet Home" Family Soap, enough to last an average family one full year. This Soap is made for all laundry and household purposes, and has no superior.

8 BOXES BORAXINE, New and Wonderful Discovery! How to Wash Clothes Without Boiling or Rubbing, by the use of BORAXINE. Cannot Possibly Injure the Fabric. A method first invented and used by a practical house-keeper who explained her plan to us. Since then thousands of women have tried the method and speak of it in glowing terms of praise. Simple—Easy—Efficient. Order a Big Bargain Box and full information will be sent you. **10¢ In each package is a coupon good for 10¢, payable in goods. Thus you receive eight of these coupons—worth in all 80¢, besides the value of the Boraxine.**

One-Fourth Dozen Modjeska Complexion Soap.

An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or children's use, or those whose skin is delicate.

One Bottle Modjeska Perfume.

A DELICATE, refined, delicious perfume for the handkerchief and clothing. The most popular and lasting perfume ever made.

One-Fourth Dozen Ocean Bath Toilet Soap.

One-Fourth Dozen Creme Toilet Soap.

One-Fourth Dozen Elite Toilet Soap.

One English Jar Modjeska Cold Cream. Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.

One Fottle Modjeska Tooth Powder. Preserves the teeth, hardens the gums, sweetens the breath.

One Package Clove Pink Sachet Powder. Delicate, Refined, Lasting.

One Stick Napoleon Shaving Soap.

Our Mammoth "Sweet Home" Box

Contains a great variety of Toys, Playthings, etc., for the babies, and sundry useful and amusing things for the older folks. It also contains:

- One fine Silver-Plated Button-Hook (7 inch engraved.)
- One Lady's Celluloid Pen Holder (very best.)
- One Arabesque Mat.
- One Package "Sensible" Pins.
- One Spool Black Silk Thread.
- One Gentleman's Handkerchief, large.
- Fourteen Patent Transfer Patterns for Stamping and Embroidering Table Linen, Toilet Mats, Towels, Ties, etc.
- One Lady's Handkerchief.
- One Child's Fancy Handkerchief.
- One Duplex Half Mile Whistle.
- One Barometer.
- One Child's Picture Book.
- One Horse Shoe Magnet.
- One Illuminated Wall Match Safe (can be seen at night).
- One Package Assorted Christmas Pictures.
- Two Collar Buttons (patented), etc., etc., etc.

In addition to all of the above articles, we place in each box **ONE ALBUM** containing pictures of the following celebrities:

1. Wm. S. Gladstone.	9. General Sherman.	17. Benj. Franklin.
2. Bismarck.	10. Thomas Carlyle.	18. Henry M. Stanley.
3. Daniel Webster.	11. Commodore Farragut.	19. Oliver Perry.
4. J. G. Whitfield.	12. "Stone-wall" Jackson.	20. Goethe.
5. General Scott.	13. General Grant.	21. George Washington.
6. Abraham Lincoln.	14. Thomas Edison.	22. Alexander Hamilton.
7. Ulysses S. Grant.	15. Rud. P. Morse.	23. John Howard Payne.
8. Robert E. Lee.	16. Joseph J. Hill.	24. Geo. B. Saxe.

REMEMBER "SWEET HOME" Family Soap is an extra fine pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity, each cake will do double the work of the common cheap soaps usually sold from groceries.

We can refer you to thousands of people who have used Sweet Home Soap for many years and still order at regular intervals, also Bank of Buffalo, Bank of Commerce, Buffalo; Henry Clure & Co., Bankers, New York; Metropolitan National Bank, Chicago; or any other Banker in the United States. Also R. C. Allen, of Bradford, Pa.

Our Price for Mammoth "Christmas" Box Complete, is Six Dollars.

450,000 Boxes Sold to Families Throughout the U. S. and Still They Go.

ESTABLISHED 1875. PAID UP CASH CAPITAL, \$125,000.00.

FACTORIES
Seneca, Heacock
and Carroll Sts.

J. D. LARKIN & CO.
Buffalo, N. Y.

MEETINGS IN MASSACHUSETTS.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds its regular meetings on Wednesdays at 8 o'clock. Evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Worcester.—Dr. Geo. A. Fuller spoke before at-
tentive audiences Sunday, June 21st, his subjects be-
ing: "What We Owe in the Place of Theology?" and
"The Future Life in the Light of Spiritualism." June
28th is the closing day of our meetings for the season.
Dr. Fuller will be the speaker on that date.

GEORGIA DAYTON FULLER, Cor. Sec'y.

[The annual business meeting of the Association was to be held Wednesday evening, June 24th, at the residence of Woodbury C. Smith.]

North Scituate.—The Children's Progressive Lyceum held a very interesting session Sunday, June 21st. Recitations by members of "Shore," "Ocean," "Valley" and "Excelsior" groups, and readings by George Stetson, D. J. Bates, M. C. Morris, Sarah El-
Marshall and Mrs. Carrie Nott. Next Sunday closes the sessions for two months. All members are to wear badges on "Excursion Day," June 27th, at Downer's Landing.

CONNECTICUT.

Norwich.—Our Lyceum held floral services in Grand Army Hall Sunday, June 20th. The platform was profusely decorated with flowers and ferns, the Conductor's table being completely covered. A "Floral Ladder," constructed of laurel, daisies, roses and ferns, crowned with the word "Progress" in floral letters, represented the teachings of the Lyceum. The recitations of the children upon "Flowers" were given in a creditable manner, and presented many beautiful lessons for young and old. Instrumental music and songs completed the exercises.

Next Sunday the Lyceum will close its sessions for July and August, resuming the first Sunday in September.

I wish it were within my power to arouse all Spiritu-
alists to the importance of organizing Lyceums in con-
nection with their societies; it means "work," but as
we looked upon the bright, happy faces of our children
to-day we felt well repaid for all efforts.

Mrs. J. A. CHAPMAN.

CALIFORNIA.

Santa Cruz.—The Unity Society of Spiritualists held its regular services on Sunday, June 7th, at Beulah Hall. Dr. W. S. Eldridge was the inspired speaker. His remarks forcible, the facts and religious conviction, and indisputable, many present receiving their first evidence of the kind of the truth of Modern Spiritualism. Dr. Eldridge is doing a good work for our Society in building it up, and a grand work for the cause of Spiritualism. We regret very much that he feels called to leave us soon, for he has proven himself to be one of the best mediums for platform work.

R. J. TUTTLE, Sec'y.

New York Notes.

Arrangements have been made whereby J. William Fletcher will speak in Adelphi Hall, New York City, beginning with the first Sunday in September next, for one year. He will also appear once each Sunday at Conservatory Hall in Brooklyn, where he has spoken for the entire season past, beginning Oct. 1st. This, however, will be a special feature, as he has already appeared with several other speakers to exchange platforms, so that he can appear in other cities during the year.

A very large and enthusiastic service at Conservatory Hall, Brooklyn, was held Sunday, June 15th, in the afternoon, at 2 o'clock, when a large number of friends, brought in by the "Spirit" friends, Mr. W. W. Fletcher was the speaker, and probably never in his experience has he been so warmly received. His address was on "Tests from the Spirit of the Departed to their friends."

Mrs. Maynard—Reply to Hudson Tuttle.

To the Editor of the Banner of Light:

You have advisedly announced that the dis-
cussion of the subject I have under consideration is closed, yet being one deeply interested, and not having made any reply, I ask for space that I may briefly explain. By special invitation Mrs. Tuttle and myself visited Mrs. Maynard, in company with Mr. and Mrs. Henry J. Newton, Mrs. Williams and Mr. Hill. The wonderful trance séance Mrs. Maynard gave was very lengthy, and it was nearly train-time before she was restored to her normal condition. The subject of publishing her book was then broached, and the difficulties in the way, she having no means, I said, Appeal to the generosity of the spiritual public. The idea pleased her. I was shown some of the MS. I rapidly glanced here and there, and was pleased with the portions I read. Then I said to the medium, I will help you all I can. I will write a letter about it for the leading spiritual papers; you will give me the infor-
mation necessary. I asked questions and wrote the answers she gave me, and it all appeared in the letter I wrote *verbatim* from my notes. Before I had finished the carriage came for us, and was kept waiting until I had finished. I was exceedingly careful to report exactly as Mrs. Maynard repeated to me.

This work I performed because I deeply sym-
pathized with the suffering medium, and wished to assist her in her present desire to have her book given to the public. No one could be more surprised than I was when I read her letter of denial in THE BANNER. I do not understand it, I am free to confess. With the denial the value and vitality of the book is destroyed, and it ceases to be of interest to Spiritualists. I have deferred making this explanation, hoping it would prove unnecessary; but the reception of many private letters indicates that unless I choose to be greatly misunderstood I must do so.

I am fraternally,
HUDSON TUTTLE.

Married.

At the parlors of the bride's parents, on June 14th, 1891, Miss Cora N. Dobson was united in marriage (by the writer) to Mr. Frank Ringler, a worthy young gentleman of this city.

The bride is the accomplished daughter of Dr. A. B. Dobson, the world famous clairvoyant physician, and Mayor of the city of Maquoketa.

JAMES RALESTON, J. P.

Maquoketa, Ia., June 15th, 1891.

MEETINGS IN PHILADELPHIA.

The First Association holds meetings every Sunday at 10 A.M. and 7 P.M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P.M. Joseph Wood, President; Samuel Wheeler, Vice President, 1114 Wallace street; Robert A. Thompson, Secretary, 814 Venango street.

The Second Association meets every Sunday after noon at 2 P.M. in the Church, Thompson street, below Front. J. J. Andrews, President, 1223 North Third street.

The Third Association meets every Sunday at 7 P.M. in the hall 810 Spring Garden street. William W. Anderson, President, 1223 North Third street.

As the Indiana State Association of Spiritualists has engaged us to lecture in the State during June, we would like to hear from any locality able to pay the expenses of one or more of our lecturers. All contributions should be sent to the Indiana State Association, care of the Indiana State Association, Indianapolis, Ind.

Any donations of money, books, clothing, etc., for the needy, for the Camp, held July 1st to 15th, will be gratefully received. The Indiana State Association will be glad to receive any contributions for the same.

G. W. KATZ and WIFE, Anderson, Ind.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Openings at Evening Meetings, 44 West 14th street, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7 P.M. Good speakers and mediums 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.

Spiritual Conference held every Monday evening at 8 o'clock in the parlors 151 Lexington Avenue, three doors above Franklin Avenue L. Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet every Friday at 8 P.M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 230 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogart, Conductor.

Eureka Hall, 878 Bedford Avenue, between 80th and 81st streets, Brooklyn, E. D. Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A.M. and 7 P.M.

The Woman's Conference meets every Wednesday evening at 8 o'clock. Corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

MEETINGS IN NEW YORK.

Kinkadee 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, 44 West 14th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 11 A.M. and 8 P.M. Mediums, Spiritualists and investigators made welcome. G. G. Van Horn, Conductor.

FULL AND COMPREHENSIVE INSTRUCTIONS HOW TO MEMORIZE.

Ancient and Modern Miracles by Mesmerism. Also, 18 SPIRITUALISM IN THE PAST AND FUTURE. A full and complete course of the most successful Mesmerism in America. Contains full instructions as ever given to my Pupils for Ten Days Each.

Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist.

It is the only work ever published giving full instructions how to mesmerize, and the connection this science has with Spiritualism.

It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128. Price 50 cents.

For sale by COLBY & RICH.

THE RECORD OF A MINISTERING ANGEL.

The ministry of angels is a subject that will always possess a deep interest for serious, thoughtful minds. There is nothing for which the hearts of humanity long with more pathetic yearning than for a resumption of fellowship with the loved and lost. What mother does not long for one sound of the voice of her son who has crossed to the further shore? What would not fathers give for one more glimpse from their daughters passed all too soon away? And what is more reasonable than to hope that the loved and lost have joined the ranks of the angels, and are busy in under services for those whom they, having left behind, love still the more? This book is written with the view of stimulating hopes, of lifting the hearts out of the darkness of despair into the sunny region of hope and courage and faith.

Cloth, pp. 288. Price \$1.00.

For sale by COLBY & RICH.

SPIRITUALISM A SCIENCE, A PHILOSOPHY.

By J. D. LARKIN & CO. This book was written before the First Spiritualists Society in Berkeley Hall, Boston, by HON. SIDNEY DEAN.

The ability displayed by Mr. Dean in the past as member of Congress, editor of a daily paper, and pastor of a church, is sufficient to commend whatever he may say of his experience as an investigator and student of Modern Spiritualism, and the conclusions he has arrived at, to the candid consideration of all.

30 copies, 50 cents per copy; 50 copies, 25 cents; 15 copies, 50 cents; 10 copies, 75 cents.

For sale by COLBY & RICH.

MY EXPERIENCE, or, Footprints of a Presbyter to Spiritualism. BY FRANCES H. SMITH.

An interesting account of "sittings" with various mediums, a full and complete course of the most successful Mesmerism in America. Contains full instructions as ever given to my Pupils for Ten Days Each.

Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist.

It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128. Price 50 cents.

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THE RECORD OF A MINISTERING ANGEL.

The ministry of angels is a subject that will always possess a deep interest for serious, thoughtful minds. There is nothing for which the hearts of humanity long with more pathetic yearning than for a resumption of fellowship with the loved and lost. What mother does not long for one sound of the voice of her son who has crossed to the further shore? What would not fathers give for one more glimpse from their daughters passed all too soon away? And what is more reasonable than to hope that the loved and lost have joined the ranks of the angels, and are busy in under services for those whom they, having left behind, love still the more? This book is written with the view of stimulating hopes, of lifting the hearts out of the darkness of despair into the sunny region of hope and courage and faith.

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