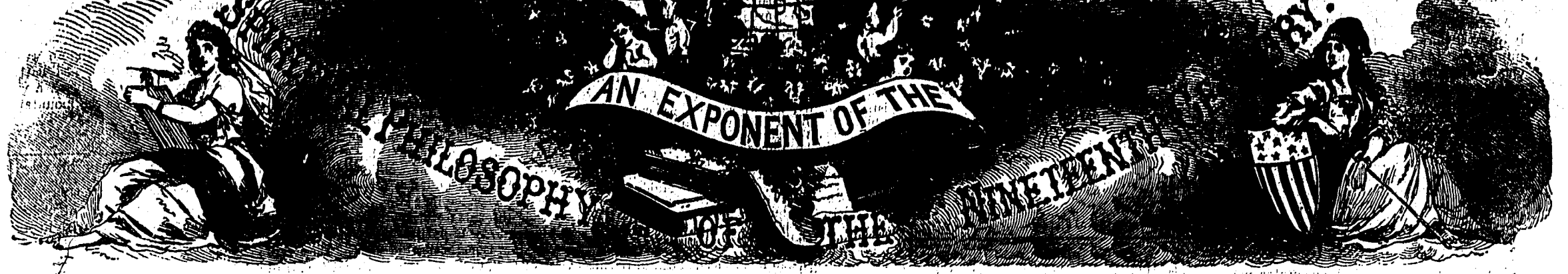


BANNER OF LIGHT.



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The Spiritual Rostrum.

A Medium's Tour in the North of England.

At a meeting of the London Spiritualist Alliance, on the evening of March 10th, Mr. T. Everitt, of whose projected tour through the North of England with his wife, an excellent medium, for the purpose of affording the people of the places they should visit an opportunity of learning of the philosophy, and seeing something of the phenomena of Spiritualism, we made mention at its commencement—delivered an address in which he gave an interesting narrative of experiences met with, for the following report of which we are indebted to our London contemporary, *Light*, of March 14th:

We arranged to leave home on August 28th, with the view of visiting some of the societies of the Midland and Northern Counties, but the particular route we should take depended upon the applications made to us, our object being to visit only such societies as we had not visited before, and to render what help and encouragement we could, both orally and by giving occasional séances, where circumstances permitted, and where inexperience required a word of encouragement and the ocular proof of the truths we told them.

The notices in the Spiritualist papers of our intended tour flooded us with applications, involving a large amount of correspondence. These applications continued up to the day we left home, causing us somewhat to alter our course two or three times. Indeed, applications followed us during the whole of our journeyings, and some reached us even after we had returned home. I mention this to show how anxious people were to see and hear some of the old workers in this modern gift to humanity, a gift, we think, second to none, from a religious point of view. One thing particularly struck us as rather difficult to understand. Notwithstanding the repeated statements in the Spiritualist Press that our services were given free, so-called a letter came to hand that did not ask what our terms were, so difficult was it for people to believe that there were those to be found sufficiently interested in the Cause to leave home and friends and travel from place to place with all the attendant annoyances and inconveniences, for the express purpose of doing all the good they could in an unpopular cause, and that, too, without fee or reward. Does not this show how desirable it is that there should be more free labor or free workers in the Cause?

The truths we have to make known will not only enlighten the mind respecting man's future state, but will comfort the dying and console the bereaved. These are the glad tidings that the people want. "Let us know," they say, "of a certainty, that our beloved ones live. We have been told all our lives to believe, but belief does not satisfy, it does not give that feeling of confidence and assurance which knowledge imparts." So many being clearly thus ready and anxious to learn, surely it is our duty, by all the means we possess, to proclaim this last and best gift of love of a beneficent Father to His children.

The first place we visited was Stamford, by invitation of Mr. John Chapman, a gentleman who is an active, useful citizen, and although regarded by some of his fellow-townsmen as strange, and having extravagant notions, is respected and esteemed for his work's sake. He became interested in Spiritualism many years ago, and as a proof of his deep conviction, he purchased a piece of ground and built a room upon it for the express purpose of holding spiritualistic meetings; and although there is no organized society, the Spiritualists have meetings in this convenient and nicely constructed building twice a week. From Stamford we went to Kelghley, where we were the guests of Mr. John Olapham, at whose house we gave several séances. Among the sitters was a minister of religion, who evidently was deeply interested. He assured us that Spiritualism is not such a "tabooed" subject now among ministers as it used to be, that many of them were looking into the question, and that he himself should commence sittings at once in his own house, for he had no doubt that his son was a medium. Our host's brother, Mr. Joseph Olapham, was one of the early pioneers of the Cause in Kelghley, and still continues an earnest, active worker in spreading a knowledge of these bright and beautiful truths. I believe it was at Kelghley that the first public lectures and the first public manifestations in England were given. David, Richmond, who had left the Shakers, came from

America to England, and having a knowledge of American Spiritualism, went to Kelghley, delivered some lectures, and after the lectures gave, on the platform, table manifestations to the public.

A Mr. David Weatherhead, although the views were opposed to his former belief, took up the subject and became thoroughly interested, and, in 1853, gave lectures upon Spiritualism. He held public meetings in his own business rooms, and carried them on at his own expense. It was from these premises, by the same indefatigable worker, that the first number of the first spiritual periodical published in England was printed, and sent forth to enlighten and bless its recipients. It was called *The Yorkshire Spiritual Telegraph*. On this same piece of ground now stands a commodious hall dedicated to Spiritualism, in which, on Sunday afternoon, I addressed a good audience, and in the evening a crowded meeting of attentive listeners. Here also has been established the new form of Sunday school, or Lyceum, where the children not only have the brighter truths instilled into their young minds, but where they are drilled in musical exercises, which they go through with evident pleasure and delight.

Our next visit was to Bishop Auckland, stopping on our way for an hour at Darlington, which gave us an opportunity to hunt up David Richmond, of whom I have already spoken. We found him as full of zeal and earnestness as ever, but, although quite well in health, the hand of time has left its impress upon his physical form. From Bishop Auckland we went to Newcastle, where we were the guests of a lady whose labors in the Cause are above all praise. Here we gave three private séances to numbers varying from sixteen to twenty-one, which, upon the whole, were successful and much appreciated. On the Sunday afternoon we went to the Lyceum, and had an opportunity of witnessing the best developed phases we have seen in this department of spiritual education. The careful supervision of its officers, the attentive bearing of the scholars, the pleasing musical exercises and marchings, were evidently a source of pleasure and enjoyment, not only to the children but to the visitors.

In the evening I addressed a crowded meeting, and was honored by the presence of our old friend Alderman Barkas as chairman, who, in a brief and genial speech, introduced me to the audience. Each morning during our stay he dropped in, and we had the pleasure on those occasions of some interesting conversations upon various topics. The Alderman is very highly esteemed and respected by his co-peers, and being present at the presentation which was made to him, we had an opportunity of hearing the expressions of praise and good-will on the part of those who had worked with him. On the Monday morning we were interviewed by the chief reporter of the paper called *The Newcastle Leader*, who evinced such an interest and was so absorbed in the subject that four hours of conversation passed like the weaver's shuttle, and we felt that four hours more would have been too short to unfold all that this profound, interesting theme involved. The next morning, when the Alderman came, he told us that the town was placarded with large bills headed "Amongst the Spirits," "Mediums in Newcastle," "Climate of Spirit-Land," "Feats of Spirit-Writing." Of course this caused a great demand for the papers, and at several shops at which we called not a copy had been left unsold. Upon the whole we think the report a very fair one, and could heartily wish that there were more fair and honest reporters, that the public might know more of the Spiritualist teachings, belief and hope, instead of the misrepresentations and ridiculous statements in which the public press generally indulges.

We had very great pleasure in being present at a séance of Mrs. Mellon's, a medium for form-manifestations. An improvised cabinet was formed with two curtains in one corner of the sitting-room of our hostess, and a lamp was placed on the table, the light being subdued somewhat by a shade. Mrs. Mellon sat outside the curtains, so that every one could clearly and distinctly see her. In less than five minutes the curtain was pulled on one side and the upper part of a form was seen. Soon afterward Clissy, a diminutive being, opened the curtains, came out, and stood leaning against the side of the medium. After Clissy had appeared several times Mrs. Mellon said, "I feel that I should now go behind the curtains." Soon Clissy again appeared, and a tall figure with her, both clothed in white raiment. I asked Mrs. Mellon if she thought Clissy would allow me to shake hands with her. As Clissy bowed assent I lay down on the carpet, and she came to me and patted my hand. I took her tiny fingers in mine, and at the same time I noticed the diminution, or the gradual disappearing of her body. I raised myself up a little, and held my head over her upturned face, each looking at the other. I watched until the last remnant of her white raiment disappeared like the melting snow-flakes. Passing my hand over the spot where she became invisible to me, I felt nothing on the carpet that would account for or explain her mysterious disappearance. Almost immediately afterward Clissy opened the curtains, and was bowing to us again, the same in all respects, as far as I could see, as when a few moments before we gazed into each other's face, until she became invisible and intangible to my senses. What food for thought! What a subject for a philosophical mind to contemplate! What is substance? Is it only a condition of that which we call matter? Has

it, as Baine says, two sides, a physical and a spiritual? Certainly Clissy's hand felt like all ordinary human hands, and her raiment like ordinary fine muslin, and yet this spiritual, organized, substantial human being passed through, apparently, without the slightest difficulty, that which to us is solid matter, with the same ease as we pass through the atmosphere. Did Clissy, as we Spiritualists are accustomed to say, become dematerialized, or did she merely pass out of our state into hers, and then come into our state again, all in the course of a minute or two? The latter, in my opinion, is the most feasible theory, and was confirmed by Geordie, who now appeared and talked freely with us in his broad Scotch accent. There may be some who, on reading this account, will conclude that we were deceived by some freak of fancy or play of the imagination. Speaking for myself, I can only say that if my senses played me false on that occasion, then they have betrayed me the whole of my life. But suppose our senses did not deceive us; what then? Well, we actually saw human beings who once lived in this world, as we do now, and passed out of it by what we call death. That being so, it is something more than a prophecy of our future existence; it is clear and certain evidence that death does not end the career of man.

On the 10th we journeyed to North Shields, where we were met by Mr. Kanton, a retired sea-captain, who had recently become interested in spirit-communion, because it met the requirements of his mind more than any other religion, inasmuch as it was a reasonable solution and a feasible explanation of occurrences with which he, for the greater part of his life, had been familiar. In the evening I addressed the members of the society, after which Mrs. Everitt held a séance. The next morning a very fair and full report appeared in a local paper, both of the meeting and the séance. Next day the captain accompanied us to Sunderland, to Mr. Blacklock's, a gentleman holding a good position in the town. Here we met Mr. Rufford, a gentleman connected with the press, and an old Spiritualist, and we held a séance for a number of the friends. Our host strongly pressed us to spend more time with them, as there were in the neighborhood some good mediums for form manifestations, but our final arrangements had been made, and time would not admit of any delay, or we should very much have liked to avail ourselves of further opportunities of witnessing this phase of mediumship in the provinces.

We now made our way to Carnforth, a place in the neighborhood of the lakes, and were met by Mr. R. D. Dugdale, owner, editor and publisher of the local paper. We found Mr. Dugdale an intellectual, thoughtful and open-minded young man, and deeply interested in Spiritualism, which he said had saved him from materialism. A solicitor, a chemist, and several others having been sitting for six or seven years without meeting with any satisfaction, we advised that two or three ladies should sit with them as likely to lead to greater success. We held a séance on the Sunday evening, and one or two things that occurred are worth recording. In answer to questions, replies were given by raps on the inside of a wooden clock. Again, a large musical box, weighing forty pounds, and standing at the further end of the table from the medium, was lifted up and came on the table again with considerable force. A lady sitting near passed her hand over it, but felt no one touching her. Before we left we had a long conversation with the Congregational minister, who would have been present at a séance had not his duties prevented. He evinced great interest in the subject.

From Carnforth we journeyed to Burnley, and stayed at the house of Dr. Brown's widow, who is a quiet, earnest mediumistic person. Here the Cause was commenced and established by the indefatigable labors of Dr. Brown, and now so far spread and recognized are these spiritual truths that upon an emergency some four or five hundred persons can be brought together. Although the friends had only a short notice of our intended visit, some three hundred and fifty met to welcome us, and listened with breathless attention to the truths we laid before them. Branch societies, offshoots from the parent society, and working harmoniously with it, have commenced operations in different parts of the town for the convenience of those who live at a distance.

We were due the next night at Sheffield, or we should have liked to spend more time with the friends at Burnley. Owing to the circuitous route we had to travel to get to Sheffield we were some two hours later than was expected, but when we did arrive about a dozen friends were waiting, and at once took charge of us and our baggage. When we reached Mr. Hardy's café, where the friends were assembled, they at once struck up a lively melody, which was particularly soothing and pleasant after our long and tedious journey. We soon changed our travelling costume, and hastily partaking of some refreshments, entered the room, which was quite crowded with sympathetic friends. Making our way to the only two vacant chairs, a hearty ovation was accorded to us, and although all were perfect strangers to us, we soon felt at ease, and addressed the assembly for the space of an hour; and another hour or two spent in pleasant conversation with the friends quite ensured a sound night's rest. As there were many who wished to meet us, but were unable to gain admittance, we gave another address to a full meeting the following evening, after which we held a séance. The emphatic and lively expressions of these earnest Yorkshire people just suited Zimpy, whose cheerful conversation caused an overflow of joy and thankfulness, with warm ex-

pressions of hope that we might soon visit them again.

On the morning before leaving, Mr. Hardy asked if we should like a sitting with his son Holly, a youth about fifteen years of age. After darkening the room, and locking the door, Mr. and Mrs. Hardy, myself, and Mrs. Everitt, with the youth, sat round a small table. All took hold of hands; I held Holly's left hand with my right; Mrs. Hardy held his right hand, which she placed with her own on the top of my right hand. Mrs. Everitt held my left, and Mr. Hardy's right; and Mr. Hardy held his wife's right hand. There was placed on the table a mechanical toy, which required two hands to wind it up. No sooner was the light put out than this toy was wound up very vigorously, and set going. It fell on the floor, and was again wound up with the same vigor and rapidity as before. The inference is clear, that there was in the room another person or being apart from those sitting round the table, possessing two hands, and sufficient power to wind up that toy. There was a tambourine on the top of the piano, from which we were sitting some four or five feet distant. Soon the lid of the piano was opened, and it and the tambourine were both played with remarkable energy, especially the latter, which was carried about the room keeping time to the tunes played, and occasionally beating on my head. I at last complained that it had given me a headache, and at once a large hand was drawn several times over my head, and completely removed the pain. Several tunes were thus played, to accomplish which no less than four hands were required: the bass and treble for the piano, one to hold the tambourine and carry it about the room, and the other to play it. Here we have evidence of four more hands than those of the persons sitting at the table. There were also brought from different parts of the room a number of large stools, which were passed over our heads, and piled upon the table nearly to the ceiling, no one present knowing that this had been done until we lighted up. Again we ask, what other conclusion can be drawn from these facts than that there were at least two more intelligent beings present, who could and did play on instruments and move about the room without coming unintentionally or accidentally in contact with us?

Now, for the first time, another phase of development took place in this youth's mediumship. We not only heard a voice very different from Holly's; his organs of speech and speaking to us, but there was another and very different voice at a distance from where we were seated, trying hard to articulate, and at the same time Zimpy joined in, telling this spirit to try again, to persevere, and he would succeed, which he finally did, and was able to speak clearly and audibly to us. We doubt not, after what we witnessed, that with judicious management Master Hardy's mediumship could be so developed as to be equal to the Davenport Brothers', which, in the various powerful manifestations, it already resembles. After lighting up Mr. Hardy gave us some proofs of his son's extreme sensitiveness to the hypnotic state. He said, "Holly, sit in that chair, and when I touch Mr. Everitt, go to sleep; and when I touch him again, wake up." As soon as the father's hand began to approach me the boy's eyes became dull and glazed, and the instant he touched me they closed and his head dropped. I approached and raised the eyelid, and saw that the pupil of the eye was turned up into the head quite out of sight, which is a sure sign of a deep sleep. I drew back; the father's hand was again raised, and as it slowly moved toward me the boy began gradually to return, and instantly it touched me he opened his eyes and was back again in his normal state. Mr. Hardy now said, "Holly, turn your chair round and sit with your back toward us, and we will try the same experiments again." Standing where the lad could not see us, the same results as before took place. The lad told me that when he is tired and sits or lies down, he can by willing go to sleep at once, and the same when he goes to bed—a gift that would be acceptable to many of us. I have no doubt that this youth, if he wished, could wake up at any minute in the night. In these experiments there are involved some knotty problems for our metaphysical philosophers to solve. "Now," said Mr. Hardy to his wife, "just stand here for a minute," and passing his hand over her head a time or two she became as rigid as a plank of wood and fell backward into his arms. Raising her up and reversing the passes she was all right again. "Once more!" said Mr. Hardy; and soon she was in a state of catalepsy, and partly raising her up a lively little spirit took control, and in a childlike voice and language evidently enjoyed the opportunity of having a talk with us. Now a change and a contrast in the control took place. The medium was drawn up, and in a stately manner spoke to us upon our mission, and wished us success in our labor of love. It was time to say "Good-bye" to our Sheffield friends, and taking with us many pleasant remembrances of our short visit, we proceeded to fulfill an engagement with the Nottingham friends. Having visited Nottingham on several occasions in bygone days we were not altogether strangers to the place or the people; and although time has made great changes, we were pleased to meet some of the old workers, and glad to find that a society is still holding up the torch of spiritual light (not without sacrifice and difficulty) to guide the pilgrims on the road to the brighter land. We held two séances, and I spoke for an hour to a large and attentive audience, having our old friend, an earnest Spiritualist, Mr. Hancock, in the chair.

Leaving Nottingham we soon found ourselves in Belper with our dear friend Mr. George Adshead, who, some thirty-six years ago, became a convert, through Mrs. Everitt's mediumship, to these joy-giving and soul-elevating truths, and notwithstanding his bodily infirmities, he is in spirit as robust and feels as certain of man's continued existence as ever. His brother William, also of Belper, writing to *The Spiritualist*, Oct. 2d, 1874, said, in reporting his first séance with us: "For six months previously I had read all the Spiritualist literature I could meet with, but I still felt that more was wanted before I could say—I know Spiritualism is true. I have, therefore, very great pleasure in saying that at the séance in question, through Mrs. Everitt's mediumship, so far as I was concerned, theory and hypothesis largely gave place to hard, solid fact." I need scarcely say that Mr. William P. Adshead became a fearless advocate and an able writer in the cause of man's redemption from theological bondage.

On the Sunday evening I spoke in the hall that was built by a lady and dedicated to Spiritualism. This lady and her husband were both members and active workers in a Christian church, of which the husband was also a deacon. Once, when taking a social cup of tea with them, the conversation was drawn to the subject of Spiritualism, and soon an invisible being manifested its presence and interest in the conversation by rapping on the table. An intimation was given that the communicating spirit would give a message. The alphabet was repeated, and the following letters were taken down: "Auntieambobby." As no one present was able to make any sense out of the letters, we asked for an explanation, and at last made out, amidst showers of raps expressive of delight, that the message read, "Auntie, I am Bobby"—the name of a little nephew deceased. This lady has been a firm believer in spirit-communion from that day, and as an evidence of her sincerity she has within the last few years built this hall to the rising cause of humanity. We want a few ladies in London like Mrs. Smedley to help on some of the struggling societies, as the rent of halls in the metropolis is a heavy tax upon the resources of the members.

On Sept. 23d we arrived home, feeling no worse for our outing, and at the same time conscious of having been useful to our fellow-men, having traveled about eight hundred miles, spoken twelve times to over fourteen hundred people, and held twelve séances. By going amongst the people in the way we did we were able to get a better insight than we otherwise could have done, and to form a better estimate, not only of the character of the workers, but also of the state of the Cause as a religious movement. If we were to give our opinion of Spiritualists generally we should say that they are a mixed multitude from all sections of the community. A large part has been drawn from the various denominations of the Christian Church, the Christian religion with its creeds and dogmas having ceased to influence or attract them. Another portion has come from the skeptical and materialistic ranks, and these look upon Spiritualism as having saved them from despair and hopelessness, and from the apprehension of extinction or annihilation. The other portion were, when Spiritualism reached them, in a state of indecision and uncertainty. There might be another world, but theological teachers were so vague and illogical that their minds were kept in a foggy state respecting it; but the bright light of Spiritualism has dispelled the darkness, given them a lively hope in the future, and extracted the sting from death. Spiritualism in the Northern Counties is no longer looked upon as a nine-days' wonder; it can hold its own now against all comers. It has gained a hearing amongst the people. This, we think, is largely due to the native energy and local talent for discussion and public speaking.

Most of the societies have made arrangements for the occupation of their platforms for the next twelve months, among the principal speakers being Mr. and Mrs. Wallis, Mr. Morse and Mrs. Britten. The last-named lady always draws large audiences, and holds them spell-bound by her earnest and eloquent advocacy of these soul-elevating truths. She has always proclaimed Spiritualism, pure and simple, without any tinge of those hypothetical theories which have of late been so often tacked on to spirit-communion. We found that the leaders of most of the societies we visited were earnest, energetic and persevering men, who, having once put their hands to the plow, are not likely to look back. Having left the religion of their childhood, the religion of fear, of substitution and an angry God, they now look up from a higher platform, with clearer and more rational views, with purer motives and holier love, worshipping not the terrible God of the theologians, but the loving Parent of the human family, with the full conviction and belief that God never made a soul that he could not and that he would not save. With these superior views which are being promulgated among the people, let us not say that genuine religion is not interwoven with our belief, but rather let us recognize the fact, that it is taking the place of the expiring theology among a large portion of the community, who look upon spirit-communion as the dawning of a new age, the morning light of a new era in religion; a religion pregnant with hope of future glory in progressive development; "right on for ever; a religion that commends itself to man's reason and common sense, that meets a want which lies deep down in the innermost of man, and is, therefore, the realization of his holiest desires and the fulfillment of his loft-

est anticipations. Henceforth let our prayer ever be that a knowledge of these blessed truths, for the sake of suffering humanity, may be gradually but surely diffused throughout the length and breadth of the land.

At the close of his address Mr. Everitt greatly interested his audience by replies to a large number of questions in regard to his experiences of [spiritual] phenomena, extending over many years, through the mediumship of Mrs. Everitt.

The Grandeur of Selfhood.

Abstract of a Lecture Delivered in the First Spiritual Temple, Corner Newbury and Essex Streets, Boston, Mass., Sunday Afternoon, March 22d, 1891, by

MRS. H. S. LAKE.

(Reported for the Banner of Light.)

The first inquiry which I encounter upon coming into your atmosphere is: "Is not the influence of spirits upon mediums destructive to selfhood?" I answer that the psychologic power of one exorcised is not, necessarily, any more weakening in its effects upon the native power of the individual than is that of a strong and despotic spirit in the body. Either might operate to temporarily retard the exercise of the soul-power of the person, if he do not resolutely maintain him or herself; not dogmatically, or defiantly, but with a just estimate of his capacity and faith in his own inherent possibilities. It seems to me that one of the elements which has worked most disastrous results to the rapid advance, spiritually, of the human race, has been the tendency of mankind to doily men as "Saviors," and to devote themselves to imitation rather than origination.

The possibilities of all souls are equal. The light shines for all. Your duty to yourself is to recognize your own ability, and to cultivate it. To the extent that you are a full-orbed and symmetrical soul may you beam upon and bless others.

The theory of self-abnegation and self-sacrifice is as likely to unbalance as to balance the outward forces of the being. None should give where such giving weakens the wish of the recipient to make legitimate effort for self-improvement and self-maintenance. None should permit imposition nor devote their powers to servile ends.

The grandeur of selfhood consists in the ability to perceive the relation which individual consciousness bears to the whole universe of sentient life. Right relations adjust themselves among independent units. Not until the selfhood of woman is as thoroughly permitted and admitted as that of man, can it be possible to raise the race to much higher altitudes of spiritual expression. This result cannot be brought about by legislative enactments, but is rather to be effected by the spirit of recognition in woman herself; she must come into a thought consciousness of her own equality, and enshrine herself with this subtle essence.

Celibacy does not necessarily aid any soul to deeper illuminations. The ascetic is not the seer because he has abandoned natural relationships, but because, by various means, he has reduced the state of his outward activity. Instead of love benumbing soul-consciousness, it is rather a quickener thereof, and waits at the very threshold of understanding and progress.

The grand march of the soul-essence in its "way of life" is pregnant with the truth that the warmth of love lightens the darkness of material being. Those unhappy persons who founder in vice, or revel in crime, are grieved under hearts unvitalized by love, and hating the counterfeit which has been offered and thrust upon them.

"Knowledge is power," but this knowing, in the spiritual sense, is born of loving, and the coming race of independent and intelligent souls will result from this recognition. Never lose confidence in yourself, or your capacity to attain.

Remember that faith in the fulfillment of ideals is the lever to lift loads of difficulties, and to draw from defeat the sting of disaster and despondency.

The hopeless troller is doomed. But he who, relying upon the grandeur of his own selfhood, affirms his power to progress and become, to resist tyranny, and to revolutionize forces in his own behalf, is blazing the way toward that glorious estate typical of a free spiritual being.

April Magazines.

MAGAZINE OF ART.—Chas. S. Keene, one of the artists of France, for which he made up of six thousand designs, is the subject of an "In Memoriam" paper by M. H. Spielman, a characteristic portrait by G. Reid accompanying it. A new number of "Modern Schools of Painting and Sculpture," by Claude Phillips, has among its illustrations portraits of Munkacsy and Verdel. Mr. Anderson continues his "Studies in Illustrated Journalism," this month dealing with "The Rise of the Comic Paper," originating in 1832. A number of fine reproductions of modern pictures are given in "Lord Armstrong's Collection." A grotesquely illustrated poem, "Untrammelled Art," fills a page, and a lengthy paper on "Miniature Art" is illustrated by well-known specimens. New York: Cassell Pub. Co.

THE ATLANTIC MONTHLY.—A story in two parts, "The Brazen Android," by the late William Douglas O'Connor, leads the table of contents this month—old London and its ancient life being therein vividly portrayed; Mr. Stockton's "House of Martha" continues for three more chapters; Mr. Lowell's traveler pursues his pleasant way through "Note: An Unexplored Corner of Japan"; Francis Parkman's second paper on "The Capture of Louisville by the New England Militia" is marked by skill and care; one of the most important papers is "Preliminary Man on the Pacific Coast," by Prof. George Frederick Wright of Oberlin; Hon. S. G. W. Benjamin (for some years United States Minister to Persia) considers "The Armenians and the Porte"; Clinton Scollard, Thomas William Parsons, Thomas S. Collier and William H. Hayne furnish the poetry. Mr. William P. Andrews' paper on "Goethe's Key to Faust" is of interest. Able reviews and a bright Contributors' Club close the number. Houghton, Mifflin & Co., publishers, Boston, Mass.

MAGAZINE OF AMERICAN HISTORY.—The frontispiece is a fac-simile of the painting by Vocabal, in the Metropolitan Museum, New York, of "Christopher Columbus at the Court of Ferdinand and the Catholic and Isabella of Castile." In keeping with this is "The Ballad of Columbus," by S. H. M. Byers of this city, occupying five pages. In "President Lincoln and His English Visitors," a characteristic anecdote is related. "A Defense of Captain John Smith" is contributed by W. W. Henry, and "A Bundle of Suggestive Relics" by Horatio King, showing the strength of partisanship in the olden time, while the ideas of justice held in that period are illustrated by "The Fate of a Pennsylvania Coquette," a story by Mrs. E. F. Elliot, that closes with a traditional report of the appearance of a spirit. New York: 743 Broadway.

CASSELL'S FAMILY MAGAZINE.—An article on "Famous Figure-Head Reliefs," with many illustrations, shows a line of decorative art lightly indulged in at present. The first of a two-part treatise upon "Sleep and Dreams" is given; written, evidently, by one who has given these subjects much thought and study. It will attract many minds to its perusal. "Eyes and No Eyes" is a little of an interesting, illustrated paper about a girl. New chapters of two serial stories and two complete stories are given in this number. New York: Cassell Pub. Co.

FORGIVENESS.

[This little poem was found on the cover of a magazine published many years ago.]

I would not meanly concede
To ask the pardon conscience gives,
Nor prize the favor of a friend
Who on my humble homage lives.
But if, by carelessness or art,
I'd made a gentle spirit grieve,
It would not wound my haughty heart
To breathe that little word—*forgive*.
Forgiveness! 'T is a sacred stream
That murmurs through the injured breast,
Where lingers love's reluctant beam,
That soothes contending thoughts to rest.
Forgiveness! 'T is the sweetest air
That trembles on the lyre of heaven;
For all who raise a pen there
Will sing of sins and faults *forgotten*.

Banner Correspondence.

Massachusetts.

LOWELL.—Ed. S. Farney writes, under date of March 22d: "The onward march of humanity is marked by indices, in the form of pioneers of thought or advancement—men and women who have cleared the obstructed pathway of ignorance and error, and have, with clearer vision, have beheld higher truth, and in its pursuit have scaled the perilous mountain heights, timidly followed by a few, then more, and still more, until the great armies of progress have encamped upon the same lofty plateau.

Seventy-eight years ago, in an obscure corner of New Hampshire, there came into the world a boy who was destined to make his mark. His childhood and youth were hard and bitter in the experiences they brought to him. At manhood's estate he drifted westward, to Wisconsin and Michigan, poverty treading close upon his heels. He seemed 'wedded to calamity'; it appeared as though the best thing he could do was to die. But a mission awaited him—a glorious one. When Modern Spiritualism, the crowning glory of the ages, dawned upon the religious firmament, our recently ascended brother, Warren Chase, girded on the armor of the spirit-world, and amidst the bitterness of social obloquy, calumny and hatred, bravely began his angelic mission of performing the always difficult, often thankless, but essential task of 'breaking paths in the wilderness of error,' preparing the way for such heroic spiritual soldiers as the intellectual giant, S. B. Brittan; the eloquent Selden Finney; Harris, the poet; Edmonds, the wise; the impressive Emma Hardinge; Achsa Sprague, the sweet-souled; Luther Colby, the enlightener and disseminator, whose inspiring, bright-lit BANNER is still unfurled—and many other true disciples of our gospel of 'glad tidings.'

Mr. Chase was Spiritualism's first lecturer, and during his 'Forty Years on the Spiritual Rostrum' he traversed every State of the Union, scattering broadcast the germs of its future growth.

"Veritas" writes from this city, March 23d: "Kellar, the magician, gave an exhibition in this city last Saturday evening, after it had been announced in the daily papers that he would produce any spirit phenomena that ever secured a believer, and would forfeit five hundred dollars in case of failure. Prof. Cadwell, who has been giving mesmeristic entertainments here the past three weeks, occupied the platform of the First Spiritualist Society last Sunday afternoon and evening. At the close of his evening lecture he related his experiences with Kellar in Horticultural Hall, Boston, when he offered Kellar five hundred dollars if he would produce one manifestation after he had tied him as he once did the Davenport Brothers, which offer Kellar did not accept. Prof. Cadwell related an experience he and his wife had at a séance with Chas. E. Watkins, during which she obtained answers between slates to questions so secreted that Watkins could not have known one word concerning them; and he publicly offered to give Kellar, or any other man, five hundred dollars to produce by tricky answers to questions so secretly secreted. He did not hesitate to pronounce Kellar the 'fraud' instead of the medium he attempted to expose.

Prof. Cadwell has awakened a new interest for us: he has most remarkable powers, not only in mesmerism but in mediumship; and we trust the time is near at hand when Spiritualist societies will recognize his true worth. During the winter we have had with us the best test mediums, Fred. A. Wignin of Salem, Edgar W. Emerson and J. Frank Baxter."

WORCESTER.—Mrs. G. D. Fuller writes, March 23d: "Attentive audiences greeted Miss Jennie Leys on Sunday, March 22d, it being her second appearance on our platform this month. A grand humanitarian discourse was given in the afternoon, the controlling intelligence urging upon us lessons of love, charity and unselfishness in our dealings with all conditions and classes of society. With special earnestness he illustrated by an experience taken from the life of the medium, the imperative necessity of studying and understanding spiritual laws and development before passing from physical life into the immortal. Another important point was the power of thought-waves for good or evil on the mass of humanity. The weaknesses and sufferings transmitted through ignorance of or indifference to the laws of heredity, were touched upon in telling words. I wish this practical, humane discourse could have been reported in full for publication. As Spiritualists we ought to be the most responsive to all such teachings of the spirit—that is, if we live as well as profess Spiritualism. Miss Leys concluded the services with a taste descriptive of spirit-presence. The tests received were recognized as being correct and most satisfactory.

Mrs. Fisher continues to hold successful circles each Tuesday evening at 28 Chandler street."

FITCHBURG.—Miss Rosa P. Lyon writes: "Mrs. C. M. Nickerson of New Bedford occupied our platform March 15th. Subjects from the audience were treated in a very clear and forcible manner, and were attentively listened to. Tests were given after the evening lecture. Sunday, March 22d, Mrs. Sarah A. Byrnes closed her engagement with our Society for this season, giving two profoundly interesting lectures, teeming with vital thoughts and suggestions for the needs of the hour.

What greater test of a lecturer can be manifested than in the controlling intelligences voicing through the lips of their instruments such grand and glorious truths for the uplifting of humanity? Is it not our innate selfishness which prevents us from gratefully accepting the philosophy as well as the phenomena of Spiritualism? Last Sunday Mrs. E. O. Kimball was the speaker before our Society."

New York.

ALBANY.—Oscar A. Edgerly writes, March 23d: "I am for the present month (March) filling an engagement with the Spiritual Alliance of this city, and have had very good attendance at all of my lectures. The evening meeting of Sunday, March 22d, proved to be one of more than common interest, from the fact that during the previous week the notorious 'Prof. T. Warren' made his appearance in Albany with his company of alleged 'wonderful mediums,' and in accordance with his usual custom flooded the city with his bombastic advertising bills, setting forth the remarkable things that would occur at what he termed a 'spiritual séance' to be held at the Albany Theatre, Sunday evening the 22d. In consequence some fifteen hundred people assembled in front of the theatre at the hour named for the show to commence, only to find the doors closed against them, as the authorities (owing mainly to the protest of the Spiritualists) had refused to allow the 'professors' show to go on.' In consequence of which the people who had gathered at the theatre came to Alliance Hall in great numbers until it was filled to its utmost capacity.

ly, the majority of them having no knowledge of the Spiritual Philosophy.

The subject chosen by the guides was 'The Inherent Possibilities of the Individualism of Man.' The large audience seemed to thoroughly appreciate the lecture, and the management of the Alliance in consequence anticipated a larger attendance than usual at future meetings."

Dr. M. Carl writes from Albany, March 23d: "I have been a constant reader of your most excellent paper for the last twenty years. It has a warm place in the hearts of many Spiritualists in Albany, and we as a Society, called The Spiritual Alliance, are trying to place it before the public. We have had Mr. Oscar A. Edgerly with us the last three Sundays. He is a young man of merit, fearless and bold in proclaiming the truths of Spiritualism, and is meeting with great success. Our hall, 45 Maiden Lane, was packed last evening to the doors, and many left, being unable to enter. We consider Mr. Edgerly one of the best workers for the Cause, and that any Society is fortunate who secures his services. His tests from the platform are good, and he has made hosts of friends while here."

NEW YORK CITY.—Wilson MacDonald writes: "As a constant reader of the BANNER OF LIGHT since the issue of the first number, and as a defender of Modern Spiritualism and its mediums, and as a co-worker with such men as Davis, Edmonds, Partridge, Brittan, Chase, Mansfield, Foster, Hare and Mages, all of whom I have well known, I desire to say through your columns that it is time, for the good of our great Cause, that dishonest mediums, so called, and all others, should be investigated scientifically and fairly, and the good and true should be separated from the bad and untrue—and those who are really mediums be upheld, sustained and defended. I have defended them for forty years, and shall continue to do so to the end of this life; and when I have passed to the other, I trust that I shall continue to be the friend to all true mediums for spirit phenomena."

BUFFALO.—J. W. Dennis writes: "Mrs. Carrie E. S. Twing of Westfield, N. Y., has just closed a very successful engagement here, and could have remained a year if she had chosen to have done so.

She is engaged for Onset, Lake Pleasant, Queen City Park and Buffalo. She speaks in Grand Rapids in April."

Michigan.

PORT HURON.—James H. Haslett writes: "I am glad to be able to send you a few subscriptions, and only wish the number was larger; but I am now doing and will continue to do all I can for the BANNER OF LIGHT."

The prospects for the next Camp-Meeting at Haslett Park, Mich., are very flattering. The names of post-office and railroad station have both been changed to Haslett Park, so friends from Boston and other points east will have no trouble in finding the place or getting their mail as in former years. The old name, 'Pine Lake,' conflicted with other places in this State bearing the same name or one similar to it, and caused much confusion. Our bulletin will be out in a few days, and will be forwarded to all friends, as far as in our power to read the spirit. Of the improvements making at this spiritual resort, one of the chief is an addition to the already large auditorium, which will make it sixty feet wide and twenty feet deep, the centre to form a stage or platform for speakers 20x30 feet, and on each side a parlor, 15x20. The platform or stage walls will be adorned with paintings and pictures. Quite a number by the dear old artist N. B. Starr have been promised, and some already contributed as a nucleus for an art gallery, which is the intention of the founder of the resort to build, as also a sanitarium and a college for the education of the children of Spiritualists. We hope much for this growing resort. It is a lovely spot, and attracts quite a number of Indian spirits, as it was one of their principal camping-grounds in the past."

Colorado.

DENVER.—"Rocky Range" writes: "The First Society of Spiritualists is meeting with grand success. We now have a Lyceum in connection with the organization. Sunday afternoons we have a conference meeting, and Sunday and Thursday nights hold regular services. Prof. and Mrs. Perkins left for the East Tuesday very unexpectedly, due to the illness of Mrs. Perkins's father, who resides in New Jersey. They are good organizers; Mrs. Perkins's tests are certainly very interesting, and as she gives them in rapid succession, in the course of half an hour they are quite numerous.

Mr. F. C. White is now conducting the services until such times as other speakers can be obtained, as Mr. White's phases are strictly platform tests."

Wisconsin.

MILWAUKEE.—A. B. Severance writes: "I desire to thank Hudson Tuttle for what he said in a recent BANNER upon the 'Call for that 'Psychic Investigation.' His remarks were timely and right to the point, and fully expressed my idea of what ought to be said on the subject."

The recency of some Spiritualists—on the other hand—to cater to the churches has been quite plain of late years, and seems to be growing more so. I am sorry to note.

I was delighted to read a synopsis of Frank Baxter's lecture given at Berkeley Hall, Boston, lately, for it was full of practical points."

Nebraska.

LINCOLN.—G. S. Klock writes: "A new interest has been awakened in our Spiritualist meetings by the visit of Dr. A. G. Larron, who heals the sick and gives tests in public, and is an inspirational speaker. He comes to us highly recommended, and as he is very earnest in his efforts to impart a knowledge of our philosophy, and to practically enforce it by works, we look forward hopefully for a rapid advance of our Cause in this locality."

Ohio.

NEW PHILADELPHIA.—C. H. Mathews (Box 738) writes: "The people of New Philadelphia and Canal Dover, O., are anxious to have a good materializing medium come here. A guarantee fund of forty dollars has been raised, and everything will be done to make the visit of such a one to this beautiful valley pleasant and profitable." For further information address Mr. Mathews as above.

An Ancient Physician's Wisdom.

Galen writes: "It is vain to speak of cures or think of remedies until such time as we have considered of the causes." The cause of many diseases is want of vitality. Compound Oxygen is a vitalizer, and strikes directly at the root and source of the disease by imparting new strength and vigor to every organ of the body. We submit a few testimonials from those who have helped themselves by means of Compound Oxygen. Here is what they say: "I have used your Home Treatment of Compound Oxygen for catarrh. I can safely recommend it." E. G. FORTY, Greenville, S. C. "Dr. STARKLEY & PALLEN.—About six years ago I had a number of lung hemorrhages, followed by fever and great exhaustion. I used your Compound Oxygen Treatment, hemorrhages ceased, appetite returned, sleep well, and general health became better than it had been for years." REV. O. A. DUNCAN, Pastor of Presbyterian Church, Jonesboro, Tenn. "Dr. STARKLEY & PALLEN.—I believe the Compound Oxygen treatment as dispensed by you to be an invaluable remedy because of the incalculable benefit I received from its use." REV. A. M. SMITH, Pastor, Evangelical Lutheran Church, Myersville, Md., Aug. 5, 1888. "Dr. STARKLEY & PALLEN.—Your Compound Oxygen treatment has done me more good than all other treatments and medicines, also in nervous complaints." H. W. BRADLEY, M. D., Griffiths, Ga. Send for our Treatise on Compound Oxygen, giving its history, nature, discovery and results. Book sent free. There are a few testimonials under the same title, different names, but none genuine but that manufactured by Drs. STARKLEY & PALLEN, 1629 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

The Wail of Wounded Kneec; or the Orphan Indian Babe.

To the Editor of the Banner of Light:

An interesting account is going the rounds of the papers concerning the rescue and adoption of an Indian babe, found on the battlefield of Wounded Knee Creek. The babe was lying beside its dead mother, who had been shot down in battle. There were other dead mothers on that battlefield, and other babes lying beside them who were also dead. This one had been held fast by the pappoose "postant," or bonnet, to the form of her lifeless mother, had been covered by a blanket of snow, and was alive and well, except that the top of the head and the feet were slightly frozen. The babe had lain four days on the ground, through a terrible blizzard, in that double embrace of nature and death.

The story is pathetic, and caught the attention of Gen. Colby of the National Guard of Nebraska, who interested himself in the babe's welfare, and who succeeded in obtaining it from the custody of the Indians, and has adopted it as his own.

The babe bears a threefold name: The "Wail of Wounded Kneec," a popular one, given as a synonym of its sad and cruel experience. The Christian name given by its adopted father is "Marguerite-Elizabeth," after two ladies who helped him in procuring his dusky little ward. The Indians of its own tribe call it "Zintka Launni," which means "Lost Bird," and which is as sad and pathetic in its meaning as it is soft and musical in its sound. The babe is seven months old, is a girl, and is said to be bright, well-formed, to have a pleasant face, a winning smile, regular features, and withal a dignified and queenly bearing.

She is spoken of in connection with elk-teeth, necklaces, bows and arrows, war clubs; tomahawks, and other prized trophies of the battlefield, but is considered to be the most significant and pathetic memento of the whole.

The fate and history of this orphaned babe are, indeed, the epitomized fate and history of her race.

She is the orphaned child of an orphaned people, whose parental inheritance has been stolen from them, whose fatherland has been confiscated, and who have been swept away from their possessions homeless and exiled into a strange land and among a strange people.

This Indian wail has come among us to grow up and to live with us. She shall learn our ways, our maxims, and rules of conduct. She shall come to understand our history, and the history of her own people, her own sad fate, and the occasion which threw her young life into our hands. She has come among us to be our judge; and she shall judge us in the light of all the horrible facts of a horrible history, reaching through four hundred years, and which culminated in the slaughter of her own mother, and in an orphanage of herself more cruel than death. It shall be a judgment upon us as a nation and a people in our collective capacity, and upon the wrongs we do or suffer to be done. If, as individuals, we escape the severity of her judgments, it shall be under the cover of a personal love and charity which covereth a multitude of sins.

The good people who have adopted her shall have credit for the kindness of their intentions, and gratitude and love for the care and affection bestowed. But the terrible judgment against us all will remain unchanged, and may be read as we forecast the future of this orphaned babe, and trace the successive experiences that shall come to her in her new and unfolding life. She shall win for herself love and admiration, and tender hands shall be put forth to stroke and caress her shapely form and head. The caress with indignant horror shall be repelled. The hand that reaches out thus in love is smeared with her mother's blood.

Food shall be prepared and placed before her. It makes her faint and sick at heart. She loathes both the taste and the smell thereof. The hand that prepares and brings it reeks with gore. Costly apparel shall be procured, and placed in her hand and laid upon her shoulder. Each garment is saturated with blood, blisters her skin, and burns into her flesh. The clothing is less warm and kind to her person than the coarse pappoose bonnet and the cold white blanket of snow which covered and protected her on the battlefield.

Wealth shall come to her, and she shall come into possession of land, and a house and home. The wealth shall be but the spoils of the depopulated country of her people; and the land whereon stands her house and home is but the burial-place of her race, whose bones lie rotting underneath her feet. The house itself is but a tombstone, marking a desecrated grave.

She shall be given the advantages of an education, and shall be taught to read and to reason. Her learning shall only reveal to her the immeasurable greed and craft and shrewdness of the enemies of her race, before whose subtlety and strategy a weak and defenseless people cannot stand. The consolations of religion shall be offered her. Religion shall be to her worse than a solemn mockery. She shall remember how the High Priest and Prophet of her people was slain, and immolated on the altar of an infamous treachery. The religion that seeks to save her orphaned soul connives at murder and pillage, and prays for the destruction of her kind.

The just judgment of an orphaned race is upon us, and there is not water enough in all the land to wash our hands clean.

We boast as a nation and as a people of civilization and progress, but there is not in all the annals of human history a chapter of more rapacious greed, and of cold-blooded, premeditated murder, than that enacted in our dealings with and treatment of the Indian. We make treaties never intended to be kept, and then slaughter the Indians because they complain of our treachery.

We covet their lands and their homes, and then force a quarrel that we may find some pretext for driving them away from both.

After every battle we throw the blame upon the Indian; wash our hands of the responsibility; complacently congratulate ourselves that peace is restored, and attempt to soothe both our own conscience and the flattered animosity of the Indian by some little show of generosity and pity.

It is said that the Indian is treacherous and revengeful; that he is indolent and listless; that he does not make a good use of his possessions; and therefore ought not to retain them, while we who are more worthy are waiting to step into his place. We are not called upon to deny or disprove the charges. They are to be answered by making another charge.

If the title to a white man's property inheres only in the virtues of which he is possessed; and which he exemplifies by a strict life; and if his right to retain his wealth depended upon the good uses to which he makes it apply, there

would be a confiscation of wealth in all the land such as the world never saw.

The charges against the Indian show an immeasurable self-complacency on our part and also an immeasurable greed.

The terrible tragedy is nearly ended. A few more brief acts and the final curtain will drop on the last scene. The Indian will be routed and slaughtered upon the last battlefield, and will remain thereafter only as a wail sitting across the plains, over the mountains and into the sea.

Z. MASTENS.

Syracuse, Nebraska.

WILL THEY DO IT?

To the Editor of the Banner of Light:

As an old investigator of Spiritualism in nearly all of its phases, I wish to give the new society that proposes to investigate it and settle it "once for all" a few pointers, drawn from my own experience, that I think will be a help to its members. I am sure no true Spiritualist will shrink from a thorough, honest investigation of its claims. Here is the first point I wish to make:

There is a vast difference between investigating Spiritualism and investigating Spiritualists and spiritual mediums. Now, if this new society is sincere in its work to ascertain the truth, let its members go to work as the Spiritualists have done for over forty years; they have a good supply of material to work up. Their churches and families are crowded with sensitives who only need right conditions prepared for them to develop the wonderful gifts of the spirit.

My second proposition is that the ministers form developing circles in their respective congregations, of six or twelve of the most sensitive or susceptible members, having them properly balanced as to male and female, or positive and negative elements. Have these circles meet two evenings in a week, and sit with hands joined or resting on a table in a dark room an hour or an hour and a half, without indulging in light conversation, but earnestly desiring an unfolding of their best gifts. Let them be punctual in their meeting, and sit, if necessary, week after week and month after month; and let the scientists do the same in their own families, excluding all known Spiritualists if they choose, so as to be fully assured of the truthfulness of the results, as those who are now Spiritualists have done.

By adopting this course they will be investigating Spiritualism, not Spiritualists or spirit mediums. They will thus be investigating Spiritualism through Episcopal, Baptist, Methodist, Unitarian, Universalist and Presbyterian mediums as they become developed, who of course would attempt no tricks or commit any fraud, as the Spiritualist mediums are supposed to do. Will they do this? Will they go to all this trouble, as Spiritualists have done and are doing, to settle this question "once for all"? Should they find they have a materializing medium in their midst will they proceed to develop that phase of mediumship by building a fraud-proof cabinet in their own society or homes, placing this medium in it with a circle formed outside in a subdued light, and wait patiently for developments, twice a week perhaps, week after week, month after month, and, as in some cases with Spiritualists, year after year, before they are rewarded by a shadow or a dim materialization? I ask again, will they have the patience to do this, as Spiritualists have done? If so, they will be investigating Spiritualism, not Spiritualists.

And when they have discovered among themselves a rapping, table-tipping, slate-writing, musical, inspirational, or trance-speaking medium, and think that in their superior wisdom they have "settled the question once for all," let them place their mediums before the public as they wish the Spiritualists to do, and have them run the "murderous gauntlet" strictly in accordance with Mr. Savage's "scientific method," as they expect Spiritualist mediums to do.

There is no need of waiting a day to form the main society. Those contemplating such an organization can go right to work and form their circles, and by the time the society is fairly organized for work, they may have some mediums so far developed that they will be all ready to experiment with. This can be done. There is no excuse for waiting. Mediums can soon be developed under harmonious conditions. There is scarcely a family that has not one or more individuals that might be developed as good mediums in a harmoniously-organized circle.

I hope this new society will adopt the course I have above set forth, "earnestly," as Paul says, "coveting" or desiring a development of "their best gifts," such as "the gift of prophecy, the gift of tongues, the interpretation of tongues, the gift of laying hands on the sick and healing them, the gift of discerning spirits," all of which can be cultivated more or less by becoming passive and receptive to the manifestations of our spirit-friends, who are ever ready to meet us half-way. N. W. BONNEY.

Ashland, Oregon, March 11th, 1891.

"The Sixth Sense."

To the Editor of the Banner of Light:

I have read with a considerable degree of interest a book bearing the above name, recently published. It depicts, in the form of general conversation between various members of a family and some friends, the remarkable experiences of one of them in spiritual phenomena, and relates them in such a familiar and homelike manner as to impress their reality all the more strongly upon the various participants in the conversations, where questionings and comments are extremely life-like and natural. Unlike some works of its class, there is no straining after effect, and nothing like a pyrotechnical display of weird phenomena; but the story is told in a familiar and natural manner, and great truths are expounded in such a simple and natural way as to bring them home to the most ordinary reader.

It is just the book to put in the hands of people prejudiced against Spiritualism in consequence of the old dogmas instilled into them from the worn-out threadbare creeds of the various religious sects, to which their minds are still in bondage.

Amid the torrent of novels that are being poured into the turbid stream of recent literature, quite a number attempt to deal with what has been usually styled "the supernatural"; but they could be better described as delineating the "unnatural," for they express only the morbid imaginings and fanciful theories of their authors, stimulated by a desire to produce something sensational and tragically startling. "This book is not at all of that class, but it deals with matters of universal interest, that bear a close relation to common human experience. Let us, hope that more works of this kind, of the same healthy tone, and dealing with topics of vital and practical importance from the standpoint of Spiritualism, will be published."

Accidents will happen in all families. Use Johnson's Anodyne Liniment; it acts promptly.

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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Beoworth Street, Boston, Mass., are now publishing a complete and up-to-date list of books, pamphlets, and tracts, for sale at a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail. Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to all the order, the balance must be paid by C. O. D. Order for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for publications may be sent through the Purchasing Department of the American Express Co., at any place where that Company has an agency. Agents will forward a money order receipt for the amount sent, and will forward the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is a cent for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse the varied shades of opinion which correspondents give utterance.

No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

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

The MacQuary Case.

The ecclesiastical verdict in the case of Rev. Howard MacQuary of Canton, O., an Episcopal minister, who was tried before an ecclesiastical court for heresy, is that he is guilty, and recommending his suspension from the ministry by the bishop of his diocese. The terms recommended in the verdict are that he shall within six months either renounce his views on the Virgin birth and the bodily resurrection of Jesus, or else be degraded from the ministry. In any event, his suspension will terminate in six months, either by degradation or retraction.

Being interviewed subsequently to the finding of the court, Mr. MacQuary frankly said he thought the verdict unjust and unfair, and not in accordance with the testimony. He said the trouble was his position had never been clearly understood. He says he does not denounce the divinity of Christ, but he simply does not believe in his miraculous birth.

He said that when his book was first given to the public, he received scores of letters from prominent clergymen congratulating him upon his position and asserting his belief. In the views he had expressed; but as soon as they found he was to be tried, and he desired them to assist him by boldly announcing that they coincided in the stand he had taken, they refused to do so, and allowed the entire burden to rest on him. He said if he were to show some of the letters received since this trouble began, it would create more of a commotion than his book did. The fact that two of the clergymen in the court voted for his acquittal shows that sentiment in the Episcopal Church is not entirely against him.

Mr. MacQuary asked the interviewer if it did not seem strange that many prominent clergymen in the church who have expressed exactly the same views held by him should be passed by, while he, an obscure parson of a country church, should be picked out to make an example of. He said his book came like a thunderbolt to many who had been trudging along for years in the old Orthodox ways, and without waiting to read or study it they declared he was a heretic, and should be deposed. Then in hopes of frightening him, he was publicly admonished, and asked to relinquish his views. When he refused but one course was left, and that was the one that has been taken. He said there should have been but one decision to the trial: he should have been either deposed or acquitted, instead of being suspended, as was done.

Being asked if he should remain in the Episcopal Church, he answered that he should not send his resignation to the Bishop immediately. He said he had received calls from churches in Chicago, Toronto and Jamestown, N. Y. He thought it probable he should enter the Unitarian Church—not because, as was charged, he had denounced the divinity of Christ, but because that church allows freedom of opinion, and contains fully as many Trinitarians of whom he claimed to be one—as Unitarians. He was not able to say, however, exactly where he would locate. He will hold no more services as an Episcopal rector.

This whole affair is but one more of the significant straws which point the direction of the wind of public opinion on the childish old superstitions that have become incrustated on a pure and simple Christian faith. Rev. Mr. MacQuary must not expect to be of the slightest help needed in clearing away these blinding and burdening dogmas, without taking the risk of open repudiation by that ecclesiasticalism which is wedded to the perpetuation of its authority rather than the devout search for truth wherever found.

Joseph Cook, Dr. Gordon, Dr. Miner, and several others, for the Massachusetts Sabbath Union, have petitioned the Legislature for a hearing in behalf of the abolition of the Sunday newspaper. To which a city contemporary replies: "As it is probable that every member of the Legislature reads the Sunday newspaper himself, and knows what a good thing it is, the petition will have about the same effect as if the gentleman asked the Legislature to stop the grass growing or the sun rising on Sunday." What is the most singular in this connection is the fact that just now Sunday newspapers are to be established in the great city of London.

The Doctors' Plot, Etc.

Upon all matters of public interest there is necessarily a radical diversity of opinion, and it is very proper that there should be discussion upon any subject in which the community at large is vitally concerned. Therefore in this connection we call especial attention to the fact that there exists in this country a combination of individuals known as "regular" physicians, which has for the past fifteen years been endeavoring to have laws passed in each State of the Union debarring all persons from practicing medicine unless they have secured an ironclad diploma from the said Medical Fraternity!

The people of the United States do not want any such a monopoly of medical practice in their midst; and have been fighting against the enacting of laws favoring such project up to the present time.

THE BANNER was the means of defeating a law against healing and other mediums in Ohio several years ago, which resulted in causing the democratic candidate to be elected Governor instead of the republican, as the Spiritualists in that State at the time held the balance of power. Senator Wade, after the election, published a card in *The Washington Republican*, saying: "I served our party just right. It will teach them a lesson in future. We do not want any bigoted laws on our statute books."

Now we see that the Ohio plotters are again at their old tricks to make laws to debar healing mediums, etc., in that State from practicing, and we write and insist that every republican Spiritualist in Ohio should vote the democratic ticket at the next State election, in order to let the bigots of that section know that the people rule!

In Massachusetts, too, at this very time, the Committee on Public Health has reported to the Legislature a Medical Registration Bill of the most pronounced type.

Are the now-free citizens of the Bay State ready to yield any of their liberties in the matter of choice of a medical adviser, etc., at the call of any assemblage of would-be usurpers? If they are not, let them hasten by the agency of personal calls upon their Senators or Representatives, or by urgent letters in protest to these gentlemen—to impress upon the lawmakers on Beacon Hill that the proposed measure is in favor of class preponderance, and against the best interests of the entire population of the State, and does not receive the support of their constituents.

Repeatedly in the past have the Legislators of Massachusetts set their seal of disapproval upon various forms of "Doctors' Plot" laws—for which we give them grateful acknowledgment; we have faith to believe that the present Legislature will also prove to be formed of equally brave and independent material; but should this not eventuate to be the case, we confidently hope our democratic Governor will in his good sense veto any measure of this kind which may come before him for his official consideration.

Power of an Endless Life.

"Such faith have I in the stupendous possibilities of God," says Rev. John W. Chadwick, in one of his eloquent and impressive sermons, "that I can well believe that, in the life to come, he will show to us more wonderful things out of his love than we have dreamed of here. Such knowledge have I of the actual blessedness and wonder of this present life, that I believe there are some good things here which, if we do not take them now, in all the ranges of existence we shall have no opportunity to find again what we have carelessly let slip."

What the power of an endless life, of its ideal beauty and persuasion, is on our mortal state, cannot be felt or expressed in even our most favored moments that are so full of unutterable joy. We know it best when we think of it in our quiet homes, "in that deep, inward silence where the voice of God is ever heard most clearly, as if he walked our garden with us in the coolness of the day." This idea, and this hope, and this assurance, may become so real to us, so genuine, so true, and a fact so substantial and inexpressible in our lives, that it shall be for us a power of intellectual prophecy, of comfort in our sorrow, of moral consecration that shall lift our lives up to a higher level and a clearer light, making present things more beautiful, and taking away every fear from our thought of death.

Let us not, then, go on saying and doing things the recollection of which will abash us in the presence of the holy ones of heaven, and above all, of our own better selves.

Wild West Shows.

The "Buffalo Bill" business of exhibiting so-called wild Indians to the wondering people of European capitals for private gain, was rightly pronounced by Secretary Noble to be demoralizing in an extreme degree. The deported Indians are trained to represent feats of savage daring, showing border life as it once was, and vividly depicting scenes of rapine, murder and robbery, for which they are enthusiastically applauded. The Secretary refused a permit to let them leave the country for such a purpose.

Commissioner Morgan says that in making these exhibitions they become self-important and strongly imbued with the idea that the deeds of blood, etc., which they portray in their most realistic aspects are especially pleasing to the white people, whom they have been taught to regard as examples of civilization. Their surroundings in these tours are generally of the worst, and they pick up most degrading vices. They frequently return home bankrupt in purse, wrecked morally and physically, and in such cases their influence and example among the other Indians is the worst possible.

The death of Prof. Winchell, the Michigan geologist, recalls the herculean task he once undertook of demonstrating that science and holy writ are not entirely antagonistic—the world was made in six days, and that the sun and moon stood still at the request of Joshua to allow him to finish up his battle. Winchell's method was short and easy; he claimed that the Bible was mostly figurative, and science mostly correct.

The American Section of the Theosophical Society will hold its Annual Convention in Boston on Sunday, April 20th, 1891, at Steinert Hall, corner of Tremont and Boylston streets, opposite Boston Common, and continue it on Monday, April 27th, at Tremont Temple.

Give us, dear friends, as succinct an account of your Anniversary festivals as possible, and oblige.

A Reverend Showman.

Rev. Dr. Lookwood of Ohio continues to exhibit his Ignorance of Spiritualism and its work by preaching against it, and by claiming to tell by what tricks the phenomena of Spiritualism occur. He recently visited Dayton, and told his audience "how slate-writing is done, how spirit-flowers are produced and how materializations appear." A certain number of women belonging to the Presbyterian Church, fearful lest Spiritualism, which has been attracting much attention in the town, should win over to its cause too many of the most prominent people, sent for Dr. Lookwood to come and "expose the delusion," so-called. The *Liberator* says, in an article from Rev. M. Loucks:

"He spent one night at the Grand Opera House, and there exhibited all the various mystifications that usually take place in a séance-room; and after going through them he would say, 'And how do you account for that?' Immediately he would account for it in such a way as any one could see the secret of the trick, and so he said, 'Any one can do it if he knows how.'"

However, it seems that the performance of this "exposer" was not of sufficient importance to attract the attention from the press that was expected, as the reverend Loucks complains that although "the next morning after the lecture the Christian people had a right to look for a glowing report of Dr. Lookwood's lecture and exhibition in the daily paper, we could not find as much as his name mentioned."

Spiritualists who understand the truths of Spiritualism will not be disturbed by the bombastic assumptions of Dr. Lookwood and his class, whose ignorance is profound enough to excite our pity; and liberal thinkers will not be deterred by the tirades of such a man from making their investigations regarding Spiritualism for themselves.

Women for Inspectors.

An effort is being made in the Massachusetts Legislature for the appointment of women as inspectors of factories and workshops. At a hearing upon the subject by the Committee on Labor on the 25th ult., Senator Breed of Essex appeared in favor of the appointment of two women inspectors for this State as a kind of experimental measure. He was also strongly in favor of the appointment of these inspectors for mercantile establishments where girls are subjected to long hours of labor, there being one hundred thousand women employed in this State outside of the mercantile establishments. Mrs. Alexander Brewer of New York, one of the female inspectors of that State, said that it had been proved in New York State that women inspectors were a necessity. The new system had proved to be a success, and radical improvements had been made as the result of its adoption. As long as females are employed in factories and workshops, so long female inspectors are necessary.

Chief Wade of the district police spoke in favor of such appointments, stating that his conclusions had been reached after long and careful consideration.

La Grippe

Has got a strong hold on New York, Chicago, Illinois, as well as on Pittsburgh and Allegheny, Pa. In the latter cities there are said to be ten thousand cases; while in Chicago the death-rate has risen to abnormal figures. Under these circumstances why do not the friends of those afflicted send for THE SHELLHAMER PNEUMONIA SPECIFIC, which we do not hesitate to recommend as a sure cure for LA GRIPPE as well as PNEUMONIA? The editor of this paper fully endorses the efficacy of this medicine. It is invaluable. It will be sent to any address by mail on the receipt of \$1.00, with full directions for use. For particulars, see card under Special Notices heading.

Veteran Spiritualists' Union.

An adjourned meeting of the Veteran Spiritualists' Union will be held in the Banner of Light Circle-Room Friday evening, April 3d, at 7:30 o'clock. All interested in the organization are earnestly requested to attend.

In verification of the correctness of a communication published some time since in the Message Department of THE BANNER, Hudson Tuttle writes:

"I was especially pleased with the communication from that noble man, Wm. White. I have read several communications from him in its columns, and they always seem so thoroughly imbued with his spirit, bearing such striking internal evidence of his selfhood, that it seems almost like meeting him face to face. If there ever was a word conveyed from the spirit-land to earth, that message is just what it purports to be. I should have known it, for his authorship had no name been attached. Of all the glorious, self-sacrificing men who have been connected with Spiritualism, none were superior to Bro. White; none were ever more thoroughly imbued with the spirit of divine love and charity, or exemplified these more completely in their lives." His messages show that he is still the same, but standing a step higher.

HUDSON TUTTLE.

There is another "New Move" on the tapis, this time outside of Modern Spiritualism. It is to ignore *kingcraft*, that has misruled the nations so long. It is said that a Congress of King-Haters is soon to assemble in this country, in which twenty-three republics are to take part. The objects of the Congress are: (1) to promote the establishment of republics; (2) to forward the interests of humanity; (3) to substitute arbitration for war; (4) to inculcate national morality; (5) to establish reciprocity in trade; (6) to increase education; and (7) to encourage methods tending to prolong and protect human life. It is understood that churches shall not be represented, nor religious subjects discussed.

Personal ambitions and selfish interests are sure to exhibit themselves more or less prominently in connection with any great reform. Such persons often unwittingly advance the cause which they would subordinate to unworthy schemes of individual ends.—*Ex.*

We endorse every word of the above, as we know of people who pretend to be Spiritualists, while at the same time they are covertly doing all they can to injure our Cause, resorting to unworthy schemes to accomplish that end. But divine justice will overtake them at the proper time.

We are pleased to learn that Summerland, Cal., is going to be a city of gardens. Every cottage will be lost in roses and climbing vines, and the streets lined with graceful trees. It is said that many are arriving every day to pass a peaceful, happy old age there, after having weathered the storms of life in a less kindly region.

Read "The Wolf of Wounded Knee," on our second page.

In Memoriam.

CONNELIA HUMPHREY BUCHANAN, wife of Prof. Joseph Rhodes Buchanan, passed to higher life from her home, 6 James Street, Boston, Mass., early on the morning of Thursday, March 26th, aged 60 years 7 months.

She had been falling in health for some time past—having received a stroke of paralysis, to which were after superadded complications of an apoplectic nature.

She was for years widely known in New York City and State, in Boston and elsewhere, for the wonderful powers of psychometry with which she was gifted, the surprising results of the exercise of which were beyond galling by the sternest skeptic. She retained these gifts to the end of her earthly pilgrimage, and to use them even on the very week during the closing portion of which her decease took place. She was possessed of a large circle of appreciative friends, who will join with us, we are sure, in expressions of deepest sympathy with her stricken husband, who in the evening of his days finds in a material sense a vacant place by his side, rather than the presence of a willing and earnest helper in all the concerns of time; but the knowledge of her continued presence in spirit is his to sustain him in this hour of trial.

The funeral occurred at her late residence on Saturday morning, March 28th—Rev. M. J. Savage and Mrs. R. S. Little participating. Many friends assembled to pay a tribute of respect to her memory. Among the offerings were a beautiful sheaf of Easter lilies, wreaths of green leaves and other appropriate symbols of a well-spent life, the circle of which the stroke of death had not been able to disperse.

Mr. Savage introduced his remarks by a reading of selections, scriptural and otherwise, among them that crowning and triumphant declaration of Paul to the Corinthians: "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This portion of the services he closed by reading the following poem, original with himself, which was in tenderest harmony with the feeling of the occasion:

When falls the night upon the earth,
And all in shadow lies,
The sun's not dead; his radiance still
Shines bright on other skies.
And when the dawn-star's growth dim
Upon the brow of morn,
It still shines on, though earthly eyes
Shade their bright vision from
Some other world is left to see
Our star that's gone away.
The light whose glow makes our night,
Makes ours bright on other days.
The feet that cease their walking here,
Tired of the way they've trod,
With strength renewed, go traveling
The road.
The hand, whose patient fingers now
Have laid earth's labor by,
With loving skill has taken up
Some other task to do.
The eyes that give no longer back
The tender look of love,
Now, with a deathless gleam, drink in
God's love that shines above.
The lips, whose sweet tones made us ask
If angels sweeter rung,
Though silent here, make heaven glad
With their melodious tongue.
And though our bodies sleep,
Our favorite is not dead;
She rises through dark death's bright birth
With joy upon her head.
And she is not one less still,
And loves us now no less;
She goes away to come again—
To watch us and to bless.
Nor look upon her face
Nor listen to her voice again,
Nor watch her ways of grace—
But in our hearts her memory bright,
And walk the way she trod,
And trust she waits until we come
Up to the house of God.
Let us be thankful through our tears
That she was ours so long,
And try to hush our tones of grief,
And send her on her song.

He then proceeded to state that, while under certain circumstances—as when death came into the family circle and snatched therefrom the little child, the idol of its sorrowing parents, the young mother whose children needed her care, the loving husband, the bread-winner of a dependent household—the problem of existence and the final change was full of darkness and mystery to him, on an occasion like this no such feeling was possible, since here one whose life had been useful in the highest degree had risen after a brief and happy existence, which had entered upon the reward which awaits those who like her have devoted what of time and opportunity may come to them on earth in earnest efforts for the benefit of universal humanity. She has rounded out a character which is destined to be the harbinger of a new and better world, which must make her feel preeminently at home where she now is.

The mystery of death was abolished in her case, and she had, as naturally as the October leaf, released her hold on the material things. We know a something better than the things of this world.

The speaker reverted to the horror with which the old systems of theologic belief had surrounded death, and expressed his gladness that the clouds which had darkened so many lives in anticipation of the final hour were now widely and generally dispelled. The pain of separation on the physical plane, however, remained; the heart longed for the presence of its loved; great must be the sorrow of the husband who at the occasion of his wife's death, in the material form which expressed the living intelligence of a loving companion, but in the light of the conviction to which she so steadfastly bore witness before the world, with the declaration of which the Doctor was himself, that the heart and soul together this morning was many present on this occasion—and the hope which so many elsewhere—held as the brightest jewel in the crown of unfolding experience, the sting of death was removed; we do not believe in death—we believe in life, that the heart and soul together this morning was only an incident in the growth of a soul! For aught any of us can tell—said the speaker—for aught any man on earth may be wise enough to tell, she may be present at this hour, hearing these words; may be the heart and soul are in life's trials in ways that we cannot even comprehend.

To the mind of the speaker, the world where the soul revels in the added experiences to which death is the great doorway, might be wrapped as an atmosphere around this world of sense. That world was not a future world, but a present world; not a remote world, but a near world; and its denizens not in distant spheres of space, but closer to us, even than the heart and soul are to the body, for the heart and soul have power to break asunder. He closed his eloquent remarks with a prayer which was instinct with the spirit of the Modern Light which has dawned upon men.

Mrs. S. Little then added a word to what had been stated by Mr. Savage, taking as an inspiring motto whereon to found her remarks the sentence just quoted from Paul, regarding the dissolution of the earthly form, and the enduring tabernacle of God which was the heart and soul. While Mr. Savage was speaking these words she had been led by her guides to "see as through a glass darkly" at first, a vision wherein was depicted the deceased sister we had all known so well; she seemed to look as she had of late, with the same eager upturned face, but resolute as of old; and by her side stood the form of an angelic spirit (as clearly shown by his dress, and the symbols he displayed) and she (Mrs. L.) was made to understand that this truly noble and pure guardian spirit of the deceased during her life journey had been her helper in her work for the cause of demonstrated angelic communion among men. Then she was led to behold more clearly a beautiful vision wherein our newly risen sister was standing upright, free from the infirmities and the marks of time, and shining in the new wisdom, strength and beauty which come to those who have ascended the broader levels of the Better Land. This new spiritual baptism, this bright vision of an angelic world, she said, was a revelation of the God to the existence of which the great Apostle to the Gentiles bore witness, through the opening of his interior vision in the old days. The ancient spirit guide then promised the bereaved husband that his wife would be near to comfort and sustain him for yet a little longer, till the chains of material life dropped away, and he was free to join her again in the land of souls.

The funeral cortege then proceeded to Forest Hills Cemetery, where the interment took place.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

At our Public Free Circle Friday, March 27th, immediately following a message given by Daniel C. Newcomb, Mr. N. H. Hill arose in the audience and said that the spirit was a school-boy of his. He was well acquainted with him until his decease, and all he had said was exactly true.

An interesting article, and one which ought to call out serious thought in the mind of every true friend of humanity who may peruse it, will be found on our third page, under the title: "INSANITY FOR JURY JUDGMENTS."

A Notable Event.

The reception tendered to Mrs. Marie Wheeler-Brown of New York, by Mr. and Mrs. William B. Butler at their residence, 41 Marlboro street, Boston, on Tuesday evening, March 24th, was a very pleasant affair.

At an early hour the invited guests began to assemble, and as the evening advanced the spacious apartments became filled with a number of the representative Spiritualists of Boston. Mrs. Brown, in whose honor the reception was held, is a bright young woman of intellect and character, whose career has been a "self-made" one in every sense of that term; the lady will be best recognized by our readers as Mrs. Marie Wheeler, wife and widow of R. S. Wheeler, that staunch advocate of the truths of Spiritualism, who for so many years fought the good fight in defense of freedom from the spiritual platform, and who for the last seven years has assisted his former associates and friends from the spirit-side of life.

The exercises of the evening referred to above were presided over by Col. A. A. Wheelock—himself a personal friend and co-worker of Mr. Wheeler—who, in the capacity of chairman, introduced each speaker and reader in appropriate and felicitous remarks, making each one present feel, the significance and value of the meeting by his stirring words.

After a selection by Poole's Orchestra, Willis Milligan accompanying—which orchestra continued to furnish fine music at intervals during the evening—the Chairman introduced Mrs. R. S. Little, who in a happy manner feelingly welcomed the guest of the evening, referring earnestly not only to the work which that lady had personally performed, but also to the character and labors of Ed. S. Wheeler, which had rendered his memory dear to thousands of human hearts; she closed with an expression of gratitude for the gift of mediumship, which she (Mrs. Little) felt we could not prize enough—declaring that so precious did it seem to her, that she felt she could part with all else in life rather than to be shorn of her mediumistic power.

Mrs. M. T. Longley, under the control of Spirit John Pierpont, voiced the sentiments of spiritual presences who came in love and harmony to participate in the occasion, paying a worthy tribute to the brave woman in whose honor the friends had met, and closing with a personal message to that lady which was full of prophecy of her future work.

Dr. A. H. Richardson, being called upon, responded in a characteristic speech, filled with the fervor of a truth-loving soul, who felt that a cloud of witnesses were all about him.

Mr. David Craig interested the company by his earnest and many words in the name of our beloved Cause, and in his expressions of esteem for all the old workers who had prepared the way for the present acceptance of spiritual light.

Mr. Thomas Dowling was never more choice in language or earnest in thought than on this occasion. Other eloquent speeches were made by Mrs. Barnes, President of the Ladies' Aid Society of Boston; Miss Barnicot, who repeated with vigor the expression of Ed. S. Wheeler, "Give us Liberty," and referred to the last days of that brave man, when the ladies of Boston took flowers to him, and ministered unto him; and by Mrs. Ida P. A. Whitlock, who referred to Mrs. Wheeler-Brown as a nineteenth century woman who had carved out her own career, in establishing the business that Mr. Wheeler had entered upon just before his decease, and in settling it upon a firm basis.

These last remarks brought Mrs. Brown to her feet: "I think it is time for me to speak," she said: "I am like Mr. Wheeler in one respect, I can be strong when I am assailed, but it weakens me to be praised." Among other eloquent and expressive remarks, the speaker related how she had been enabled to establish the business which Mr. Wheeler had left in her hands. It was all "out of shape," and non-paying when he took hold of it, but he hoped to build it up; he was anxious over it, and wondered what his wife would do with the business if he did not live. "I told him," she said, "I would take it and establish it on a sound basis, and I simply worked to redeem my promise. It was the printing of a banking journal in the interests of the Government. If I had not been conscious of spirit help I would not have been able to do the work, but I managed it somehow. Every day I received letters that I knew no more how to answer than I knew how to read Greek. I would put these by, in my room, and later, perhaps at two o'clock in the morning, I would rise and say: 'Ed, you're not dead; you know these letters must be answered; come now and help me attend to this business; you understand it, and I don't,' and invariably I would get a peculiar kind of a rap which he always gave, and my hand would be mechanically used to answer the letters correctly. When I gave up the business into my brother's hands—where it now is—it was established on a sound, paying basis; and when I made my final settlement at Washington the governmental experts said they were glad to see that a woman could intelligently carry on such a business; but after all my greatest help and power came from the spirit-world."

During the evening Miss Lucette Webster and Miss Marie Falls entertained the company with choice readings—each in her inimitable way personating the characters she essayed.

A dainty and delicate collation, highly seasoned by the mirth and humor of its partakers, concluded the exercises of this memorable affair, which will live like a shining mark in the hearts of those who participated in its happy scenes.

In Re "The Regulars."

On our seventh page will be found an article criticizing what the M. D.s are doing in Massachusetts and elsewhere to limit the free choice of the people in matters remedial. It is but just that we further state that at the hearing of the remonstrants to the enactment of the proposed medical bill, given by the Committee on Public Health at the Massachusetts State House, March 9th, Mrs. H. S. Lake of this city made an argumentative and ringing address, which held the close attention of all present to the close.

Upon rising to speak, she was asked by the Chairman of the Committee what kind of a doctor she was? She replied, "A doctor of divinity," which brought down the house; she said she came as a representative of a class whom she thought would be imposed upon if this bill was passed, as it infringed on the liberty of the people; no legislative body had any right to so infringe on any citizen; each person should have a right to employ whoever he pleased. She represented a class who could heal without a three years' study, and their demonstrated ability in thousands of cases to do so gave them the name doctor if they pleased; many would lose their ability to heal if compelled to take a regular course, and graduate from a medical college. It was an assumption for any class of people to determine what any other class needed; we had not yet reached that point in medical science where this course could be taken, and would not until the regulars could cure every case—which they were very far from doing now. She was frequently interrupted by laughter and applause.

As a precursor of the Lake Pleasant Camp-Meeting, *The Messenger* gives all the information at present obtainable relating to the coming season at that favorite summer spiritualistic resort. Its next number will be issued August 1st, continuing each Saturday to Aug. 29th. The file will be valuable as a record of the season of 1891 at Lake Pleasant, and a pleasing souvenir for later years. The price will be twenty-five cents for the season, postpaid and in wrappers. Parties wishing to go to Lake Pleasant from Boston before the regular season opens can secure excursion tickets at the reduced rate, viz., \$3.75, by obtaining an order for the same of J. Milton Young, Clerk of the Association, by enclosing a stamp. Present address, Haverhill, Mass.; after April 20th, Lake Pleasant, Mass. Mr. Young says he wants a news-boy for 1891, and will pay a good price for the services of a young man who can take entire charge of the business of selling papers. He is sanguine that in 1891 the Lake will have the largest gathering ever known in its history.

The attention of the charitably disposed is earnestly called to the case of Mr. James Hickey of 93 Orange Street, Chelsea, mention of whose sorely necessitous condition was made in our issue of Feb. 28th. Any assistance given him will, we feel, be bestowed on one fully worthy to receive it.

Since the last report the following sums have been received at this office in aid of Mrs. J. R. Pickering: From Mrs. H. M. Hannah, 50 cents; Charlotte Tull, \$2.50.

SPIRITUALISM—THE GIANT TRUTH.

BY MISS M. T. LONGLEY.

Written Expressly for and Read During the Exercises Held in Commemoration of the Forty-Third Anniversary by the Berkeley Hall Society, Boston, Mass., Tuesday Evening, March 31st, 1891.

When from the battlements of heaven
Truth's mightiest shot rang out,
From Error's fortress then arose
A most defiant shout.
But Superstition, wounded, lay
As at the point of death,
And old Theology, at bay,
Struggled and gasped for breath.

Then Bigotry, in wild dismay,
With Error compact made;
"We'll fight this foe to the end,
And never yield," it said;
"We know 'tis Truth, the living God,
Whose thunderbolt is hurled,
But we shall still deny its power,
Though it should rock the world!"

Now three-and forty years have passed
Since that brave shot was heard,
And Bigotry, from first to last,
Has kept its useless sword.
For day by day this monster bold
Has tried, with brutal force,
Truth's glory from mankind to hold
And stay his onward course.

This monster rallied to its side
Attendants from each school—
The scientist, with lofty pride,
The wisacre and fool;
"We'll tell the world about this noise
That claimed a spirit's power,
This great pretender from the skies
We'll settle in an hour!"

And so they prayed—every mind
With wisdom running o'er;
"Tis too joint practice that we find
Has started all this roar,"
"Tis movements muscular"—and still
"Tis Old Force," they call;
"Tis Electricity and Will!"
"The devil does it all!"

Such were their claims, the bigots, when
The truth to them was brought;
Not one among those brainy men
Could give the world new thought.
But later, when fair Harvard tried
To scan this giant—Truth—
Who came in majesty of power,
With all the flush of youth:

The world expected something grand,
Some dignified report,
But never whisper came to tell
Who held the mighty fort;
And now the clergy, hurrying late
To "settle once for all"
The question of this giant's fate,
Will bid him stand or fall.

Meanwhile this glorious presence moves
In beauty o'er the earth;
He bears the beacon light of Truth
For all of mortal birth.
He leads the way from earth to heaven,
By frowning foes unstirred,
As unto man is freely given
This everlasting word:
"There is no death for those or thine,
The soul, immortal, is divine."

Passed to Spirit-Life.

From her residence in Boston, Monday, March 23d, Mrs. LUCIA FELCH, widow of the late Hiram E. Felch, well known in this city as a staunch Spiritualist. Although in delicate health, Mrs. Felch was not confined to her room, and it was while attending to her domestic duties that the summons came to her. Though so sudden that she could not call for aid, her friends are assured that it found her prepared to go, for she was one who knew much of the life beyond, and was satisfied that she should meet her dear angel watchers and helpers on the other side. A pure-minded woman, an honest, fearless soul, ever patiently bearing life's burdens and ever faithful to the truth that appealed to her mind, Mrs. Felch has gone home to dwell with the companion and friends who awaited her coming and whom she longed to meet. It had often been the expressed wish of the deceased to have only spiritualistic services when she should pass away, and in accordance with this her dearest friend, Mrs. Jenkins, who attended to all the arrangements in the case, obtained Mr. T. Longley and Chas. W. Sullivan. The speaker then delivered an earnest address upon the life and character of the deceased, and presented the truths of Spiritualism in an instructive manner, closing with a benediction of love and peace. Messrs. Longley and Sullivan then sang with fine effect, "They'll Welcome Us Home To-Morrow," after which an opportunity was given the friends to view the body, which rested in a handsome rosewood casket, covered with the choicest of flowers.

A Palace of Music.

The demise of Oliver Ditson, whose name for more than half a century has appeared upon a large proportion of the sheet music and music books of this country as publisher, led to a change of proprietorship, and the immense business has since been transacted under the name of the Oliver Ditson Company. Requiring more room and greater conveniences, it has recently metamorphosed its premises, and now occupies a structure that, within and without, is one of regal magnificence. The premises comprise what were before their transformation numbered 423 to 428 Washington street. The building has a frontage of seventy feet, is elegantly appointed from basement to top, and in the alterations made care has been had to have convenience and comfort go hand in hand, so that in receiving goods, preparing them for sale and in meeting the demands of customers, the easiest and pleasantest methods for the accomplishment of the same have been secured, and cannot fail to meet the approval of both those who serve and those who are served.

HON. CHARLES S. WING of Amesbury, Mass., a prominent citizen and business man, passed to spirit-life on Friday, March 27th, at the age of seventy-four. The funeral services were held at his late residence, on Sunday last, a very large company of the leading citizens being present. As Mr. Wing has been a pronounced Spiritualist for many years, Dr. H. B. Storer of Boston was invited to speak at the funeral, and his eloquent and most impressive discourse held the closest attention of the audience, as he briefly reviewed the life-services and character of Mr. Wing in his home, in the social circle, in public affairs, and in his business pursuits—all illustrating the natural expression of strong character, perfect integrity, combined with a most genial and loving nature that won the hearts of hosts of friends. The floral offerings, which came from many sources, and filled the room in which the body lay, were exquisite in beauty and arrangement. A quartette rendered appropriate music, and the services at the house were closed by the usual exercises of the Odd Fellows, of which Order he was a member.

Happening to be temporarily in Amesbury (his place of birth) the editor-in-chief of THE BANNER attended the funeral of Mr. Wing, whom he had long known as a firm friend of the Cause. It was his privilege to meet Mr. Wing in Amesbury last summer, just after his visit to Lake Pleasant Camp-Meeting, when he (W.) related that one day just as he was entering the hotel there, a lady accosted him, an entire stranger, and said: "There is a female spirit here who is desirous to have an interview with you." He was somewhat surprised, but invited her into the parlor. The stranger medium at once bared her left arm, and to his surprise and delight there appeared thereon, in scarlet letters, perfectly distinguishable, the full name of his deceased wife. He afterward received from her several written communications corroborative of his wife's presence. Mr. Wing remarked, in making the statement, that it was to him a grand test of spirit identity and power.

NEWSY NOTES AND PITHY POINTS.

It is just as Col. Higginson says: "We may be said to be now at the deathbed of the aristocracy of birth, and at the cradle of the aristocracy of the dollar." That's just what's the matter.

There are white people and black people and red people, but the "blue" people are increasing in numbers, and they are "the devil's own offspring." They do not see any good in any one unless they tip toe to their tips dicit! They are the shams of the day.

Tolstoy's socialistic community in Russia has gone to pieces because of the continuous wrangling of its members. It is easy to picture a community of angels on paper, but in practice it has always proved too much for poor human nature to accomplish.—Daily Press.

Just so.

The Vienna correspondent of the London Chronicle says that the Governments of the United States and Switzerland have concluded a convention by which the two countries agree to submit to arbitration any disputes which may arise between them.

NEWSPAPER NEWS.—The bread of life is composed of crumbs of comfort.—It seems to be a pastime for some people to be always tardy.—The fifty-first Congress had a quorum when it died, yet died without decorum.—Yuma, Ariz., now has a larger floating population than any other city in the world, excepting Venice.—It is when the steam radiator begins its animated colloquy in the early morning hours that a man thinks he might as well have a cuckoo clock in the house.

The Egyptian and the Greek emblem for the soul was the butterfly, which is at first only a caterpillar, but at length bursting its bonds comes out with new life and in most beautiful attire, thus affording a representation of the spirit of man and of the immortality to which he aspires.

Mrs. Mary Brayton Young, who has just died, was the wealthiest mill owner in Fall River, and possessed an estate worth \$12,000,000, yet had no vote in Massachusetts. Such a fact will read strangely one of these days.

It is authoritatively given out that English society has expunged the word "lady" from its vocabulary. Henceforward, in polite conversation, only the good, plain and unmistakable word "woman" will be used in reference to the sex.

"Johnson's Anodyne Liniment takes the lead; there is none better," says a Boston druggist.

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

William W. Reed, a medium of Newburyport, Mass., made his debut as a public advocate of Spiritualism in Fraternity Hall, city, on the afternoon and evening of Sunday, March 23d. His addresses were well received, and gave much satisfaction.

H. A. Lamb, M. D., 337 Congress street, Portland, Me., will accept calls to lecture before any Spiritualist Society in any part of New England.

Mrs. Clara Field Conant will be in Boston for a few days at 59 Clarence street, where she will be pleased to see her friends. She may be addressed in care BANNER OF LIGHT.

J. Frank Blake spoke Sunday, March 29th, in Salem, Mass., where a commemorative celebration was held; and Tuesday, March 31st, in the Melodeon, Boston, on a similar occasion. On Sunday, April 5th and 12th, he will lecture in Springfield; Tuesday evening, April 7th, in Sumfield, Conn.; probably; Wednesday evening, April 8th, East Hartford, Conn.; Thursday and Friday evenings, April 9th and 10th, in Foxonock, Conn.; and Sunday, April 13th, in Salem again.

Mrs. K. R. Stiles spoke in New Bedford, Mass., March 29th; will be in Augusta, Me., the first Sunday in April; in Somersville, Conn., the first two Sundays in May; in New York City, the first two Sundays in June. Would like to make engagements for the remaining Sundays in April and May. Will do so on reasonable terms. May be addressed at 43 Dwight street, Boston, Mass.

Frank T. Ripley has returned to Boston from a successful season in the West. He will be in Boston at 166 West Brookline street. He can be engaged for lectures and platform tests, within one hundred miles of Boston, for Sunday or week evening work, on liberal terms. Address as above.

Mrs. H. B. Lake speaks each Sunday of April at Williamite, Conn.

W. L. Jack M. D., will be for a brief time only at his residence, No. 23 Howe street, Haverhill, Mass., where he will be pleased to meet his friends and the public.

HORNFORD'S ACID PHOSPHATE THE BEST TONIC known; furnishing sustenance to both brain and body.

SEVERAL REPORTS of meetings held last Sunday we are obliged to defer until next week, owing to going to press one day earlier than usual on account of the recurrence of Fast Day. A few items appended to these we give: Mrs. Little at Berkeley Hall spoke upon the nature and purpose of true worship; Sidney Dean is to occupy the platform next Sunday.—At Haverhill Miss Lucy Barnicot addressed the Union Spiritualist Fraternity in Brittan Hall; next Sunday Mrs. A. M. Glading commences a month's engagement in the same hall.—At Red Men's Hall, Haverhill, Mrs. Hattie C. Mason spoke and gave tests.—In Cadet Hall, Lynn, F. H. Roscoe lectured and gave tests.

A correspondent informs us that he recently attended a very satisfactory séance for full-term materialization, held by Mrs. W. H. Allen, 404 Washington street, Providence, R. I.

Attention is called to the announcement made by George W. Nickerson, on our fifth page.

In place of that constantly tired-out feeling, Ayer's Sarsaparilla will give you strength.

What Horace Greeley Says.

"As the false coin or note implies the pre-existence of a genuine counterpart, to which the counterfeit owes its transient currency; as hypocrisy implies the pre-existence of genuine faith and love, so do the very mockeries of a pre-existence above the reach of the senses imply and demonstrate a preceding verity. Can you imagine such a fraud as the Delphic Oracle at last became, deliberately plotted and originated by men conscious that they had no power of divining or foreseeing beyond that possessed by all human kind?"

Perfectly Genuine.

It is safe to say that no one doubts the bona fide character of the sale now advertised by Mr. J. Henry Norcross, in his popular stores at 17 and 18 Tremont row, and at 660 and 662 Washington street. The make-down sale now advertised by Mr. Norcross is in consequence of a dissolution partnership, making it necessary to reduce the stock as much as possible; and notwithstanding that he has sold all along at bottom prices, the prices now offered the public are considerably lower.

LOVE FOR LIQUOR CURED—Secret Free. Address A. WILLIS, Parkville, L. I., N. Y.

SPECIAL NOTICES.

Three Hours More.—Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 68 Warren Avenue, Boston. No new patients treated by mail.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vicks Park, Rochester, N. Y. April 4.

According to the reports in the daily papers, La Grippe is spreading all over the country. Why do n't those who are the most interested send for J. A. Shelhamer's Pneumonia Specific, which is also a sure cure for the grip. Forwarded by mail (postage free) on receipt of \$1.00. Address 83 Bosworth street, Boston, Mass.

ADVERTISEMENTS.

Beauty is no Inheritance.

Cosmetics do not Beautify, But often destroy a healthy complexion.

Kate Field has made the statement that the enormous sum of sixty-two million dollars are spent every year by American women for cosmetics, face powders, washes of all kinds, most of which are made of oxide of zinc, corrosive sublimate and other poisonous substances, which instead of beautifying the complexion, destroy even a healthy skin. A natural rosy and healthy complexion cannot be had by the use of cosmetics, but only through the health of the body in general, and nothing is better to secure this result than the genuine imported Carlsbad Sprudel-Salt, when taken early in the morning before breakfast (about a small teaspoonful dissolved in a tumblerful of water).

The remarkable merit of this salt, which is produced by the City of Carlsbad by the evaporation of the Carlsbad Sprudel-water, has been known to the civilized world for more than five centuries. It has achieved its unapproachable reputation and retains it wholly on its merits. It is a natural remedy that is always effective in all disorders of the stomach, liver and kidneys; for habitual constipation, gouty and rheumatic affections, it is without equal. It clears the complexion and produces a healthy color. Be sure to obtain the genuine article, which has the seal of the City of Carlsbad, and the signature of "Eisner & Mendelson Co., Sole Agents, 6 Barclay St., N. Y." on the neck of every bottle and on the outside carton. Write for pamphlet.



THE ANGEL OF HEALTH.

Behold! I come in answer to the demands of the age, an age of progress, and of great mental strain; an age, also, of unexampled competition, avaricious greed and monopoly, resulting not only in the unequal and unjust distribution of the race, but in grave mental maladies, brought on through excitement and irritation of brain. An age, too, where many are overburdened by physical labor are behind in the race, and struggling to come to the front, but cannot for want of a more normal mental energy, or physical vitality—the essential elements of success. Therefore I come, bringing with me the new ELECTRIC CURE OF DR. A. D. C. M., all laden with latent crystallized elements of electrical activity, stored in metals, and something akin to life itself, the same as promised many years ago to come in Chicago, and to originate there with DR. ROBERT GREER, a progressive physician, and one long devoted to psychological practice; and now the time being fully ripe for its reception, all who will may wear this wondrous crown of life, of health and joy. All, therefore, who are truly wise, will procure at once a Discerner, and occasionally wear it on their brow, and all who will, this shall be their first reward: all nervous symptoms and physical inertia will disappear, their minds shall become illuminated, their sight and hearing, and their higher intellectual faculties will grow stronger; their food, too, shall assimilate, their sleep become refreshing, and all their natural bodily powers will gradually pass from a lower to a higher degree of vitality. Lastly, many in obscurity will come to the light, achieve fame and fortune, or enjoy, perhaps, other important claims.

This showing the important action of concentrated solar energy, or electric ether, as brain-force, when rightly directed, can be the basis of a new era of life and order of mind in sensation, volition and reasoning.

While offering no criticisms on other electrical forms, the ELECTRIC CURE OF DR. A. D. C. M., is based upon true laws of science, and is something new, never before attempted in the wonders of electricity, and will be found infallible to all.

Price 25¢. Sent by mail, postage free, on receipt of price.

CROWN ELECTRIC CO.

127 La Salle Street, Chicago, Ill.

OUR NEW 1891 FLOWER SEED OFFER.

A Magnificent Collection of FLOWER SEEDS.

200 Varieties, FREE!

An Unparalleled Offer by an Old Established and Reliable Firm. A full list of 200 varieties of flower seeds, including all the latest and most popular varieties, is now being sent to all our subscribers free of charge. This is a most valuable and desirable offer, and one that we are sure will be appreciated by all who are interested in horticulture. The seeds are of the highest quality, and are guaranteed to produce the most beautiful and abundant crops. The list includes a wide variety of flowers, including roses, carnations, pansies, and many others. The offer is open to all, and is a most generous one on our part. We are sure that all who take advantage of this offer will be well pleased with the results. The seeds are being sent out in small packets, and are guaranteed to be fresh and of the highest quality. The offer is open until the 1st of May, and is a most valuable one for all who are interested in horticulture. 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Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 8 o'clock P. M.

FREE TO THE PUBLIC.

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

On Tuesday Afternoon the spiritual guides of Mrs. M. T. LONLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its present condition, or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoon Mrs. LONLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with the above statement. All spirits as much as we are subject to the same law.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the facts. Natural flowers are gratefully appreciated by our spirit visitors, therefore we solicit donations of such from our friends in earth, who desire to assist in the advancement of the spiritual life of their loved ones. Letters of inquiry in regard to this Department must be addressed to the Editor of the BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF Mrs. M. T. SHELLHAMER-LONLEY.

Report of Public Seance held Jan. 13th, 1891.

Spirit Invocation.

Once more, oh our Divine Parent, we turn our hearts to thee, seeking light and knowledge, and an understanding of the great questions that appeal to human life. We desire to be instructed, and oh! we ask that our minds may be illumined by the advanced angels who have studied thy laws, and who understand more of thy works and purposes than we of earth can do. We come humbly, as little children, seeking information; we desire the influence of pure and good spirits to rest upon our lives, that we may be strengthened in endeavor, stimulated in action and uplifted in thought and aspiration by their presence and their ministrations.

Oh! thou who art the Friend and the Benefactor of all mankind, may we, thy children, realize that we are indeed so, and that by every discipline or experience thou hast designed for a human life, there must be just what is most needed to draw out the inner faculties, and to unfold the nature which is within. We would be purified, we desire to be strong even in the midst of darkness and of strife. We ask that we may be assisted to cultivate our spiritual powers in spite of material environments, and the things of time and mortal sense which weigh heavily upon us.

Oh! may the hearts of mankind be inspired with higher truth, with new and grander knowledge than life has opened before us in the past, that we may see the needs and necessities of our kind, and be ready and anxious to do our part in alleviating those needs and bringing information and strength to take the place of ignorance and weakness.

Oh! our Father, we ask the blessing of thine angel hosts to rest upon each one battling against the storms and difficulties of the world, that the blessing God has sent securely in the heart, so that thy children may realize that they belong to thee, and that thy loving angels are ready to aid them onward, are seeking to uplift and strengthen them, and at all times to do them good. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

Ques.—Can any of the Spirit Intelligences that control at the Banner Free Circles give us mortals a concise idea of the Law of Heredity? And does this law explain the incongruities to which many people are subjected? If it does, who are to blame for their idiosyncrasies?

Ans.—The law of heredity or the law of transmission, we are informed, operates throughout the entire universe, confining itself not alone to the human family, but operating throughout every department of existence. Life is true to its kind, and we behold its unfoldments through various avenues on every hand. This law of heredity, or of transmission holds good and displays itself in every generation to an extent.

Your correspondent, Mr. Chairman, refers to the operations of this law directly in regard to the human family, and as our time is limited we shall confine our remarks to that. It has been written in days of old that the sins of the fathers shall be visited upon the children even to the third and fourth generation. This human experience proves to be true. The sins or the errors of the fathers, and the habits and tendencies of the children, even to the third and fourth generation; but if this is true of the errors, it is also true of the virtues of the fathers and of the mothers. We behold certain stock in the human family producing fine results, producing beautiful and glorious lives, full of fruitfulness in good deeds and worthy aspirations. These are just as much the result of the operations of that law of heredity as are those as are those who are bequeathed the fruits of iniquity, and displaying warped and distorted natures to our inspection.

But cannot the operations of this unerring law, this inheritance which is conferred from generation to generation upon the world, be counteracted by the operations of other laws? Well, we may perhaps find it so when our ignorance of those laws gives way to knowledge. A human being may come into this world inheriting the law of heredity, and yet be a nature that is undeveloped in the higher moral character, one that is so surrounded by baleful conditions that it is impossible to encourage the growth of that higher, moral nature, and so the individual goes through life the victim of his surroundings and his inherited tendencies.

We ask: "How shall this creature be held responsible for his misdeeds, since he came into the world weighted by a heritage of sin, since he has had no opportunity for getting the higher character which helps to produce the sound moral character?" And we reply: It is not for man to judge such a life. The finite mind cannot consider or inspect the various circumstances that have governed this life, or that have produced it, consequently it is for none less than the Infinite to pass judgment. Such a life will not find itself passing under the review of a severe tribunal, made up of individuals, in the spirit-world; it will undoubtedly be attracted to its own proper sphere and environment, because it cannot be higher than the elements which belong to it will allow it to do; it will be governed by the spiritual law of specific gravity, and thus be attracted and held in its proper place; but circumstances and surroundings may be so afforded to that spirit, a truly humane treatment may be supplied to that sin-diseased soul, as will, after a time, free it from those weighty conditions which held it down, and help to bring it out in a more spiritual light, where it will be able to understand its deformities, and desire to be freed from them. Then will higher teachings be supplied, stronger aspirations be unfolded within, and the human being desire and make effort to grow, and to work for its own uplifting, until it begins to progress to a higher plane and a broader, purer state of existence. There has been no harsh judge, no frowning tribunal to pass judgment upon this life, but none the less the accusation been made, the judgment passed; if it has come to the interior, the interior, manlier life that has been seeking unfoldment, and it has wrought its own beneficent work in that life, aided by wise teachers and helpers who come to give ministrations and instruction.

But your correspondent may say: "I do not now refer to those ignorant, unfortunate ones whose old environments and ancestry have been of degradation, but there are members of humanity coming from respectable families, brought into the world under seemingly auspicious circumstances, guarded in early life by a mother's care, or by a father's watchfulness, and yet, when they come out into the world they have yielded to temptation, have submitted to the reign of the lower passions, and have been judged by their fellow beings according to their works. Now are not these

human beings subjected to the law of heredity? And if they are so avowed by it as to be obliged to put forth these evil inclinations and tendencies, how are they to be judged?" And we reply: Undoubtedly there has been some lack of moral force in this nature which has thus been brought into the world; there has been a lack of training of a proper kind, perhaps not the fault of the parents directly, a lack of stimulus imparted to that human being which would lead it on to the development of high and noble traits. This may have been inherited, not perchance from the parents, whose lives have been correct, but further back in the line of ancestry there may have existed a taint in the moral life, a disposition to do wrong and to choose impure rather than high conditions and manner of life, and this may be wrought out in the life of later days so that you see it expressing itself in the weakness of the enfeebled youth, whom we may at this moment condemn. And then, we reply, as to the truth which should be clearly illustrated. Parents do not understand how they are in their own lives preparing the way for those that are to come, transmitting to their offspring traits and tendencies which at some time will display themselves, perhaps in unlovely and degrading inclinations. How shall we judge of the life that is acted upon by the inner tendencies entailed upon by its ancestry, or its environment? It is not our business to judge, for we are not concerned with the workings, or all the surroundings and conditions which have produced this life. We behold it as it is; it is our business to hold out to it such means of helpfulness as we can bestow, such an influence may aid it in seeking to overcome the evil within, not to pass judgment or condemnation, but to give assistance and strength.

But you may ask: "Shall we then refuse to punish the wrong-doer because he may have inherited, and is not responsible for these passions and habits which he displays?" No, by no means. Only through penance and penalty can any life hope to reach a higher degree of unfoldment; only through self-restraint, or restraint inflicted upon one by others, if he cannot exercise self-restraint, can the undeveloped mind and spirit unfold to higher beauty and usefulness; only through the exercise of systems of restraint thrown around the wrong-doer can society or human life have happiness and be protected, only through the actions and even the penalty which we inflict upon those who have gone astray, can they come to regard themselves as responsible beings, accountable to higher powers for their wrong deeds; then, under wise and proper management, even he who is most deeply swayed by these inherited impulses may be able to comprehend something of his own individual life, that he is not altogether a creature of circumstances, but possesses within himself an immortal soul, which may, in the future, develop its own possibilities, and he may come to regard himself something more than a victim of fate, and seek to master and to know his own inward conditions, strive to unfold his own higher character, and to profit by the experiences of his life, as well as by the assistance which wise and kindly souls will extend to him. The penalties, the pains and the punishments which must affect a soul in the spiritual world are such as come to him personally through his own unfoldment, not inflicted by any external judge or jury, but brought to him by the gradual workings of his own inner nature, and the unfoldment of his own spiritual sensibilities awakening to knowledge. The acquirement of knowledge brings pain and suffering with it, but it also uplifts the soul to a brighter, higher plane than it could possibly gain in a state of ignorance.

As the sins of the parent are visited, through the law of heredity, upon the offspring, so are the virtues, so are the lovely attributes of character which the ancestor has cultivated, and this is the hope of the world, that by the cultivation of the spiritual nature, by seeking to unfold and to express grand and beautiful attributes of character, man will understand and seek to express a love of justice, kindly feeling of fraternity, and all that looks to the manifestation of the "Golden Rule," so shall we find the offspring of future generations coming forward with more beautiful characters, born with a higher sense of duty, a larger, grander love of freedom and of justice, and shall see the law of heredity, Mr. Chairman, operating in a beneficent way, transmitting from parent to child such natures as shall indeed make them worthy of all honor, and such as shall, in time, make of this world a place as beautiful as the kingdoms of light of which we have been told.

Q.—There is a tendency in the human mind to express gratitude for supposed privileges or immunities conferred. This tendency operates in defiance of reason, evidently pointing to some being or object to express. The religious world express it to their supposed God. What is it that prompts this tendency? Is it a proof of the existence of a Divine Being?

A.—This sense of gratitude, this desire to render thanksgiving, this blessing bestowed, seems really to be an innate part of human nature, belonging, as we believe, to the spiritual man himself, and proving his relationship to the Divine Intelligence. Humanity, as an active intelligence, feels before it is unfolded sufficiently to express, this stirring, innate sense. Man gazes around him and beholds the universe, wonderfully displayed on every hand; and as he lifts his eyes to the azure vault at night he beholds countless gems of light, which he has learned to call stars, vast and grand and immense. Casting his eyes downward, he hears the rocky shore he beholds the countless waves of the sea, filled with the activity of motion; and gazing abroad on every hand there is displayed to his sight a wonderful, majestic world, filled with objective forms. He comes to contemplate himself, a moving, active being, filled with various impulses and emotions, and instinctively he turns his thoughts upward asking: "From whence have I come? Who am I? What is my nature? What are my relations to this vast and boundless universe?" It seems to us that during such contemplation there comes to the human mind a conviction that he is linked to some vast and majestic, intelligent life, beyond and yet within himself, and that he is but an outgrowth, an evolution and manifestation of that great, intelligent life. Finding himself placed here upon the earth, still within certain bounds and limits, governed by certain laws, and yet protected day by day through all the years, so that he may arise in the morning and pass out to his duties reasonably assured that he may count upon the home and find himself at their close a living, breathing, thinking man; that he may lay himself down at night, shutting out all sight and sound, withdrawing his sense from the external and passing into a condition of slumber to seek repose, reasonably secure in the thought that he shall awake at morning light and again rouse to his duties—man comes to feel that he is subjected to laws and intelligent law at that; and so this feeling of gratitude, this sense of praise, swells within his soul, and he gives this out according to his understanding of life. The poor savage gives this to his idols of stone, or turns his song of praise toward the golden sun which streams upon him, because he feels that from that solar orb comes his source of warmth and light.

As the man unfolds in spiritual perception his thought passes beyond the solar orb of light to spiritual worlds, feeling that somewhere or perhaps that everywhere, through all conditions, through all objective forms, in every subjective thought of this vast universe, exists that intelligence to which we may ascribe all honor and praise. He is a part of that, it is within him and without, and so he realizes, as in advanced thought he studies the heavens, or contemplates the earth, that God is everywhere, the Divine Essence of all Goodness and Love, and that he can no more be withholding his song of praise to this living Intelligence, than an immortal soul than he can help breathing the air and taking the sunlight into his system from day to day.

Q.—Is electricity used in spirit-life for propelling cars and other machinery such as we have here, or is there any similar force used for such purposes?

A.—The electrical force which you as mortals are beginning to make your servant in various operations is known and utilized in the spiritual world. It is not applied to the pro-

pulsion of such ponderous vehicles as your street cars, nor could you understand exactly, if we should try to explain to you, how this mode of motion and electrical force is applied and utilized in the spiritual world; but it is so in a variety of utilitarian ways for the benefit of mankind. It is applied to certain systems of transportation and of locomotion; it is also applied in various forms to mechanical works for the convenience of the inhabitants of that spiritual world. There are intelligences understanding the operation of this electrical force to a certain extent who are awaiting the time and opportunity when they may find instruments on earth through which to express their ideas of its uses, so that it may be brought even to greater usefulness for the denizens of earth. But these minds in the spirit-world make no claim to having discovered the full force or merits or means of use of this wonderful power for the convenience of the inhabitants of that spiritual world. We are told of higher worlds than that which we inhabit, where this electrical force is applied in an infinite number of ways, wonderful to behold or to contemplate, and we, in our condition of life, are seeking to understand more and more of its laws, more and more of its operations, so as to utilize them. We believe the time will come when the electricians of earth will have so discovered, so have experimented with this great force, as to apply it to your own comfort and convenience in an infinite number of ways, so that labor will be greatly lightened, so that human happiness will be greatly increased, so that prosperity will be granted much more largely than it now is to the hearts and homes of the people. This is no Utopian dream, but it is one for which scientific minds in the spirit-world are working, and experimenting upon minds on earth whose attention is attracted in this line, and who understandingly will yet work out much for your gratification and comfort.

Q.—Does the large quantity of terrestrial electricity now generated and used for business and other purposes have any sensible effect upon the weather-phenomena of our time?

A.—There are minds in the spirit-world, as there are minds on earth, who believe that the generation of electrical force, now so generally applied to daily life and to mechanics, has an effect upon your atmosphere, and consequently upon its climatic changes. We are not prepared to state that this is so, since we have received no evidence from any quarter that the weather has been materially affected by the business of electricians in mortal life. We know that certain minds declare that since the generation of so much electricity, and its appliance to mechanical works, the weather has materially changed, the climate cannot be so fully depended upon; but we think the cause for this can be traced further back than that any mortal intelligence has to do with. It seems to us that it comes into the line of planetary development. This earth of ours has been in a period of development, constantly passing through a process of development, meeting with various experiences, coming in contact with varying conditions in the universe, and in that way gaining the development toward which it is tending. The conjunction and the relationship of other planets also with this one of earth have an effect no doubt upon its atmosphere and upon its environments, and consequently these changes in the weather, and the climatic changes, produced by this very condition of the earth itself, and not so much by any work of man, or by the generation of any force which man has applied to his own use. And yet we cannot say what effect this electrical force, as it is sent here and there upon the wires, in contact with its various machines, may have, either upon human health or upon the atmosphere and states of nature.

We do know that although in the spirit-world, scientists scientifically experiment with the forces of nature, and that the vital fluid into the service of mankind to a large degree, no apparent effect is produced upon our atmosphere because of their work.

Q.—[By John Vollman, Savannah, Ga.] When the soul discards its mortal encasement at the change called death, will that soul be only a spiritual spectre, or will it be endowed—as a maintenance in its new sphere of being—with a material body, at least one in a sense corresponding thereto? And if such bodies are the inheritance and possession of souls after death, is existence continued as "seasonal," i. e., male and female?

A.—Spirit communication has taught for many years that the soul in its existence after death possesses a body, a form in human likeness, man and woman. The spirit passing out from this physical encasement does not stand as a spectre, an attenuated figure divested of all covering in the spiritual world; the intelligence attracts to itself certain elements and aggregations of substance that may properly be called material which go to make up a form, human in shape and in every appearance.

The spirit was an earthy female stands in the higher life in a more spiritualized form, but a female still. The mother who bore you, in passing to the other world, gathers to herself through the unerring, the inevitable law of attraction, such elements of a magnetic and spiritual character as belong to her; these form the covering of the soul or life-principle, the intellectual force, and these compose the body which your clairvoyants may behold as they attempt to explain them. So we find it in the numerous cases of spiritual life men and women and children possessing their own natural forms, looking out at us through eyes brightened by the light of love, eyes that may be blue or gray, brown or black as the case may be, and full of expression; and we find that life there is very much as is life here, a little further advanced, more highly unfolded, more beautiful to behold, perhaps, but still natural human life.

Q.—[By Chas. S. Simmons, St. Louis, Mo.] That progression is a universal law seems to be self-evident. I know by observation, and the story that progression is very clearly marked law concerning mankind on earth—mentally, morally and spiritually. Now does not this necessarily imply that some time in the past the most exalted human beings were once low in grade? The angel told "John the Revelator" that he was a "fellow servant." Now, will the Spirit Chairman please inform us if he has ever met an intelligence—angel or otherwise—who has not come up from perhaps as low an estate as ours—i. e., earthly?

A.—We have never beheld a spiritual intelligence who has not advanced to a present state of exalted condition, however high that may be, but through the process of unfoldment and by experience. We know of no angels, of no beings of light of any character, that have always been beings of light and purity. Now, that may seem a strange statement to some minds, but it is a truth. If such seraphic souls exist, who have never, through all the ages of the eternal past, been different in condition and position than what they are in their beatitude, we know nothing of them. We do know that human beings rise, step by step, through experience and under discipline, to higher conditions, to grander unfoldments, to increase of individual power and knowledge. Personally, we believe that all spirits have come up through gradations of experience and growth and cultivation, and that even the most exalted have at some time occupied a position such as do some of those whom you call ignorant and unrefined at the present day.

We believe that the law of progress holds good for all; that it has not been created for a limited number, but that it is in operation for all mankind, and that those who are very high and exalted to day have grappled with the problems of life, perhaps, as you are wrestling with them at the present time; have struggled to maintain their existence, to gain a higher position; have developed strength of character because of those struggles and those wranglings, and grown to the present state of exalted condition, and the very discipline which has been wrought upon them, which has melted away the dross and drawn forth the refined gold.

So we believe, Mr. Chairman, there is hope for every human being through an infinite round of experience, perhaps through untold ages of growth, of struggle and of reaching out for higher things. Perhaps the reaching out

and the aspiration are not answered in one day, or in the brief experience of one existence; but after a time they are responded to and the answer comes. As there is hope for one, there must be for all; as one angel of light may reach his state of exaltation by earnest effort and by experience, we know not why all may not reach the same infinite altitude.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. SHELLHAMER-LONLEY.

Report of Public Seance held Jan. 30th, 1891.

Lotela, the Indian Maiden.

Lotela goes to give the talk to-day, because the guides told Lotela some days ago to be ready to come and talk for the spirits, those that are willing to have somebody else speak for them. Some of our friends are not willing; they want to come and do it all themselves; but some can't wait till they can; and they would be glad to have Lotela say a few words for them. Those are the ones I am going to talk for. I am going to make any long speeches for spirits. I want to get in all I can.

G. G. Dyer.

I see an old gentleman that has only been out a little while from the body, and he would like to send his remembrances to his friends in Plymouth, and tell them that God is good, and life is everlasting. I am satisfied with the changes and already feel myself coming into new conditions that make me feel stronger and younger and better in every way for what I have passed through. He was directed to come to this place, if he wished to send a word of greeting back from the spirit-world; by a man who lived in Plymouth, and believed in the return of the spirits, who has recently manifested here. His name is Dodge. He is very grateful for the opportunity of just saying these few words. I get from him the name of G. G. Dyer. He was connected with a bank. I cannot get his age exactly; should think it was somewhere about sixty-five or six.

Sarah Wheeler.

Sarah Wheeler from Brooklyn, N. Y., wants to send word to her friends that she has come back. She is interested in the setting up of her estate, and would like, if possible, for some of her friends to give her a chance to come privately, that she may talk concerning material affairs. She has met many friends on the other side, and feels quite at home.

George Dillingham.

I see a band of spirits who seem to stand apart from the others, and one of them I have seen here before some winters ago. I'll tell you what he says, and then see what the others have to give. "Tell my friends that George Dillingham is proud to come here once more and manifest to his friends. I have not been idle. I am busy sending my influence out for the benefit principally now of those poor, weak, worn-out comrades in the form whose time is nearly out on earth, and who know but little of what is to come to them on the other side. I feel that my magnetic influence can be used in good way, by helping such to bear with the few remaining days, and then to get quietly out of the body, and then to get on." I bring my love back to my friends, all of them, and say: I am satisfied. I would not have things different if I could. Lynn is well represented here to-day. I see a number of my town's people."

I am going to tell you the names of those who come from that city.

Isaac Newhall.

A man who gives the name of Isaac Newhall says he has dear friends and relatives, and personal interests also, in Lynn. He takes a pride in it and in its people. He wishes to say to some who are connected with him that he has known of what steps they have recently taken, and feels gratified. "Whenever I see a change made for the better, or a movement taken that looks to me to be of progress, and to show growth, I am pleased, for that is the best way to develop the highest conditions of life."

Amos Smiley.

In that group there's a man, I should not think more than forty, or perhaps a few years more, but not what you call an old man. He went out quick from the body—should think he got hurt; it doesn't seem to be the effect of disease, but an accident, and he left people here, a family that he would like to get his message to if he can. He wants to have a private talk, and cover some of his own concerns with him, that were not talked over, because nobody knew he was going out so quick. He sends his love, and wants them to feel reconciled, as he is trying to, though if he had had his choice he would have said here a good while longer. His name is Amos Smiley.

Andrew Cheever.

Standing near the first one that spoke is a spirit who I should think was an old soldier, who had been crippled from the effects of the big war. He is cheerful and smiling, and has been kind of singing to himself while the spirits were talking. He says: "Now do say a word for me, just a word for Andrew Cheever, that he is trying to do the best he can." He doesn't know as it will be much to help the folks out of the shadows and the troubles that come, but if he can bring a little sunshine he will do it. He is working hard, in his own way, that some folks do not think amounts to much, but he is using his influence, and hoping to be of some benefit."

Sarah Harris.

And now I'll give you one more from that place, a lady who comes from West Lynn. She says she has repeatedly tried to get some token of her power to return and watch over her dear ones in the mortal life: "It seems a long while to me since I passed from the body, because as the years go by I have found no opportunity of giving tangible evidence of my presence. I am satisfied with the spirit-world, but I should be still happier if I could come sometimes to my dear friends and tell them distinctly that I love and care for them and try to watch over them, step by step, to the best of my ability. This lady is not very old—I should not think she had gone over thirty summers here—and she is tall, with blue eyes and brown hair. I think her eyes were weak; as she comes nearer to me they look as if she had had trouble with them—not in the spirit-world, of course. I get the name of Sarah Harris."

Dr. John W. Hutchins.

Now we leave the Lynn people, and a spirit comes who calls himself Dr. John W. Hutchins. He passed out in Chicago, Ill. He would like to wait his greetings to friends and associates in that great city, and tell them that death has been a pleasant experience to him, and one which he is glad now that he has passed through. There seem to be some professional interests on this side that he is a little concerned about, but says even the concern for them is wearing away as he becomes more and more familiar with the spirit-life. He didn't always live in Chicago, but went there from the East. He has friends in different parts of the country, and if any of them should want to hear from him, he would like to have each one consider his greeting personal to himself.

Another spirit comes with him that he calls his father, and says that this dear relative was one of the first to greet him and introduce him to the wonders, the employments and the conditions of the spiritual world.

John Rostie.

There's a spirit who feels kind of bad when he comes into the earth's atmosphere—feels sorry, as if for something that he wished had not been. It is connected with himself, but I don't get just what it is. I don't think he wants to speak about it. I get the name of John Rostie.

This man, I should think, might have lived a good while longer in the body, and it seems to me what troubles him is something about his going out. He wants the women folks to feel happier in

their minds, to feel satisfied, and not to be disturbed. He is getting along very well in the spirit-world, much better than he might expect. It is a good world, and has room for all. This man didn't feel very good either in his mind or in his physical body, he wanted away; there seemed to be some kind of a disturbance that makes the clouds when he tries to come into a medium's atmosphere. I get the name of John Rostie.

David Wilder.

Now I see an old brave, who is just as good as he can be, and who used to come here to see us when in the body. He smiles, and says it would be a gratification to him to have Lotela tell his dear friends he is happy in his risen state, and he brings fraternal greeting and love to each friend, and wishes all to know that the spirit-world is opening day by day with grand power and beauty to his sight. That is David Wilder. His old sire brave is with him, another David Wilder.

Herbert W. Peck.

From a young man I learn that his people, and he, too, had bright hopes and plans and anticipations concerning his future career, which, materially speaking, were checked by his passage from the body. He would like his friends to know, however, that he has opportunities for study, and if not for special progress in such ways as he might have sought on earth, yet for the exercise of his own special abilities in ways that he feels may be useful to others as well as himself. He wishes very much to send his love to friends in New Jersey, and to some in New York that he knew. He would like his former classmates to feel that he is not dead; he doesn't like to have "em think of him as dead, and never to know any thing again of life. That disturbs him more than anything else, because he is alive and active, and full of strength in the spirit-world. I get the name of Columbia Law School as the place where, at one time, he graduated; and again I get Plainfield, N. J., where he belongs. His name is Herbert W. Peck. He smiles, and is pleased to think he can give this message.

William Foster.

There are some spirits here from Providence, R. I. One old brave, William Foster, brings his love to his boy, and says he is happy to come and give an influence and an impression of mental strength from the spirit-home. He is attracted here to-day by some one in the council.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Jan. 30 (Continued).—Elizabeth Carroll, Caroline Blake, Hattie Hosen and sisters, Belle Walker, A. P. Lord, E. B. Phelps, Henry Adams, Mary Morley, William Brown, Maria A. Brown, Thomas Martin, Lovey, Daisy, Abigail Cook, John Loring.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONLEY) As per dates which appear in the column.

MARCH 20.—Sue Nickerson White, Michael, C. Moran; Charles E. Webster; Laura Spenser; Hannah Macomber; Thomas Ramsey; G. T. Aiton; Adam Lillburn; Mary Elizabeth Davis; Carrie Stevens.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and seeing that it relieved human suffering, I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers Block, Rochester, N. Y.

(From The Leader, Eau Claire, Wis., of March 11th.)

It Came on a Slate.

To all inquiring visitors Dr. G. W. Pickins of Water street will show the slate itself, or rather the two slates, and will verify the showing by a tale that, while it is hard to believe, seems very convincing. His wife, Mrs. Cora Pickins, mother of his three children, it will be remembered died last October. The Doctor firmly believed it not only possible but feasible to have messages transmitted from the dear departed to the family, and sought for the proper medium. He found this medium in Dr. J. Stansbury of Boston, Mass., and the result, to say the least, is bewildering. Desiring a message from his wife, and also wishing to be endowed with the power of a medium, he began correspondence with the Boston Spiritualist, and now has, as he declares, a message in his wife's handwriting and a promise of the gift of power. To prove the authenticity of the slate-writing, Dr. Pickins had in the presence of James Daley and George Laseur firmly screwed two slates together, using ten screws. Then the same were sealed with sealing-wax, and stamped with a chain that, to use his own words, "to duplicate one would have to go to another world." The slates went to Boston, accompanied with a five dollar bill, to show good faith, and in about ten days they came back, and again the witnesses were called in. They declared the slates were the same as they had seen sealed, and could not have been opened. In fact it took Dr. Pickins half an hour to undo them, and then only with the application of a sharp knife. On one slate was the following message, the Doctor declaring it is his dead wife's handwriting, and being willing to let witnesses who know her writing see it. The message was:

"To G. W. Pickins: My dear husband—How I love you and how I love to come to you. Darling one, I see and know all you have suffered, and oh! how I have tried to calm your bewildered soul. Yes, I have watched over you and the children. God bless the darlings; how I love you all. I am doing one, I come with new power from this medium's hand, and I will help you. You will be lonely no more, for you will feel my presence, and I will bring you the power to see and hear me, and you will get the writing, and you will be very happy. I will send you a photograph. This is all I can write to-day. With lots of love and kisses. CORA."

On the other slate is the head of an Indian in highly-colored drawing. Below it is written: "I come to bring you the power. You will have success. Be faithful."

Besides all this there came a letter from this medium congratulating the Doctor and assuring him of a first-class mediumship. A second slate has been prepared by a well-known West-Sider—and an unbeliever—and goes off to-day.

Household Economy.

"One even teaspoonful of Cleveland's Baking Powder will accomplish as much or more than a heaping teaspoonful of any other powder."

Sarah J. Rouse
Principal Philadelphia Cooking School.

