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# Original Essay.

### "THE METHODS OF MIND-READERS."

BY MRS. M. T. LONGLEY.

To the Editor of the Banner of Light:

THE April Forum contains an article with the above title, from the pen of Dr. Charles Gatchell, of the Michigan University, in which the author seeks to disprove the possibility of mind-reading, or the transferrence of thought. In definition of the term the writer says:

"Mind-reading, in the sense in which the word is used by those who pretend to possess the alleged power, may be defined as the transferrence of a thought—that is, a mental concept, or an idea—from the mind of one person to the mind of another, without the use of the known mediums of communication, which consist of the nerves of general sensation, and those of special sense. Mind-readers claim that this feat is possible. In opposition to such claims I submit that prefane history contains no trustworthy account of its acsible. In opposition to such claims I submit that profane history contains no trustworthy account of its accomplishment. It never will be brought about so long as man remains constituted as he is at present. It is opposed to the principles of evolution, and to all known facts of physiology. Notwithstanding all that may be adduced to the contrary, many believe that mindreading is one of the possibilities, even if it is not one of the actualities of life. But the belief in every instance is founded either on insufficient evidence, or on faulty observation, or on a disposition to mistake the stance is founded either on insufficient evidence, or on faulty observation, or on a disposition to mistake the marvelous for the miraculous. Many accounts of alleged mind-reading are purely fictitious. Others are exaggerations of trivial incidents, or misinterpretations of observed phenomena. Others still are accounts of muscle-reading. Those cases that do not belong to the classes named are accomplished by trickery."

The learned doctor makes a strong statement when he alleges that "It [mind-reading] never will be brought about so long as man remains onstituted as he is at present," giving his readers to understand that he is cognizant of all the possibilities of the human mind, notwithstanding the fact that man is constantly expressing new unfoldments of thought and achievement in the progress of the race.

The Doctor submits that profane history contains no trustworthy account of the accomplishment of thought-transmission from mind to mind, independent of the known or physical methods of communication. I beg to inquire of him if he has carefully studied this subject in the light of "profane history," or from the data of human experience? for I venture to affirm that if the facts were collected and made public it would be found quite a common experience in human life that mental telegraphy has occurred without the use of ordinary means of communication. Thousands of individuals may be able to attest to certain experiences of an occult or mysterious character which have come to them personally, who have never had occasion to bear public testimony to the same, and therefore profane recorded history has had no dealings with them. Yet I submit that tradition and legendary lore may be as truly a part of history as is the transcribed record of a past event; and we have in this instance not only legends and traditions of the occurrence of past occult phenomena dealing with the mental powers of man, but also the accredited testimony of many living witnesses who in the present day claim to be able to read and interpret the inner workings of the human mind.

Indeed, so important has this subject become in the eyes of scientific men that bodies of investigators into this occult phenomena have been established in this country and in Europe for the avowed purpose of collating and classifying facts of this nature. In a recent report of these "Psychical Researchers" we are told that the evidence shows the existence of a 'duplex personality" or "sub-consciousness" in man, which can readily read the minds, or, as the report reads, "pick the brains" of those whom the reader comes in contact with, thus expressing with marvelous accuracy the information possessed only by the brain that is thus picked, without making use of the ordinary means of communication.

Dr. Gatchell claims that mind-reading "is opposed to the principles of evolution and to all known facts of physiology," but in what way he can substantiate this statement I fail to see. The law of evolution works ever from the inward to the outward state, developing by its operations the possibilities and the powers of the object or life acted upon. The simplest forms of matter may contain inherent qualities which this evolutionary force may develop. The lowest forms of animated being may possess possibilities which, transmitted in their inert condition to posterity, may, under the law of evolution, be unfolded into useful activity. The complex from the simple is the

expression which can be acted upon. Therefore, as man advances in knowledge and in the increase of mental activity and force of expression, under the very evolutionary process which Dr. Gatchell mentions, I do not see why he cannot unfold his mental powers sufficiently to exercise them intelligently without the physical means of communication usually employed. As to the "known facts of physiology," they are undoubtedly few compared to those which are unknown or unrecorded; but even here the Doctor does not take into account the thousands of individuals who, with sensitive organisms and highly tensioned nervous systems, can and do come en rapport with other minds near by or at a distance and readily interpret what is passing within them:

In reference to professional mind-readers. the author goes on to say:

In reference to professional mind-readers, the author goes on to say:

"Of modern mind-readers the late Washington Irving Bishop was best known in this country. Mr. Bishop was at the same time an expert muscle-reader and a clever trickster. His most famous feat, the one from which he gained the greatest notoriety and most eclat, was that of driving a team of horses, while he was ostensibly blindfolded, at break-neck speed, by a circuitous route through crowded streets, and finding, at a distant point, an object, or a name in a book, previously selected by a committee. For the amusement of my friends I have several times performed this seemingly impossible feat, and in no instance have my methods been detected. Its successful accomplishment depends upon two things—the fact that the one who is apparently blindfolded can see distinctly all the time, and the fact that the members of his committee are betrayed into becoming his unwitting accompliess. The trick is performed in this manner: The mind-reader selects a number of persons—three, for instance—to act as his committee, or they may be selected for him by others. One member of the committee remains with the mind-reader, the other members, preferably in an open surrey, drive to a distant hotel, where they select a name in the register. They have been instructed to note also the day of the month on which the name was entered. They then return, driving by a circuitous route, but observing carefully every block passed and every corner turned. On their return to the room where the first member of the committee has carefully detained the mind reader, they proceed to blindfold the latter; or rather he blindfolds himself, while permitting the committee to think that they take a leading part in the operation. He first produces a heavy hood, or bag, which he offers for the inspection of the committee. They seruthize it, outside and in, pull it over their own heads, find themselves in utter darkness, and then return the hood, with no discoveries made. The pulls the hood,

ask.
At this stage the mind-reader goes through a pro-sess that he calls 'testing the committee.' He in-At this stage the mind-reader goes through a process that he calls 'testing the committee.' He informs them that a necessary condition of mind-reading is that all three members of the committee shall have exact knowledge of the route, the date, and the name. He gives plausible reasons why the communications should not be made by word of mouth, and instructs the two members of the committee who possess the knowledge to impart it to their fellow-committeeman by making slient tracings with the finger against a blank wall. They obey; a committee always obeys a mind reader. By means of this pantomime the mind-reader gains, through his pervious hood, all the knowledge that he wishes, and the rest is easy. After some little by-play, he rushes with his committee to the surrey, takes the reins, drives at a furious rate over the selected route, enters the distant hotel, opens the register, finds the name, writes tant hotel, opens the register, finds the name, writes it on a slip of paper, and is greeted with ready applement

tant hotel, opens the register, finds the name, writes it on a slip of paper, and is greeted with ready applause.

The peculiar method of blindfolding must now be described. The handkerchief that is bound about the head exerts its greatest pressure upon the brows. By calling into action the muscles of the forehead, the handkerchief and the gloves are elevated, and vision is permitted beneath the lower margin. The hood is of peculiar construction, and is calculated to deceive the very elect. It is made of four thicknesses of black cloth, of which the second and third have apertures opposite the eyes. The outermost layer is always of some thin material. The innermost, which may be of heavy cheviot, has about the crown a circular seam, which comes in front of the eyes when the hood is on the head. At one place the seam is so constructed that by proper manipulation, known only to the mind reader, it will open to the extent of half an inch. Through this aperture vision is easy, for nothing remains between the eye and the light but the thin outermost layer. When the hood is removed from the head the temporary aperture is closed, and it cannot be detected even by the closest scrutiny and the deftest manipulation. The mind-reader's feat of opening a combination lock is accomplished in a similar manner. The committee, while being 'tested' in the committee room, reveals the combination to the mind-reader by the usual pantomime."

If the feat of driving a team of horses at " break-neck speed" through crowded streets, when blindfolded even in the imperfect manner which the doctor describes, without mishap or accident of any kind, can be performed, and the errand can be successfully accomplished, I think that Mr. Bishop or Dr. Gatchell could gain a reputation for marvelous dexterity in the handling and guidance of horses which would make either of them famous for all time; and that the explanation of this feat as presented by the dexterous doctor is more wonderful than the claim of either "mindreading" or "clairvoyance" on the part of Bishop.

But I would like to inquire if the gentleman above quoted is sure that he accomplished this marvelous feat for the amusement of his friends under precisely the same conditions that Bishop did? Were the horses driven at the same "break-neck speed" and "through the same crowded streets" by Dr. Gatchell that they were by the mind-reader Bishop? And was the same hood-or one fashioned exactly like it-worn, and the same method of blindfolding, with gloves and handkerchief, employed by our Michigan doctor as by Irving Bishop? If not, then the experiment loses all scientific value.

Dr. Gatchell in his article claims that much of the so-called professional mind-reading is simply muscle-reading; in which case the reader must be in physical contact with the one whose mind he is supposed to read, and must have his senses so carefully trained as to be able to instantly detect any involuntary movement of the muscles, however feeble it may be, on the part of his subject. Here, however, is a case where the operator and the subject were not in physical contact, but were in different parts of the hall where the exhibition took place. The editor-in-chief of a well-known Boston weekly paper was in the audience when Brown, the mind-reader, was giving an exhibition of his powers. It was announced that any one rule of development, because it is the action of | might open any book and mentally peruse a potential force upon that which simple in form | sentence, and that without coming in contact

yet possesses intricate qualities of growth and | with the reader the exhibitor would tell what | the sentence was. The editor mentioned determined to try the experiment, and accordingly opened a book handed him by a neighbor, and not seen by the operator at all, and glanced at a sentence, purposely making an alteration in the sentence, substituting a word from his mind for one that was in the book. The operator from his post at the other end of the hall immediately read aloud the sentence, not as it was printed, but exactly as it was framed in the mind of the reader. This was not a case of collusion between subject and operator, or of trickery, nor could it have been one of musclereading. Will Dr. Gatchell kindly explain what

> The gentleman defines mind-reading as the transferrence of a thought—that is, a mental concept or an idea-"from one mind to another." This may take place between persons at a distance from each other as readily as between two who are together. Mental telegraphy is no new science, although its operations are coming more fully to the knowledge of the world to-day than ever before. I have from good authority that an experience in the transpathy. At the time mentioned the friend was friend to try and send a mental dispatch to his distant associate, and accordingly he fixed his thought upon Mr. Pierpont, at the same time framing an original couplet in his mind. Mark the result: At the same day and hour Mr. Pierpont became conscious of the thought of his friend, and instantly the couplet, word for word, became impressed upon his mind. So convinced was Mr. Pierpont that he had received a mental dispatch from his friend, that he arose and recorded the occurrence, together with the day and hour, writing out the couplet as it had come to him. A letter to his friend elicited a statement of the experiment made, and the fact of mental telegraphy was fully established in the minds of these two men.

Dr. S. B. Brittan, in his "Illustrations of Mental Power," nublished in The Shekingh in 1852, says: "Nor is this power of mind to influence others wholly dependent on the ordinary and sensible modes of communication. As the superior faculties are progressively developed, the grosser vehicles of thought may be gradually laid aside and the mind's presence be felt, and its desires made known through more ethereal mediums." And again, "The instances wherein we are singularly anticipated - by others-in what we are about to say, numerpreclude the adoption of either of these hypotheses. The thought conceived, and simultaneously expressed, very often sustains no relation, however remote, to any subject of previous remark. Nor are we able to discern, always or generally, any marked resemblance of the parties to each other, either in the cerebral conformation or other physical or mental peculiarities. Nevertheless the facts are matters of common observation and experience, and the philosophic mind is disposed to seek for some law to which such mental phenomena may be referred."

Among numerous instances of thought-transferrence which came under his own observation, Dr. Brittan relates the following, prefacing the account of his experiment with a beautifully-worded description of his physical surroundings, and of his own mental sensations at the time. The doctor was on his way to New London, Conn., from New York. The beauty of the night, and the tranquility of the waters. tempted him to remain on deck until a late hour. He says:

hour. He says:

"It was about midnight when I resolved to impress the spirit of Mrs. B., [his wife] who at that hour was at home and asleep. We were separated by an intervening distance of about one hundred and fifty miles, in a direct line. Abstracting myself from the sphere of outward and visible objects, I labored for some time—I know not how long—in one intense effort of mind. I sought to incarnate thought, and to bear it away to the hearth and home where the shadow of its form might fall on the passive spirit, causing it to dream of images my fancy had portrayed. Nor was this an abortive effort, as I subsequently learned. On my return Mrs. B. related a singular dream that occurred in my absence, and on the identical night already described. Improbable as the statement may appear to many persons, the dream corresponded in its essential particulars to the images my own imagination had fashloned on the occasion of that midnight abstraction," bstraction.

With this I leave the subject for the further contemplation of Dr. Gatchell, assuring him that one such fact in the experience of creditable witnesses as that related of Mr. Pierpont or by Dr. Brittan, goes far to prove that there is a mental force in man which can be intelligently transmitted from mind to mind without the aid of the usual forms of communication, and which cannot be explained upon the hypothesis of either "trickery or musclereading."

ON HEARING ORGAN MUSIC AT NIGHT IN SHAKSPEARE'S CHURCH.

Can I forget—no, never while my soul
Lives to remember—that imperial night
When through the spectral church I heard them roll,
Those organ tones of glory, and my sight
Grew dim with tears, while ever-new delight
Throbbed in my heart, and through the shadowy
dread The pale ghosts wandered, and a deathly chill Froze all my being—the mysterious thrill.

That tells the awful presence of the dead.

Yet, not the dead, but, strayed from heavenly

Yet not the dead, pur, bowers, bowers, Pure souls that live with other life than ours; For sure I am that ecstasy of sound Lured One Sweet Spirit from his holy ground, Who dwells in God's perpetual land of flowers.

— William Winter, in Harper's Weekly.

THINGS WORTH RECORDING." BY OBSERVER (MRS. LOVE M. WILLIS). ALICE AND PHOBE CARY.

TTOW spring days awaken memories! In the fresh light of morning other mornings glow. In the cool shadows of evening a peace from other shadows rests; spring not only awakens the earth, so that bud and blossom start: it awakens the sentiments and kindles afresh the fires of aspiration.

It was in the springtime of 1854 that a friend said cheerily, "Would you like to meet Alice Cary?" "Literary people" were clothed in a halo of light to us in those days. We set them apart as on a plane that no obtruders must step upon: so the summons was one of unusual import. Alice Cary was pictured in fancy as slight, small, delicate, in simple, spiritual attire, and looking as a priestess might who was conscious of a great mission. Why this fancy? Who can tell? Perhaps it was because this young woman, by the efforts of her pen, had won a place in the hearts of the people; because she claimed friendship with such men as ferrence of thought came personally to the late | Horace Greeley, Oliver Johnson, Bayard Tay-Rev. John Pierpont many years before he lor, Robert Dale Owen, and many others more passed from the body. This gentleman had a or less distinguished; a woman who, by her friend with whom he was in the deepest sym- pen, purchased a house and surrounded herself with beautiful objects, and called into that in one city and Mr. Pierpont in another, many home the best liberal thought of New York miles distant. It came into the mind of the and made for it a kind of centre of freedom and light.

But it was not to that home we went that spring evening, but to the house of the lamented Dr. Curtis: and when Alice, as every one called her, came in, she was in bearing and manner almost the opposite of the picture of our fancy. She was tall, dressed fashionably, moved with a rustle, as if conscious of her physique. But her manner was most sweet and cordial. Her soul seemed to come out toward you; she put one at ease from the first. Her cheery, "I am glad to meet you," seemed not mere words. From her eyes there beamed forth an earnest, questioning look, as if to say, What have you to tell me?

This meeting was followed by others in her own home and at the woman's club, Sorosis, of which she was chosen the first President; and these meetings resulted in a friendship of respect, if not of intimacy, for even then her health began to demand care. In her biography very little is said of her faith in Spiritualism. Mary Clemmer Ames says: "Many have inquired concerning her belief in Spiritualism. She was a Spiritualist, in the highest meaning of the much-abused term, as every spirituallyminded person must be in some sense, and would be if no such thing as professional Spirous as they are, might be presumed to depend | itualism had ever existed. No one can believe in the New Testament, in God himself, and cribed to a similarity in the intellectual de not be in this sense a Spiritualist. One canvelopment and general habits of thought, did not have faith in another and better world, they not occur under circumstances that must and not feel often that its border lies very near to this; so near, indeed, that our lost who have gone thither may come back to us, unseen, unheard, to walk as 'ministering angels by our sides. This is the Spiritualism of Jesus and his disciples, and of holy men and women in all ages."

But the faith of Alice and Phæbe Cary was more pronounced than that of the mere assenter. Alice's faith is uttered in these lines: " Laugh, ye who never had

Your dead come back; but do not take from me The harmless comfort of my foolish dream That these our mortal eyes, Which outwardly reflect the earth and skies. Do introvert upon eternity; And that the shapes you deem Imaginations, just as clearly fall Each from its own divine original,

And through some subtle element of light, Upon the inward spiritual eye, As do the things which round about them lie. Gross and material, on the external sight.'

Elmina, her youngest sister, who married Mr. Alexander Swift of Cincinnati, was one of the mediums through whom Judge Edmonds received those communications that expressed to him a new philosophy of the spirit. Her death in 1862 was a great grief to Alice.

" Low lying in her pallid pain, A flower that thirsts and dies for rain, I see her night and day; And every heart-beat is a cry, And every breath I breathe a sigh-Oh! for the May, the May."

It was in the visits of mediums to her home that she took especial delight. There was always the eagerness to gather about the table, and to seek for those signs that are by many considered crude and unnatural, but which to her spoke in tones as real and scientific as did the message she received at her door through the electric telegraph. Her poetic sense of the philosophy of Spiritualism did not satisfy the craving for knowledge of the hereafter. The mediumistic tendency of the whole family is shown in this quotation from Alice:

"Almost every family has a ghost story; ours has more than one; but the one foreshadowed all the others. The new house was just finished. There had been a violent shower; father had come home from the field, and everybody had come in out of the rain. I think it was about four in the afternoon when the storm ceased and the sun shone out. The new house stood on the edge of a ravine, and the sun was shining full upon it, when some one in the family called out and asked how Rhoda and Lucy came to be over in the new house, and the door open. Upon this all the rest of the family rushed to the front door, and there across the ravine in the open door of the new house stood Rhoda with Lucy in her arms. Some one said, 'She must have come from the sugar camp, and has taken

\*This interesting series is contributed to the BANNER OF LIGHT exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a blographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause; the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Ed. B. of L.

shelter there with Lucy from the rain.' Upon this another called out 'Rhoda!' but she did not answer. While we were gazing and talking and calling, Rhoda herself came down stairs, where she had left Lucy fast asleep, and stood with us while we all saw, in the full blaze of the sun, the woman with the child in her arms slowly sink, sink, sink into the ground, until she disappeared from sight. Then a great silence fell upon us alf. In our hearts we all believed it to be a warning of sorrow-of what, we knew not. When Rhoda and Lucy both died, then we knew. Rhoda died the next autumn, November 11. Lucy a month later, De-

"Father went directly over to the house and out into the road, but no human being, and not even a track, could be seen. Lucy has been seen many times since by different members of the family, in the same house, always in a red frock. like one she was very fond of wearing-the last time by my brother Warren's little boy, who had never heard the story. He came running in saying he had seen 'a little girl up stairs in a red dress.' He is dead now, and was such a brigh boy! Since the apparition in the door, never for one year has our family been free from the shadow of death. Ever since some one of us has been dying."

Phæbe has left more records of her faith in Spiritualism than Alice, for she had a more literal quality of mind. She had undoubting faith in spiritual communion. She would remark of some dear one who had died: "I think - has just come into the room. I feel her presence as distinctly as I do yours." She said she "knew the dead came back just as she knew that she thought, or saw, or knew anything else." It was simply a fact which she stated literally and unexcitedly, as she did any other. 'It was not any more wonderful to her." she said, "that she could see and perceive with her soul, than that she was able to discern objects with her eye-balls." The following quotation declares her constant feeling:

"The veil of flesh that hid Is softly drawn aside: More clearly I behold them now Than those who never died."

She spoke constantly of sympathy and communion with those whom death had taken, precisely as she spoke of intercourse with the living. Her poem "Border Land" expresses her conviction:

"I know you are always by my side, And I know you love me, Winifred, dear: For I never called on you since you died But you answered tenderly, 'I am here'!

So come from the misty shadows, where You came last night and the night before: Put back the vell of your golden hair, And let me look in your face once more. Ah! it is you: with that brow of truth.

Ever too pure for the least disguise, With the same sweet smile on the loving mouth And the same sweet light in the tender eyes. You are my own, my darling still. \*

So do not vanish or turn aside; Walt till my eyes have had their fill Wait till my heart is pacified! You have left the light of your higher place,

And ever thoughtful, and kind, and good. You come with your old, familiar face, And not with the look of your angelhood. Still the touch of your hand is soft and light.

And your voice is gentle and kind and low: And the very roses you wear to-night You wore in the summers long ago.

Oh, world! you may tell me I dream or rave, So long as my darling comes to prove That the feet of the spirit cross the grave. And the loving live, and the living love.

Phæbe's sacred hymn "Nearer Home," commencing,

" One sweetly solemn thought Comes to me o'er and o'er: I am nearer home to-day Than I ever have been before,"

is familiar to every lover of sacred song. It has been printed on Sunday-school cards, embodied in every modern hymn-book, has traveled over seas, and has, as proved to her, been instrumental in arresting vice and opening the souls of the hardened to a better life.

We can but regret that these sisters did not leave more purely aspirational writings. But Alice gave herself to the task of establishing a home, and this required popular contributions to papers and magazines, that the requisite money might be obtained for that home. It was a worthy object, but it tost too much, for by it both these noble women were over-tasked and over-anxious.

The intimate relationship of spirit between these sisters was always apparent. Before Alice died Phobe said, "It seems to me that a cord stretches from Alice's heart to mine: nothing can hurt her that does not hurt me." After her death she said: "Alice, when she was here, always absorbed me, and she absorbs me still: I feel her constantly drawing me." And they were not long separated by even the thin veil of the flesh, for Phobe soon followed Alice.

In looking over the notices of Alice's death in the prominent papers of that date, we find no allusion to her faith in the spiritual facts of the time. Perhaps this is not strange, but it seems at this day to be lamentable. When an earnest soul looks out with trusting faith into the world of spirits, and recognizes the great fact of spiritual communion, the world would be helped could it lay firmly hold of that fact. Few people read biographies or know of the inner life of distinguished persons, and when they die their faith is placed within the sacred precincts of some church, and its deepest meaning hidden there.

Thus in writing this little memory of two strong, noble, true women, we have found it difficult to substantiate our memories by the recorded words of others. For to be a Spiritualist was supposed to take away the delicate edge of intellect, to shadow the light of faith and to make an abnormal being. Phobe says of Alice: "Though loving and prizing whatever is good and lovely here, and keeping firm and tender hold of the things that are seen, yet she always reached one hand to grasp the unseen and eternal. Blie believed that God is not far from any one of us, and that the sweet communion of friends who are only separated by the shadowy curtain of death might still remain unbroken."

It is a pleasant picture, that of those two sisters in their levely home in Twentieth street, with its visitors from the intellectual circles of the city, and those other visitors from the celestial city, that threw a spiritual warmth over the purely intellectual atmosphere; and may we not safely look from that picture and form one of their higher life, believing that those who could thus hold men and women by kindly thought and love must continue to hold them in the beyond, forming circles for the intellectual and spiritual enlightenment of others? Let us believe in this, and that the added light and wisdom will give a serenity and a power to those lives that shall bless the earth still.

Its light illume the darkest grave.

Its light lilume the darket grave.

Its light lilume the dark ends all," or It does not—that we all cease to be, or continue to exist—and that, by the same law, if we do exist we pass to the "undiscovered country" through the same gateway of continue to exist—and that, by the same law, if we do exist we pass to the "undiscovered country" through the same gateway of continue to exist—and that, by the same law, if we do exist we pass to the "undiscovered country" through the same law, if we do exist we pass to the "undiscovered country" through the same law, if we do exist we pass to the "undiscovered country" through the same law, if we do exist we pass to

# The Spiritual Rostrum.

#### Forty-Third Anniversary Address on Modern Spiritualism, BY COL. A. A. WHEELOCK,

At Tremont Temple, Boston, March 31st, 1891.

[Reported expressly for the Banner of Light by C. M. G.]

We are assembled to celebrate a great event in history. If not the greatest, certainly one of more importance to humanity than any other of which we have so clear and distinct a record occurring in an cient or modern times.

It was a natural phenomenon, and well attested. No miracle, no marvel, no mystery. In fact there is no mystery in life but man's ignorance, out of which have come all claims of wondrous marvels and pretended miracles. The phenomenon we this day celebrate was as clearly within the compass of natural forces and nature's laws as the blasts of winter or the coming of the spring. It had a small beginning, but in forty-three years has attained mighty results. We lack only seven years of half a century of demonstrative and convincing proof of its truth. And what is this significant truth thus proven? It is an answer to the old, old question, " If a man die, shall he live again?" It is the great question of the world: Is life continuous P It is true, or it is not. It is a fact, or it is not. All the hoping, believing and dreaming of the Christian world for eighteen hundred years has done nothing to solve the problem. But now, only forty-three years since this natural phenomenon came, and no nation on the globe but has some knowledge of this great truth.

Is not the Anniversary of such an event worthy of commemoration? Why should we not celebrate and rejoice? If ever "glad tidings of great joy" were brought to the people of earth, it was accomplished when those "tlny raps." forty-three years ago to-night, gave the glad news, to the surprise of mortals. A PARALLEL.

A PARALLEL.

It is said that "history repeats itself." He who studies nature, and reads the law of life aright throughout its varied and boundless realms, can but admit that great events make distinctive landmarks along the pathways of the centuries. From a glow-worm to a star, from a butterfly to an eagle, from protoplasm to man, from atom to world, this is true. Also, in the most minute as well as the greatest events. I call your attention to a striking parallel of two of the most noted occurrences in modern times.

A little over a century and a half had been woven into eventful history in this new world when these raps came. I refer to the "Landing of the Pilgrim Fathers" at Piymouth Rock, when "they moored their bark on the wild New England shore."

What was their purpose? Mrs. Hemans in her grand and sublime poem has given answer in these words:

"What sought they thus afar?" Bright Jewels of the mine? The wealth of sea? the spoils of war? They sought a Faith's pure shrine.

'Ay, call it holy ground,
The place where first they trod;
They left unstained what there they found—
Freedom to worship God."

They sought and established personal and political liberty. Behold the result: A mighty nation of sixty-three millions of people; enterprise, industry, commerce, intelligence, invention and progress in the arts and sciences achieved and advancing; the continent spanned from ocean to ocean with bands of iron, over which human life and commerce, as with the wings of a bird, are flying, showing the steady march that civilization has made and is still making from that small beginning to the present hour. Contrast for a moment the landing of the Pilgrims on that bleak shore, with only the deep shadows of a wilderness before them, with what is manifest to day! Their purpose embodied an idea. That idea represented the great truth of human rights and civil liberty.

riom it nowed, as of natural sequence, the Declaration of Independence and a constitutional Government, as the immortal Lincoln so eloquently declared. "A Government of the people, by the people and for the people."

Though small and account of the people and for the people." From it flowed, as of natural sequence, the Declara

the people."
Though small and seemingly insignificant the beginning, the landing of the Pilgrim Fathers was both a prophecy and a promise that kingcraft in the State and nation should be destroyed. It has been accomplished. The cry once heard, "Long live the King," will nevermore be heard in this free land, but in place thereof may be heard the glad shout, Long live the Republic!

ANOTHER GREAT EVENT.

As a parallel of great events, in results, to that which I have made brief reference, was the advent of unmistakable proof of man's immortality in what the world recognizes as the "Rochester rappings," occurring forty-three years ago to night in the little obscure village of Hydesville, N. Y., near the city of Rochester. This was also a herald of freedom. As individual liberty, in the sovereignty of citzenship, had been secured by constitutional government, it laid the basis for that spiritual freedom as against the tyranny of church-creed and dogmatism, without which liberty of conscience and worship can alone be secured. Those "thy raps" were a prophecy and promise to destroy priestcraft in the world. The former was a long and costly struggle. First to establish and again to maintain this boon of individual liberty has the nation been twice baptized in blood! Will our spiritual freedom cost as much? It is to be hoped not. Although history records that the religious wars of the past have been the flercest and bloodlest, we may reasonably anticipate that the increasing intelligence, the spirit of fraternity and good-will, as well as the gospel of "the brotherhood of man" unfolding more and more with the revelation of the great truth that man's life and responsibility are continued beyond the grave, may avert the calamity of physical strife and bloodshed in the settlement of any religious issues that may arise.

WHAT HAB BEEN ACCOMPLISHED? ANOTHER GREAT EVENT.

WHAT HAS BEEN ACCOMPLISHED?

But it may be asked, if Spiritualism embodies the great and central truth that is claimed, what has it done for the world? First of all, it has given to humanity—to rich and poor alike—the ignorant and the learned, the only evidence ever received by mortals of the sublime truth of life eternal.

Second, this evidence has been given in harmony with nature and natural laws—a revelation of fact in the place of blind faith. The first rap produced by spirits was a death-warrant to man-made theology. The silly pretense that God ever had or now has anything to do with man's theology, is only a blind. The priest knows this better than any one else, because he knows how he made it, and the purpose for which it was made, as well as the personal and selfish interest he has in advocating his narrow and bigoted "Scheme of Salvation."

est he has in advocating his narrow and bigoted "Scheme of Salvation."

It is also proper upon this occasion to recall, as it is ever and always a pleasure to gratefully remember, the names of the early, earnest believers in this Cause; among whom I will name, as my memory serves: Abraham Lincoln, Horace Greeley, United States Senators Benj. F. Wade. Talmadge and Shields; Judge Edmonds, Robert Dale Owen; Professors Hare, Mapes, Brittan and Denton, Dr. Hallock, Dr. Gray, Warren Chase, Edward S. Wheeler, E. V. Wilson, T. L. Harris, Henry C. Wright, Theodore Parker, Rev. John Pierpont, Rev. William Mountford, Mrs. Fanny A. Conant, Mary F. Davis, Wm. White, and many others; while from the Old World that illustrious Frenchman, Victor Hugo, and such eminent scientists as Professors Crookes, Variey, Zülner, and others, are among the fearless champions of this philosophy and phenomenon.

the fearless champlons of this philosophy and phonomenon.

Nor is this all. The whole literature of this age has become permeated with the spirit of this truth; while the special spiritual literature, in various writings and volumes upon this subject; is not only abundant, but in strength, breadth and scope of thought, as well as the high, moral and spiritually elevating sentiment and teaching, is worthy the perusal and study of the brightest minds of this progressive age.

To those who would like to study the principles of this Philosophy, let them read carefully and thoughtfully "Nature's: Divine Revelations," by A. J. Davis, "The Arcama of Nature," in two volumes, and "The Ethics of Spiritualism," by Hudson Tuttle, "Footfalls on the Boundary of Another World," by Robert Dale Owen," The Soul of Things," by Prof. Denton;

by to repair ! . Soil

and with all that, read weekly that clear, clean, carnest, and always faithful exponent of Spiritualism and its truthful phenomena, the BANNER OF LIGHT; and all such will find themselves fulfilling that sage advice in Scripture, "with all thy getting, get understanding" of these things!

The BANNER, in the person of its genial, generous, venerable editor, has stood like a grand old oak, through sunshine and storm of near half a century, sending forth its light into darkness, accomplishing a great work for both mortals and spirits!

Long may The BANNER wave,

Long may THE BANNER wave, Its light lilume the darkest grave.

what we contribute the contribute of matter.

This the philosophy of Spiritualism and its attendant phenomena most clearly reveal and prove. With the revelation of this great truth the darkest shadows of life are turned into sunshine, and its bitterest sorrows into dew drops of sweetest hope and joy.

joy.
Without enlarging further upon the principles and ethics of this truly sublime revelation to man, and the conquest it has made in so short a period, it may not be amiss to ask what of its future.

ITS STEADY ADVANCE.

be amiss to ask what of its future.

ITS STEADY ADVANCE.

The simple fact that in all its varied phenomena the distinctive characteristic of human intelligence is manifest, gives unquestioned assurance of its progress and growth.

Those simple raps, given through the mediumship of little Katie and Margaret Fox, caused their mother, who was a good Methodist, to inquire, "Who are you?" The answer was promptly spelled out by the "raps." It am a spirit." For forty-three years the answer has been the same. It has been repeated in all parts of the habitable globe. No nation exists but has some knowledge of this truth, either by the raps or some other phase of the spirit phenomena, and never once has the truthfulness of the facts revealed through the mediumship of the Fox girls, or through other reliable mediums, ever been disproved.

What, then, can stay the onward march of so grand and important a truth? The horoscope of its future reveals clearly that the time must come when this philosophy and phenomenon will supersede the narrow limits of superstition, bigotry and sectarian creeds. The assurance of this, to the student of nature in all her departments, is found in the fact that all life is dual; that it embraces in the union and unit of life matter and spirit; that man, as the highest and most perfect in organism, endowed with the power of galning intelligence and the possibility of increasing and adding to it through experience, is now a spirit. His clothing is matter. By the law of his outward being, the body, or "house he lives in," is changed once in seven years. This alone proves that the law of life is change, and not death. As Longfellow sweetly sings:

"There is no death: what seems so is transition;

This life of mortal breath is but a suburb of the life Elyslan,

Whose portal we call death."

How glorious life appears when we comprehend this! All responsibility is ours. We reap what we are sow.

Whose portal we call death."

How glorious life appears when we comprehend this! All responsibility is ours. We reap what we sow. We make our own heaven and hell—not only in this world, but in every condition of life where it is possible to exist, both in time and eternity. We need no sacrifice of blood of buils or lambs, of men or gods; we simply need time and opportunity to gain knowledge and grow. That we shall surely have, because, as death is not possible, eternity is ours. Eternal growth and progress in all the immeasurable possibilities of an immortal soul is our birthright and inheritance.

With this hopeful and sublime view of life, with bright prospects of a still more glorious future, well may those of us who are nearing "life's radiant morning" of the soul's transition to spirit-life exclaim:

the soul's transition to spirit-life exc
"Now the truer life draws nigher
Every year;
And its morning star climbs higher
Every year;
Earth's hold on us grows slighter,
And its heavy burden lighter.
And the dawn inmortal brighter
Every year;
Yes, without fear grows brighter
Every year."

### A CULINARY CRITIC.

John Bull, he loves his beef and ale, His pudding full of plums. The Frenchman likes his fricassee And frog's legs with bread crumbs.

The Scotchman eats his meal of oats, Like horses in a paddock. His Haggis weird, his hodgepodge strange, And toothsome finnan haddock;

And-tell it not in Gath, my boys-He sometimes even longs to eat His marma-lade on bread.

The German favors saurkraut, And ripe Limberger cheese, Hot and cold staw, and other things, That he'll digest with ease.

You join a band of Muscovites :-They wish you at the deuce Because you cannot make a Off candle à la Russe.

Within a Chinese restaurant, You hear a walter halloa:
'Nice bird's nest soup; roast rat quite hot—And puppy dog to follow."

You dine with a Sea Island chief, Where all the dishes vary, From yams on rice to babes on toast And roasted missionary. The Esquimaux's sarcastic smile

Pronounces you a lubber, Because you have no appetite For walrus oil and blubber. And thus you find in many climes, Wherever you may roam, The cooking is not quite the same As that you get at home.

And often in your wanderings You drop a tear, and sigh For oyster stew and succotash, Ice-cream and pumpkin pie. But the one dish of all the rest

To which my fancy leans
Is my New England's greatest pride—
My Yaukee pork and beans.
rom "The Omnibus," in New England Magazine -From

# April Magazines.

THE LADIES' HOME JOURNAL -An Easter num ber, that in its contents finely embodies the spirit of the season in prose, verse and engravings. Mrs. Whitney continues her story, "Golden Gossip," Maud Bur ton gives an illustrated story, "Lizbeth's Easter Lily," and a sketch of "Mothers as Match-Makers" is contributed by Amelia E. Barr. The general departments comprise "Pretty Things for the Boudoir," "Side Talks with Girls," "The King's Daughters," "Art for Art Workers," "All About Flowers," "Bright Things for Boys," etc. Philadelphia: Curtis Pub. Co.

PHRENOLOGICAL JOURNAL.-A portrait of Gen. Sherman, accompanied by a short biographical sketch, leads the contents. An interesting account, illustrated, of "The Brethren, or Dunkards," describing who they are and what they believe, is given. New York: Fowler & Wells Co.

CURRENT COMMENT.-The latest number received. No. 3 of Vol. 3, contains a portrait of James Iredell, one of the original Justices of the U.S. Supreme Court. A biography, and interesting miscellany hav-ing reference to legal matters, follow. Philadelphia: The D. B. Canfield Co.

When things are at their worst, 't is said,
Then luck will change, and what we dread
Will have its termination.
But this remark, though very true,
If you are ill, don't seem to you
To have much application.

If you are ill, don't seem to you

To have much application.

But it does, just the same; and here's some encouragement to help you out of this morbid state of mind:

Drs. Starkey & Palen:—" I was entirely cured of neuralgia by the use of your Compound Oxygen Treatment." MRS. G. W. VALENTINE, New Douglas, Ill., July 30, 1889. Drs. Starkey & Palen:—" I have found relief in neuralgia and hay fever by the use of your Compound Oxygen Treatment." D. C. CHAPMAN, I., 92 Sixth Avenue, Brooklyn, N. Y. Drs. Starkey & Palen:—"I have used your Compound Oxygen Treatment and believe it to be the finest tonic for general debility I ever used." WITHERS ADICK, Yorkville, S. C., April 15, 1889. Drs. Starkey & Palen:—"I used your Compound Oxygen Treatment four years ago for bronchial trouble and extreme debility. As a consequence all that is remedied." MRS. M. G. ATCHESON, DuBols, Pa., May 3, 1889.

That's good evidence; but there's heaps more in a 200-page book that will be sent to you free of CHARGE if you will send your name and address to DRS. STAR-KEY & PALEN, 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

# The 43d Annibersury.

Exercises in Commemoration of the Advent of Modern Spiritualism, held in Cleveland, O.; Chicago, Ill.; Belfast, Me.; Norwich, Ct., Etc.

(Specially Reported for the Banner of Light.)

#### Cleveland, O.

Three well attended meetings were held in Memorial Hall Sunday, April 5th, to celebrate the Forty-Third Anniversary of Modern Spiritualism. Flowers, plants and shrubs adorned the rostrum. The celebration was under the auspices of the Cleveland Progressive Lyceum, and the crowds that flocked to the hall were an evidence of the strong foothold that has been gained by those of the faith in this city. The exercises of the morning session began with music by the Lyceum Orchestra, after which Mr. I. W. Pope, the Conductor of the Lyceum, delivered an address of welcome, gloritying the day, and reviewing the growth of Spiritualism. Mr. Thomas A. Black, Treasurer of the Society, spoke of the day, Easter Sunday, marking the resurrection of Christ, and also the birth of Modern Spiritualism. Mr. S. W. Edmonds read an anniversary poem, which he had written while entranced. The reading was excellent, and the poem much applauded. Mr. Pope then invited all to join in the general conference, which was opened by Mr. J. B. Josselyn of Grand Rapids, Mich., followed by Mrs. Mary Moss, Mrs. Tillie V. Cooke, Mrs. F. Muhlhauser, and Mrs. J. Ammon of this city. Bishop A. Beals of Albany, N. Y., and Miss Cora M. Carpenter, the child medium, closed the meeting with brief addresses. Mr. Thomas Lees requested all present to sign a petition protesting against the passage of a bill pending in the Legislature, the purpose of which is to suppress mediums.

An elaborate programme was presented at the afhall were an evidence of the strong foothold that has

protesting against the passage of a bill pending in the Legislature, the purpose of which is to suppress mediums.

An elaborate programme was presented at the afternoon session. There was an overture, and then Mr. Pope spoke briefly of the object of the celebration. The Lyceum children sang "Land of Beu lah" with excellent effect. Recitations were given by the following little girls: May Greely, Ruby Shape, Rose Russell, Eva Davies, Florence Luce and Jennie Thayer. Master Walter Kritch sang "The Cottage by the Sea," and three members of the orchestra gave a selection. An acrostic, written, arranged and directed by Mrs. Emma L. McIlrath, was presented by twelve young ladles; calisthenics by the Lyceum scholars, led by Tillie H. Lees. "A Sketch of Home Life," written by Thomas Lees and presented by Charles Collier, Ellen R. Calkins and Almeda Welch, who, while unseen, sang "Birdle's Spirit Song," and appeared in tableau as a spirit, and the introduction by Mr. Thomas Lees of "The Tantalizing Twins," were attractive features of the programme. A homorous essay on Twinology was given by Mr. L., and twins were shown as bust and afterwards as full-length pictures, artistically framed, and not till they stepped out from the frames and ran off the stage were they suspected of being real personages. The illusion was sustained by twin sisters, Dora and Nettie Cross. A song by Mr. B. A. Beals, entitled "One Hundred Years to Come," was also very well received.

The exercises concluded with an address by Homer J. Fleld of Grand Rapids, Mich. He was to be considered invisible, he said, and the communications coming from him should be regarded as of a spiritual nature. Mr. F. gave a brief review of the origin of the first raps at Hydesville, and referred in a general way to the principles of Spiritualism and of the influence it exerts in the country. It had steadily gained in power and had reached a point where its overthrow was an impossibility. Mr. Field stated that he had not appeared in public for eighteen months, and he d

At the opening of the evening exercises Mr. Thomas Lees offered the following resolution:

Resolved, That we, the Spiritualists of Cleveland and vicinity, assembled in celebration of the Forty-Third Anniversary exercises in Memorial Hall, emphatically protest against the passage of what is known as the Holliday Bill (No. 1475) now before the Legislature of Ohio.

versary exercises in Memorial Hall, emphatically protest against the passage of what is known as the Holliday Bill (No. 1475) now before the Legislature of Ohio.

It was unanimously adopted by a rising vote.
Miss Cora Myrtle Carpenter of Hannibal, Mo., the child medium, made a short address upon Spiritualism. "Spiritualists," said she, "are considered a peculiar people. So they are. So are all people who speak the truth as they see it and not as they are taught by the ministers of so called orthodoxy." She then reviewed the old lines of religious thought and the line as presented by the spiritual philosophy, and prophesied bright things for Spiritualism in the future.

Bishop A. Beals of Albany, N. Y., was the next speaker. He opened with the hymn, "The People's Advent," and spoke as follows: "The magnitude of the event which we celebrate will grow as the years go by. The first manifestation of Modern Spiritualism was growing strong in the world; there was no vitality in the church. The vibrations of love came forty-three years ago, and we see the result already in the church. Love is now preached instead of hate. Christianity has said that man is immortal; Spiritualism proves it. It is said that the agnostic Ingersoll investigated Spiritualism with Dr. Slade, and received a slate message from his loved brother. When asked what he thought of it he replied, 'It beats the devil.' If it beats the orthodox devil, friends, it proves that Spiritualism is a fact. Modern Spiritualism has demonstrated the certainty that man is an entity, that man has a divine individuality, and that he carries that individuality out of this life into the next. Nature is the mother of man. Christianity would make man a renegade. The one only begotten son serves for all Christianity. We want to take Spiritualism away from the supernatural. We will not say that Spiritualists are the only reformers, but we will say that they are the only ones who have gone to work practically to investigate the question. 'If a man dies, does they are the only ones who have gone to work practically to investigate the question. If a man dies, does he live again? The manifestations of to-day have been necessary steps in spiritual growth and progress. Modern Spiritualists will yet consolidate. Thuk of the excommunicated ministers driven from their pulpits for proclaiming immortality for all mankind. They were driven from the church because they helped mankind."

The exercises closed with a week.

helped mankind."

The exercises closed with a vocal solo by Miss Sarah Cohen, one of Cleveland's most accomplished sopranos. It was a beautiful and fitting finale to Sun-

pranos. It was a beautiful and arting finals to sanday's meeting.

Monday, April 6th, the celebration was continued. In the absence of Mr. I. W. Pope, Mr. Thomas Lees presided. A conference was held in which Mrs. S. W. Edmunds, Samuel Curtiss, George Ingham, Thomas Lees and Mrs. E. Porter participated, and Miss Cora Carpenter closed with an address in which she brought out the necessity of harmonious and sincere action, and urged all to be free with their money to advance the Cause.

Mr. Lees spoke of "Anniversary Day" as having originated with James Lawrence, a well-known resident of Cleveland.

originated with James Lawrence, a well-known resident of Cleveland.

"The event," said Mr. Lees, "will be celebrated in over five hundred cities and towns in this country, to say nothing of the rest of the world. We no longer have to labor to prove the central fact on which our spiritual Philosophy is based—the fact has been well established during the past forty-three years, and is patent to all who pretend to keep abreast of the times. However, not all who know of this truth—inter-communication between the two worlds, the seen and the unseen—are prepared to avow themselves Spiritualists. While Spiritualism is organically weak, it is of all known factors the most potent for good in liberalizing and disintegrating the old creeds. The conflict between it and the old supersition of the past has been a bitter one, and is not yet over, though every year Christianity and Spiritualism are drawing nearer together.

logether.
Miss Carpenter, the child medium, spoke, as did also her mother. The morning meeting was closed by Bishop A. Beals.

Bisnop A. Beais.

The afternoon session began at 2 o'clock, with Mr. Pope in the chair. After two excellent addresses—one from Bishop A. Beais, and one from Miss Cora Carpenter, the child medium—the subject of organization was the chief topic of general discussion, which occupied much of the afternoon. Mr. Pope declared that organization was a prime requisite of Spiritualism. If the belief in this doctrine was promulgated, organization must be effected. He did not favor an organization to build up a creed, because Spiritualists would subscribe to no creed. Beneficial results could never be accomplished until a perfect organization was brought about.

Considerable informal dicussion followed in this line, but nothing definite was done until Mrs. F. Muhlhauser proposed to start a movement providing for a building fund for a Spiritualistic Temple. She stated that she would start the project by subscribing for ten shares at \$10 per share. Her example was immediately followed by several others. Mr. J. C. Bailey put his name down for thirty shares, Mr. John Critchley for ten shares, Mrs. Callsta Black two shares, and several others subscribing. Each of these shares represents \$10.

The Recording Secretary was requested to have the afternoon session began at 2 o'clock, with Mr.

resents \$10. The Recording Secretary was requested to have the

The Recording Secretary was requested to have the subscription-book kept open at all the meetings for the next six months so as to learn what amount could be pledged toward building a hall or temple.

Mr. J. B. Josselyn, by way of encouragement, spoke of what the friends in Grand Rapids, Sifch., had done: pledges to the amount of nearly \$5000 had been given, over \$600 of which was aiready in bank.

During the afternoon the audience was favored with a platform talk by Mrs. E. F. Porter and her fourteen, ter is a very pleasing speaker, and occupied the closest attention of her audience for a full hour.

Becretary Thomas Lees read a letter from Mr. M. C. Edson, the President of the First National Society of spitualists, Washington, D. C., inviting correspondence with them for the purpose of forming an ailliance with all the Spiritualists, Washington, D. C., inviting correspondence with them for the purpose of forming an ailliance with all the Spiritualists, washington, D. C., inviting correspondence with them for the purpose of forming an ailliance with all the Spiritualists, washington, D. C., inviting correspondence with them for the purpose of forming an ailliance with all the Spiritualists, washington, D. C., inviting correspondence with lall the Spiritualists, washington, D. C., inviting correspondence with them for the purpose of forming an ailliance with all the Spiritualists, washington, D. C., inviting correspondence with them for the purpose of forming an ailliance the Mediumship of Jen.

Prior to adjournment Thomas and Tillie H. Lees, and the other co-workers who had helped to make the Forty-Third Anniversary Celebration a success, were the purpose of forming an ailliance of the Brist National Spiritualists, washington, D. C., inviting correspondence with them for the purpose of forming an ailliance of the Bristal Respondence with them for the purpose of forming an ailliance of the Bristal Respondence with them for the purpose of forming an ailliance the purpose of forming an ailliance of the Bristal Re

sell, ir., and the singing of Mesdames E. Wuertz, Lizzle Emerson, Isabelia Pac, and Mr. John Pac, and the charming soprano, Miss Sarah Collen.

#### Norwich, Ct.

To the Editor of the Banner of Light: The Norwich Spiritual Union held Anniversary services in Grand Army Hall, Sunday, March 20th. Mrs. Clara H. Banks of Haydenville, and Mr. F. A. Wiggin of Salem, Mass., were the talent secured for the occa-

Clara H. Banks of Haydenville, and Mr. F. A. Wiggin of Salem, Mass., were the talent secured for the occasion.

At 11:45 A. M. the "Lyceum" session was opened. The subject given for the lesson was: "The Advent of Modern Spiritualism." Nearly every member responded, paying tribute to A. J. Davis, Warren Chase, the Fox Sisters, and others; who were among the ploneers in the movement. Mucle and songs concluded the exercises, when Mr. Wm. P. Myers, Conductor, presented each of the children with a pot of pansies in full bloom.

At 1:30 and 7:30 P. M. splendid audiences gathered to listen to the inspired utterances of Mrs. Banks, and the spirit-messages and descriptions given through the mediumship of Mr. Wiggin.

Dr. W. W. (Clapp presided, and introduced the speakers—with words of welcome to the friends who had assembled to celebrate this most important event: The Forty-Third Anniversary of the Advent of Modern Spiritualism.

Mrs. Banks, in opening the afternoon address, said: Where truth is born there ever has been, and ever must be, the cross of persecution. After many attempts the hour came when humanity could hear the tiny rap, and through that learn that our loved ones did live, and could commune with their earthly friends. She pointed to the simplicity of the beginnings of Modern Spiritualism, and the progress made in less than half a century, and exhorted her hearers not to depart from the corner stone, but keep in mind the truth, simple and pure—not to allow idol-worship to enter the sacred precincts of Spiritualism, but build high and holy temples within all hearts, by lives good, pure and noble.

The evening address was a continuation of the afternoon subject—dealing with the phenomena and philosophy as being inseparable.

Mr. Wiggin, in a very eloquent manner, emphasized much that had been said by the preceding speaker, and supplemented each address with spirit-messages and descriptions. More than fifty names were given, and not one failed of full recognition.

Excellent singing was rendered by the quarte

No. 7 Thames street, Norwich, Conn.

#### Chicago, Ill.

To the Editor of the Banner of Light: In Chicago, Sunday, March 29th, 1891, Mrs. Cora L. . Richmond's guides chose as their subjects for the commemoration of the Anniversary of Spiritualism: The True Spiritual Easter" in the morning, and

"The True Spiritual Easter" in the morning, and "Death and the Resurrection in the Light of Spiritualism" for the evening discourse.

The hall was filled on both occasions by large and enthusiastic audiences, who listened to the teachings of the resurrection of the spirit in contradistinction to the resurrection of the body: that there was a resurrection of the spirit from the death of material existence: that that was the real resurrection: that that which could die was never resurrected excepting in other forms of material existence.

The spiritual resurrection was made so clear and real that the listeners felt as though they had already experienced it, and were basking in the sunshine of eternal life! All who came felt as though they had been fed with the bread of life. All went away strengthened, feeling the cares of daily life less burdensome.

The general subject of discussion in the Sunday.

been fed with the bread of life. All went away strengthened, feeling the cares of daily life less burdensome.

The general subject of discussion in the Sunday school, which meets directly after the morning service, was the Anniversary of Modern Spiritualism—the teachers of the different groups instructing, to the best of their ability, their classes about the origin and movement of Spiritualism.

At the conclusion of the class instructions "Ouina," as is her wont, told her usual story through her medium, "Water Lily" (Mrs. Cora L. V. Richmond), choosing as her subject "The Origin of Modern Spiritualism." She made a beautiful and most interesting story for the children out of it. She pictured the home of the Fox family at Hydesville, told about the little Fox girls, how the wonderful "knockings" came to them; what excitement they created all over the country; the vain attempts of the scientific men to explain them; finally the conclusion arrived at by those very astute Buffalo doctors: that they were the result of the "snapping of the toe joints" of the young girls. Then how these early instruments were persecuted.

It proved a very enjoyable as well as instructive story for the children.

Altogether our Anniversary service—we could hardly call it a celebration—was very enjoyable as well as instructive.

#### Plymouth, Mass. To the Editor of the Banner of Light:

Tuesday evening, March 31st, the Forty-Third Anniversary was celebrated by the Ladies' Spiritualist Sewing Circle, with gentlemen, at Mrs. A. K. Bartlett's parlor on Russell street. The exercises opened with an inspirational poem, "A Welcome to the New Year," and an address by a guide of the writer. The guides of Mrs. S. Finney followed with an address, in which an earnest plea was made in behalf of the red men and the work that must be done to right the wrong. If the Government had expended the money for the welfare of the Indians it has in warfare against them, we should to-day be a peaceful nation. The speaker then introduced one of the earlier pioneers of Salem, one who figured very prominently in the speaker then introduced one of the earlier pioneers of Salem, one who figured very prominently in the old colonial times. She was a remarkable medium at the time, and did faithful service with her powers for her own people and her Indian friends the same. Every Saturday evening the red and white friends met at her home, and around the open fire would witness different phases of Spiritualism. Forms would materialize, and manifestations be given that to-day would be thought wonderful. The Indians, her best ffiends, with their powerful mediunship, were her strong support. She for her medial powers was called a witch, and sentenced to be hung the 17th of February, 1691; but her friends, and particularly her Indian friends, Warhawk, her godson, with others, laid their plans to prevent the execution if possible. The Judge, suspicious of what might take place, caused her and her niece to be hung the 15th of February, 1691.

I have given only a synopsis of the experience, which was very interesting. Several mediums present related incidents in their own lives from a spiritual standpoint. Singing by Mrs. S. Thomas. The meeting closed with an inspirational poem, "Who are the Lookers-On?" The occasion was one to be long remembered.

Relfact Ma of Salem, one who figured very prominently in the

# Belfast, Me.

To the Editor of the Banner of Light:

The Belfast Progressive Spiritualist Society celebrated the Forty-Third Anniversary of Spiritualism at the Opera House Sunday, April 5th. In the forenoon the Opera House Sunday, April 5th. In the forenoon a conference meeting was held. Mrs. Wentworth of Knox was the principal speaker. Mrs. Wentworth's address was characterized by sound and metaphysical reasoning. She began with the first manifestations at Hydesville, and followed the growth of Spiritualism to the present time, showing the advancement it has made and the strong hold it has as a science and a religion on the hearts of its believers. She closed with an improvised poem of rare merit and beauty.

closed with an improvised poem of rate meta-beauty.

The afternoon session was largely attended. Mrs.
Abby N. Burnham of Boston addressed the meeting for more than an hour, and held the closest attention of her audience. Every one was deeply impressed by the plain, sound, practical illustrations of the funda-mental principles of Spiritualism, so ably and aptly portrayed by this gifted speaker.

Mrs. A. E. Clark, Pres.

MEMORIAL OF ADIN BALLOU. Containing a Biographical Sketch, Some Account of the Funeral Services, Tributes from Friends, and Condensed Notices of the Public Press. Also a Sermon, Written by Himself, to be Read at His Own Funeral. 8vo, cloth, gilt top, pp. 100. Cambridge: Printed at the Riv-erside Press.

A volume that will be greatly valued by the many

New Publications.

personal friends of Mr. Ballou, and hosts of others who had not the privilege of his acquaintance in any other form than in affiliation of thought. The gen-

truth revealed by Spiritualism dawned upon her mind that she found rest. She became a medium, and the contents of this book, written during the past year by her spirit-guides, are published in compliance with

their wishes. SARDIA. A Story of Love. By Cora Linn Dan-iels. 12mo, paper, pp. 200. Boston: Lee & Shepard.

There is a purity of thought and beauty of expresson throughout this book that will commend it to all readers of fiction as one to be perused with satisfaction, and passed to others with a word of praise. The characters are all interesting, though distinct in their several personalities. It constitutes the seventh of Les & Shepard's popular "Good Company Series."

PETERSON'S NATIONAL COOK BOOK. Containing Six Hundred Cooking Receipts, Purely American. 12mo, paper, pp. 301. Philadelphia: T. B. Peterson & Bros. A new volume of the publishers' twenty-five cent

CHURCH AND STATE, AND OTHER ESSAYS. By Count Leo Tolstoï. 12mo, cloth, pp. 169. Boston: Benj. R. Tucker.

Those who wish to learn the views of this distinguished Russian author will find in this volume his opinions regarding Church and State; Money; Man and Woman; Their Respective Functions, and The Mother. Appended to these essays is a Second Sup-

plement to The Kreutzer Sonata.

LIFE AND TIMES OF JESUS, as Related by Thomas Didymus. By James Freeman Clarke. 12mo, paper, pp. 448. Boston: Lee & Shepard. We gave this work favorable mention at the time of its first publication. It has passed through many editions since then, and is now included in the publishers' "Good Company Series," at fifty cents. It is written in the narrative form by the skeptic disciple, and gives a picture of Judaism in Egypt and Rome in the first century, showing the life of Jesus as it may have appeared to the general public.

Home Floriculture: A Familiar Guide to the Treatment of Flowering and Other Orna-mental Plants in the House and Garden. By Eben E. Rexford, Shiocton, Wis. Illustrated. 12mo., pp. 226. Rochester, N. Y.: James Vick. A reliable guide for planting and cultivating flowers; and those who follow its clear and concise instructions may rely upon having a galaxy of floral beauty within their homes all the year round. The author has gathered from practical experience, his failures and successes, a knowledge of the subject upon which he writes that is of incalculable value to the lovers of Nature in its most beautiful moods.

#### The Sixth Sense.\*

The sixth sense.\*

The sixth sense is intuition. Electricity (not Edison's) is the psychic force which forms the motive power by which messages from the unseen reach our lower world: the subtle means of soothing pain and healing sickness and disease. Dorothy Camp is a delightful medium of the sort of which we want as many as we can get; a vehicle for the pure and elevating influences that we have all too little of to raise and cheer us; a follower of the Christ rather than a Christian, with eyes open to the perist that beset the adventurous traveler in the oththan a Christian, with eyes open to the perils that beset the adventurous traveler in the other world, where all is not good and all is not bad, even as it is here, but where the bad and the misleading lie nearer to hand and are more objectively in the path of the explorer. Judge Abercrombie is a cultivated American gentleman, and what greater praise need be given to a character finely conceived and firmly sketched? Tracy and Grace are charming children, and there is a little boy, Harry, who is as tricksy as he ought to be. There are others, but we need not dwell on them, for the story of home life and the loves of Dorothy and the Judge are but the setting of the important part of the book. Scattered up and down in its pages are many expositions of the higher Spiritualism which are good to read and ponder: words of wisdom that often provoke reflection. It cannot be said that the writer is the advocate of any special school. We meet with Mr. Sinnett's "Occult World," and then "M. A. (Oxon.'s)" "Spirit Teachings," but Dorothy's gospel is all her own, and is molded on the life and teachings of Jesus as she interprets them. She never loses sight of him. To his line and plummet she refers all perplexities. He is her all-sufficient guide and example. Some of her translations of familiar sayings—so worn by familiar usage that they have lost their first incisiveness—are very striking and instructive. The book is one to be read that beset the adventurous traveler in the othlost their first incisiveness—are very striking and instructive. The book is one to be read and assimilated, not to be dissected by the reviewer. If its teachings were pondered by Spiritualists it would be all the better for Spiritualism.—"M. A. (Oxon)", in Light for March

\*"The Sixth Sense, or Electricity. A Story for the Masses." By Mary E. Buell. (Colby & Rich, Boston, U. S. A. 1891.)

# Recognition of Message.

To the Editor of the Banner of Light: The communication Jan. 30th, at the Banner circle, published April 4th, as coming from WILLIAM FOSren, was from my father. The wording is such that I am fully satisfied it was from him, as he speaks of Providence; also a lady, one of my friends, was present, which fact he alludes to. Besides, he told me, subsequently, when materialized at Mrs. Allen's séance, that he had been at the Banner circle and briefly communicated.

He said some time ago that he would endeavor to go there and manifest, though there were so many it was somewhat difficult to get control. He thought new comers should have the preference, unless there was some special reason why the older ones should manipulate the wires. WILLIA Providence, R. I., 50 Battey street. WILLIAM FOSTER, JR.

# Passed to Spirit-Life,

From the residence of her daughter, Mrs. Thos. L. Rowe. in Lynn, Mass., April 12th, after a week's illness, Mrs. Har-riet (Chandler) Aldrich, mother of Mrs. H. A. Whittier of Everett, Mass., and widow of the late Ell Aldrich, Co. K. 30th Maine Vet. Vols. of West Paris, Me.

30th Maine Vet. Vols. of West Paris, Me.

She maintained her intellectual faculities to the last moment. Left a widow a score of years ago, she has passed through life's struggles undaunted, and around her have grown children and grandchildren who have "risen up to call her blessed." Many, among them the writer, have much reason to miss and mourn her in memory of her labors. Though racked with pain, she approached the banks of the mystic river without fear, and, met at the supreme moment of cartily dissolution by a loved son who had passed on years ago, she bade all farewell and joined the many who watted for her.

Funeral services, conducted by Rev. Dr. Pullman, were held in Lynn on Monday, 18th, and the romains were conveyed to West Paris, Me., where they were placed beside those of her husband and children. Many floral tokens from friends, children and graudchildren rested upon the casket.

From his home, in Salem, Mass., on Wednesday forenoon, April 15th, Mr. Stephen Gauss, a well-known and highly respected citizen, aged 73 years.

spected citizen, aged 73 years.

Mr. Gauss was a firm believer in the spiritualistic religion, and has been for many years one of the foremost supporters of the doctrine in that city. He was a constant attendant at the meetings, and received much comfort from his belief that he was constantly surrounded by the spirits of the loved wife and children who had preceded him to the spirit-land. In early life Mr. Gauss served with his father on the sloop Jackson, a freight packet which piled between Salom and Boston; and in after years worked at his trade, coopering, a portion of the time in the West Indies. During the war he served in the Commissary Department at Newbern. The deceased was a warm friend to those of his acquaintances who were prostrated by misfortune of any kind: a kind and loving father and husband, and a thoroughly honest and upright man, whose sterling traits of character were appreciated by all who knew him.

His funeral took place on Saturday, April 18th, from his late residence in Salem, Mrs. N. J. Willis of Cambridgeport and Rev. John W. Buckham of Salem officiating. The burial was at Greenlawn Cemetery. Mr. Gauss leaves four children.

#### Written for the Banner of Light. SPIRITS.

BY MARY WOODWARD WEATHERBEE.

Friends are not always nearest that may seem, Sometimes in life, some momentary gleam, Falling asiant heaven's bridal room to this, Borrow gives leave to company with bliss.

For in Life's ante-chamber, where we wait, Such groups of spirits pass before the gate: Look so familiar, half we feel assured, All heaven itself with them would be secured.

A vail so thin is this dividing wall, They seem not even passed beyond recall; Where, in this open field that we call space, Legions of angels make their trysting place;

Closer than hand can clasp the loving hand. Closer than lover to a sweetheart stand; They walk with us, these shining ones of light, And, if we wist not,." Are they out of sight?'

# Banner Correspondence.

#### New York.

NEW YORK CITY.-A correspondent writing under recent date, says: "For the past six Monday evenings interesting and instructive meetings have been held at the residence of Mrs. M. E. Wallace, 219 West 42d street. Several who had attended the Sunday evening meetings held by Mrs. Wallace for over two years, expressed a wish that she again open her doors and permit them to listen to the teachings given through her lips. Mrs. Wallace felt that she could not, in addition to her private work, assume the responsibility of alone conducting a series of meetings and opening her house to the public, but agreed to have a few for a select audience if Mr. W. J. Colville would coöperate with her and occupy a part of each evening.

Colville would cooperate with her and occupy a part of each evening.

The matter being brought before Mr. Colville, he at once expressed his willingness to unite with her in holding a series of meetings at which each should speak a portion of the time if they could be held on Monday evenings, which was the only evening at his disposal.

The joint service having been thus arranged, there gathered an audience of spirituallyminded people, unfolded sufficiently in their spiritual natures to make them recentive to

spiritual natures to make them receptive to more interior spiritual truths than can profitaby be placed before a promiscuous audience, and, as the intelligences speaking through them said, the several addresses seem to have formed a course, or series, each following the other in sequential order; and the main thought of all might be said to be, as they expressed it, 'The common origin of all religious and the anthropology of theology.'

ions and the anthropology of theology.'

At these meetings it has been the custom to begin each service, after singing, by reading from the Sacred Scriptures of the World, and the several readings have been from the Scriptures of the Positive Advances of the Positive Adv the several readings have been from the Soriptures of the Persians, the Hindus, the Greeks, the Christians and the Chinese. One reading was a communication from an absent friend upon the nature and fruits of spiritual work, and each reading furnished the subject for the discourses that followed.

It was remarked by some that it was much to be regretted that the discourses could not have had thousands for listeners instead of scores, and the inspiring intelligence referred to these

expressions of opinion, and said:
Intelligent people often make the most inconsiderate remarks without any intention of doing so, or knowledge that they have done so. The presence of thousands, or even hundreds, The presence of thousands, or even hundreds, gathered promiscuously would have precluded the possibility of giving utterance to the thoughts that have been expressed at these meetings, for only in the presence of receptive and spiritually illumined minds could such thoughts find the conditions requisite to attain to embodiment upon this lower plane. There is, they said, no occasion for regret that a larger number of persons have not listened to them, but rather occasion for great rejoicing larger number of persons have not listened to them, but rather occasion for great rejoicing that such thoughts have been born into the earth-plane of human life, for now, having been clothed upon, and taken form in thought voiced in human speech, they have become a permanent addition to the thought-wealth of the world, and will abide permanently in its atmosphere as tangible ideas, ever ready to be appropriated by every mind capable of sensing and grasping them. The choicest thoughts of man never appear in printed book or paper, but are to be found in manuscripts, which are read only by the few; to give them to the masses would be to cast pearls before swine, to be defiled and perverted, because of want of capacity to receive and understand. The choicest of all thoughts voiced by human tongue are not even preserved in manuscripts, tongue are not even preserved in manuscripts, but float forth into the atmosphere of the world but float forth into the atmosphere of the world as embodied ideas, ever ready to find lodgment in and become inspirers of all receptive minds of every age and every clime. They further said that thus it is why all religions hold so much in common. The spiritually enlightened readily understand that this must needs be so, for all persons of the same degree of spiritual unfoldment and enlightenement, occupying the same plane of spiritual thought, will grasp and clothe in their own language the same identical spiritual truth, which in itself is ever the same and unchangeable, and it matters not how great may be the time or space that may sepagreat may be the time or space that may separate such seers, they each and all will perceive and utter the same great truths. Therefore it is not necessary, nor is it a fact, that the different religions of the world are plagiarisms of or borrowed from a preceding religion. The truth of the matter is the seers of each grasp and give expression to the same great funds.

truth of the matter is the seers of each grasp and give expression to the same great fundamental truths that have become embodied in human thought, and permanently dwell in the mental atmosphere of the earth, the common property of every mind sufficiently unfolded to receive them.

Much to the regret of those that have been the favored attendants at these meetings, they closed with the meeting of March 30th, as Mr. Colville was to speak in the hall of the Cooper Union on the following Monday evenings, and Mrs. Wallace did not desire to continue them alone; but these joint efforts have brought into the mental atmosphere of the earth, and embodied them in the thought-substance of the children of men, truths of a high order, that will henceforth constitute a part of its spiritual and mental wealth, ready to enter into and enrich all receptive minds."

SARATOGA SPRINGS.—Robert H. Knee-

SARATOGA SPRINGS .- Robert H. Kneeshaw writes: "Oscar A: Edgerly of Newburyport, Mass., finished his engagement with the First Society Sunday, April 12th. He has, during his engagement here, spoken to large and attentive audiences, that have, by frequent applause, displayed their approbation of the matter and manner of the controlling influences. In addition to his excellent gifts as a speaker Mr. Edgerly unites the popular phase of a clairvoyant and psychometrist; his tests were in every sense lucid and satisfactory. Socially Mr. Edgerly is all that the most fastidious could demand; having good culture and great mental compass, he exerts a good moral influence, benedicent to all who make his acquaintance. The members of our Society unite in wishing Mr. Edgerly success in all his future work, and look forward to having him again on our platform at no distant date." shaw writes: "Oscar A. Edgerly of Newbury-

# . Illinois.

SHAWNEETOWN .-- W. C. Callicott writes: "We had Dr. H. P. Fairfield of Rockland, Me., with us one week. He came, February 27th, and had been in our city about one hour when, in company with myself, he visited our house; had been in the house but ten minutes when he described our spirit daughter, who passed away about five years ago. If this was not spirit power, what was it? It took us all by surprise, as we had never had anything like that demonstrated to us before. In several lectures during the week after that he described several who once lived here and called their names, to the surprise of all present. There are but few here who believe in Spiritualism, and, those few are criticised considerably. We hope some good test slate-writing medium will come this way with us one week. He came February 27th,

and convince the skeptics. Dr. Fairfield's lectures were the finest we over listened to."

CHAMPAIGN.-Mrs. E. M. Bishop writes: "I think there is a fine opening in this city for a good magnetic physician. My husband, Dr. W. F. Bishop, practiced here over lifteen years, and had a good practice up to the time of his death, last September. Many people are now inquiring if there is not some one to take his place."

Oregon.
CLACKAMAS. — William Phillips writes:
"What a mystery is clairvoyance, or secondsight: Notwithstanding our knowledge of its

sight. Notwithstanding our knowledge of its many facts; notwithstanding our deep research into the Philosophy of Life, clairvoyance is a mystery still. Those who possess this power of the soul sufficiently developed to discern facts on the inner plane of life, cannot only see past events, but also events taking place at a distance in the present time; and not only this, but oftentimes peer into the future with unerring certainty.

During the years from 1850 to '56 my wife, who possessed this power of inner vision from her childhood, claimed at times to see as plainly as though the facts were then taking place before her eyes, the coming conflict and clash of arms of the rebellion. She saw armies of soldiers marching to and fro in the southern part of the United States; cities already laid in ashes, while others, with soldiers surrounding them, were still burning. On one side was the American uniform and ensign, on the other what seemed to be a foreign flag, and foreign soldiers bearing it on. Nor was the identity of the foe made plain until the war began.

These visions were seen from six to eight

and foreign soldiers bearing it on. Nor was the identity of the foe made plain until the war began.

These visions were seen from six to eight years before the commencement of the war. We at that time in the far West knew almost nothing of the mental conflict that was raging in the minds of men east of the Rockies. It is true mail matter was brought to Portland, the metropolis of the Territory, a part of these years, but inland mail facilities were poor, leaving many parts of the settled country destitute of any mail matter whatever.

Again, for several years before the Indian wars in this country, 1847 and 1855, she saw the Oregon volunteers, our neighbors, our fathers and our brothers, in deadly conflict with the red men of the country. She saw the settlers' houses burning, their stock driven away with the volunteers in pursuit, their overtaking the Indians and the conflicts that followed, in which some were slain on both sides. But I will here leave the records of war prophecies to turn to more civil matters.

When Tilden and Haves ran for the Presi-

will here leave the records of war prophecies to turn to more civil matters.

When Tilden and Hayes ran for the Presidency, and the question of election still hung evenly in the balance, I put the question to my wife: 'Which of the two men will be decided as entitled to the Presidential Chair?' Her clairvoyant vision immediately became clear, and she said: 'I see a nicely furnished room almost filled with men seemingly in deep thought. I see one of them take a long quill feather of some large fowl, and make the quill into a pen for writing, and write the name of Rutherford Hayes.' Rutherford Haves.'

About ten days after this event the news came that it was decided Hayes was duly elected President of the United States. And the quill of which this pen was made, and which was plucked from an eagle's wing, is another mystery—it having been sent beforehand, as I have since been informed, from this coast to write the name of the successful man

coast to write the name of the successful man in the contest.

When Garfield was assassinated and the surgeons claimed to have located the bullet in the lower part of the abdomen, my wife said: 'That is not true. The bullet lies almost horizontally from where it entered his body, and is near or touching the spinal column.' And it appears from the report of the post mortem examination of Garfield's body that her vision, though so far distant, was nearly correct.

If such visions are true as to earthly facts

If such visions are true as to earthly facts and scenes—and the testimony of thousands in different ages of the world affirms that they are—what are we to believe when such visions are turned in the direction of the spirit-world? earthly scenes, but deny its truth as to scenes beyond the grave."

# California.

SAN JOSE .-- Mrs. R. R. Moulton writes: "I have noticed a request in THE BANNER that its patrons would state what they think of the management of the paper. As far as I am concerned I think it could not be any better. Such a choice variety of reading matter from so many gifted writers, and such a spirit of charity manifested toward the unfortunate ones who fail to live up to the highest standards of excellence, being for various reasons unable to do so; and who, either because of inherited tendencies or surroundings or both, unfortunately stray from the path of rectitude, thus bringing a blight upon their lives and grief to those who wish them well. Of such there are too few who, like the Nazarene, are disposed to say, 'Neither do I condemn thee: go and sin no more.'

During my sojourn of eighty years in mortal its patrons would state what they think of the

During my sojourn of eighty years in mortal form, as one would naturally suppose, I have passed through many severe trials. Three sweet buds of promise, after a short stay in this life, passed on to the beautiful home of the angels, leaving me a childless widow, but not

comfortless, for I have been blessed in having the weekly visits of the dear Banner of Light for nearly thirty-four years, and it has been truly a friend in need. I have all these years realized that the perusal of its inspired pages afforded me more heartfelt enjoyment than I could obtain from any other source. I feel truly thankful that I am still able to read and appreciate the beautiful and soul inspiring teachings contained in its columns.

I feel that I am nearing the gates of the Beautiful City, and soon those gates will be opened and I shall be ushered into the presence of my beloved ones, where love reigns supreme and each soul meets a recompense. In that world of light and beauty the tollers associated with the Banner of Light will meet a right royal welcome and a 'Well done, good and faithful servants, enter into the rich heritage your self-sacrificing efforts justly entitle you to.'"

#### Ohio.

CLEVELAND.-Silas W. Edmunds writes: 'The cause of Spiritualism is advancing, though in a silent way, in the Forest City. Many are receiving evidence of the life beyond. Materializing and slate-writing mediums, some of whom give promise of great usefulness, are being developed, and not long hence remarkable demonstrations may be exceeded in this legister.

hence remarkable demonstrations may be expected in this locality.

Hitherto, while science has accomplished the material prosperity of man it has almost wholly ignored his spiritual welfare. Spiritual facts must be at the basis of true scientific investigation. Science can mold the material, but she cannot look behind the veil of the spiritual. Science can formulate a law for crystallizing a rock, but can she tell us by what power those atoms arrange themselves? The botanist can describe all the natural phenomena of a plant, but can he tell how that plant came into existence? istence?

It is psychic philosophy that must solve these questions. Psychic philosophy as taught at present is far more a physiological study than anything else. Psychic science pure and simple should be and eventually will be a great study. God never planted a single desire in the human heart but that he placed within the

the human heart but that he placed within the reach of every man a chance for the complete fulfillment of that desire. Man must study himself that he may know himself.

In behalf of Spiritualism—its philosophy and its phenomena on which that philosophy rests—my services as a lecturer are at the disposal of any society that may require them. My address is 19 Pult Court, this city."

#### Rhode Island.

PROVIDENCE. - A correspondent writes: 'J. W. Kenyon has lectured for us two months, and will continue through April and May. The audiences are increasing Sunday by Sunday. Some of the best minds of the city are attracted to hear his able handling of the Spiritual Philosophy. His efforts are directed toward the establishment of the kingdom of heaven on earth. He gave the Anniversary discourse on the 31st of March, showing what Spiritualism has accomplished during the past forty-three years. In the evening he followed an able address by Mrs. Whitlock, and showed what it will accomplish in the future. On the evening of April 5th he gave to a packed house an oration on the 'Life and Labor of Thomas Paine,' some portions of which were applauded. Mrs. Rowe spoke very acceptably on the Anniversary, relating how Spiritualism and mediumship came to her forty years ago. This city was and will continue through April and May. The ship came to her forty years ago. This city was her former home, and she is loved and respect-ed by all for the grand work she has done and is

doing for the grand work sne has done and is doing for the cause of human unfolding.

The glorious BANNER OF LIGHT radiates its beams to us here, and we say, Long may it wave, to cheer the heart and enlighten the mind of

### Massachusetts.

WESTBORO.-C. P. Winslow writes: "We WESTBORO.—C. P. Winslow Writes: "We have again had upon our platform the past three Sundays that gifted speaker, Miss S. Lizzie Ewer of Portsmouth, N. H. Sunday evening, March 29th, one of the best audiences of the season listened to the inspiration of her guides. The theme of her discourse, 'The Meaning and Worth of Modern Spiritualism to the World' was presented in clear and electromagnetic and electromagnetic statements." the World, was presented in clear and elo-quent manner. Unselfish in her devotion to Truth, this earnest worker for humanity is winning her way as one of its inspired teach

# Bermuda Bottled.

you do not I will not be responsi-ble for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

# **SCOTT'S**

OF PURE NORWEGIAN COD LIVER OIL. I sometimes call it Bermuda Bot-tled, and many cases of

CONSUMPTION, CONSUMPTION,
Bronchitis, Cough
or Severe Cold
I have CURED with it; and the
advantage is that the most sensitive stomach can take it. Another
thing which commends it is the
stimulating properties of the Hypophosphites which it contains,
You will find it for sale at your
Druggist's but see you get the
original SCOTT'S EMULSION."

NKHAM'S . PROVERBIAL , PHILOSOPHY . . .

# If Ailing, Seek Advice.

Countless letters are received by us from ailing women, seeking advice; all are answered promptly and carefully, and the benefit given to each, of the great library of reference compiled during a life's work among

women by Lydia E. Pinkham: Every suffering woman applying to her received personal attention, and the details of every case were recorded. These are the largest and most valuable records concerning female complaints the world has ever known.

In writing for advice, give age, and symptoms of your complaint, and state length of time you have suffered. Correspondence strictly private. We never publish even a testimonial without the person's unqualified consent. The Thousands of women have been benefited by Mrs. Pinkham's advice after all other medical treatment had failed.

Druggists sell it as a standard article, or sent by mall, in form of Pills or Lozenges, on receipt of \$1,00. uggists sell it as a standard article, or sent by mail, in form of Fines.

An illustrated book, entitled "Guide to Health and Etiquette,"
by Lydia E. Pinkham, is of great value to ladies. We will
present a copy to anyone addressing us with two 2-cent stamps.

LYDIA E. PINKHAM MED. CO., Lynn, Mass.



THE FOUNTAIN OF HEALTH.

# DR. GREENE'S NERVURA.

(Guaranteed Purely Vegetable and Harmless.)

# GREAT SPRING MEDICINE.

For Nervousness, Spring Debility and Exhaustion, Nervous Debility, Weak and Shattered Nerves, Tired Feelings, Sleeplessness, Poor Blood, Heart Failure, Headache, Dyspepsia, Weakness, Despondency, &c.

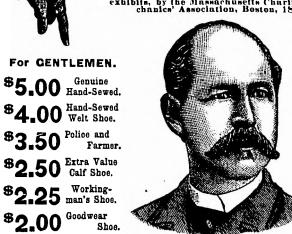
The Great Nerve, Brain and Blood

Is This How You Feel?

If you are weak, tired and Dr. GREENE'S NERVURA nervous with lifeless feeling is the most successful remedy and no ambition to work, it ever discovered. Its sales are will restore your strength, simply enormous. It cures vigor and energies. If you are more cases of disease than any sleepless and wake tired mornother known medicine, and ings with dull head, bad taste has saved thousands upon in the mouth, no appetite dethousands from Paralysis, In- pression of mind and extreme sanity, Nervous Prostration, nervousness, it will clear your Physical Exhaustion or Death. head, tone up your nerves, It is beyond all question the invigorate your blood and put greatest health restorer in ex-vim and life into you.

Dr. Greene, the famous lecturer and spe-Use this wonderful remedy if you wish to cialist in the cure of nervous and chrome get well, for it is a sure and positive cure. diseases can be consulted free at his office, 34 For sale by all druggists; price \$1.00 per bot. Temple Place, Boston, Mass., personally or tle. Refuse all substitutes.

Sales, 1890, 250,077 pairs. Best in the World.



Awarded the medal for superior quality of material and proficiency in workmanship over all other shoe exhibits, by the Massachusetts ('haritable Me-chanics' Association, Boston, 1890.

For LADIES. \$3.00 Hand-\$2.50 Best Dongola. **\$2.00** Extra Value. \$1.75 For MISSES. For BOYS & YOUTHS.

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SCHOOL SHOES.

W. L. Douglas \$3.00, \$2.50 and \$2.00 Shoes for Ladies are made in "opera" and "American Common Sense." Sizes it 07, and half sizes: C (except in \$2.50 shoe), D, E, EE widths. TO RETAIL SHOE-DEALERS,

# AND GENERAL MERCHANTS.

5 to 11, all widths and styles of toe. Boys' sizes' and ½ sizes, it to 5½, and Youth's 11 to 13½.

CAUTION! BEWARE OF FRAUD.
If you want to wear the genuine W. L. Douglas' name and the price are stamped plainly on the bottom of all his advertised shoes before leaving the factory. If a shoe-dealer attempts to sell you shoes without W. L. Douglas' name and the price stamped on the bottom, and claims they are his make, do not be deceived thereby.

It is a duty you owe to yourself and your family during these hard times, to get the most value for your money. You can economize in your foot-wear if you purchase W. L. Douglas Shoes, which, without question, represent a greater value for the money than any other make in the world, as thousands who have worn them will testify. We send single pairs by mail, postage free, where dealers do not keep W. L. Douglas Shoes.

To Order by Mail, Gentlemen and Boys will state s

We wish to call attention to the desirability of being locally connected with the W. L. Douglas §3 Shoe. The demand for them is constantly increasing, and mail orders from consumers for single pairs make it necessary for us to establish agencies at once in unoccupied territory.

We offer to reputable shoe-dealers and general merchants an opportunity to secure territory, and will agree to protect and advertise in local papers, all who accept the conditions governing agents. Illustrated wholesale Catalogue sent on application only to shoedealers and general merchants who mean business.

size usually worn, style and width desired. Ladies will

where dealers do not keep w. L. Doughas shoes.

To Order by Mail, Gentlemen and Boys will state size usually worn, style and width desired. Ladies will please state style desired, size and width usually worn, and if a sing or loose fit is preferred

W. L. DOUGLAS, Brockton, Muss.

W. L. Douglas Shoes for Gentlemen are ade in Congress Button and Lace, size and 14 sizes, o 11 all widths and styles of toe. Boys' sizes and 14 ses, 1 to 514, and Youth's 11 to 1314.

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Jan. 10. 6m

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# Banner of Tight.

BOSTON, SATURDAY, APRIL 25, 1891.

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

The One Thing All Want to Know.

### Mr. Savage, of the Church of the Unity, recently preached a discourse on "The Importance of Knowing we Live after Death," saying at the outset that very few people are ready to say I know. Very few people are

ready to say much more than I hope, and thousands are surrendering the problem as an impracticable one. But with the growth of this doubt of the modern world the stature and the type of moral and spiritual manhood have increased, not diminished. The doubt springs out of the fact that old-time traditions do not seem to us any longer valid and sufficient. Let us, said he, face this problem frankly. We shall solve it the sooner for recognizing its difficulty and magnitude. Let us say that there is no evidence in this common tradition of Christendom that is sufficient to satisfy an earnest, free-minded, reasonable man of today. For example, the evidence that is offered to us by the churches in proof of the supposed fact that Jesus rose from the dead in his physical body would be of no practical worth whatever in a modern court of justice an ecclesiastical court at Cleveland recently as bearing on any case of importance. Then let us frankly say that we need something in consequence of the publication of his book more. Our conception of the universe is so enlarged, and has been so completely revolutionized, that there is no place for the old hell addressed a Sunday audience from his plator the old heaven. Therefore we must get a form in New York on the case, pointing the things before we can underneath our feet a solid rock of conviction.

It may be true, in the nature of things, that it is impossible for us to know much about the other life. If it is very much above, and beyond, and different from this one, then we cannot know much about it, for our knowledge is determined by our experience. But some knowledge on this subject is important regarded in the mere matter of human comfort, in the way of satisfying the longings and the hunger of the human heart. From the beginning until to-day, said Mr. Savage, the cry has gone up over all the earth, the cry for the lost ones, for those who have faded out of our sight, the cry to know whether they are or are not. If, said he, you could only look over my shoulder as, week after week, I read my daily mail, if you could hear the cries for some satisfaction, some certainty on this subject, you would feel that it is indeed important. And that cry does not come entirely from those who call themselves liberals, agnostics, or scientific students, but it comes perhaps even more frequently from those who fancy they still hold the traditional faith of the past.

"I received," said he, "a letter only a week or two ago, from a mother in the West. Her daughter had come East to attend school, and in a few weeks was dead; and the mother writes that it seems to her nothing else in all the world is important to her till she can find some way of assurance as to whether her daughter is really dead or alive. The whole world to her had shrunk to this one point. She was a traditional believer in the old faith, but when she looked round for the props that were to support her they had given way. A short time since I received a letter from Maine. and physical vigor, had been suddenly drown ed. She writes me that she belongs to the Orthodox Church. 'I thought I believed in God,' she says; 'I thought I believed in immortality; but now, face to face with this practical prob- him in his place." lem, I find all my faith has faded away. Tell me, do you know anything about it?" Merely as a matter of comfort, then, he added, the lifting of the burdens of the world's great sor- of its dogmas-speaks of God, it means a perrow, it seems to me that nothing else is so important as a knowledge here.

He rejoiced in all this study and discussion of the problem of the future. He would not utter a word to discourage the leveling of social and personal inequalities, the giving to every man the largest, freest liberty possible. But he insisted that if we could only know that there is a future life, this single item of knowledge would do more to settle all our social, political and industrial problems than all things else put together. If we are only to scramble here for a few years for the best things we can lay our hands on, and then the thing ends in dust and silence, who cares? What difference does it make? I do not won- once had, if there were not so many other In- if you wish to be seated:

der, he confessed, that the people indulge in logic like that, and I am not wise enough to main in their respective denominations a confute them. So I say again, I believe that month. They are trying to liberalize the ties that we can conceive would be the knowledge that we continue to live. If I am only body, then only one kind of life becomes a rational thing for me. But if I am a soul, and merely use this body for a time and then drop it, then it gives me entirely another scale of values in the light of which to judge this life and its concerns. I become a part of God's plan, and shall share the triumph of the eter-

He believed that if the time should ever come when rational and earnest men should be able to say we know, the level of life would be lifted unspeakably beyond anything that men now conceive. Not only would the poor man be content to be honest even in spite of his poverty, to be patient, and develop that which is the finest, but the proud, the supercilious, the selfish, the rich, would learn that true wealth consists in laying up those treasures that death cannot remove. Suppose you knew truly and really that when you leave this earth you are to go into a real country, and that when you get there another scale of values is to be set up, and you are to be judged, not according to the money you had, your good looks, your physical or manly power, your social position or political influence, but according to the spiritual character that you have attained; in other words, suppose you knew that within you were latent and undeveloped faculties which still might be cultured, which you would need to use the minute you got over there; do you not see that the end and object of life would instantly become the development and culture of those faculties?

And if, as I believe, said Mr. Savage, the derelopment and the culture of those faculties mean such character and conduct as would bring you into right, loving, faithful, brotherly, helpful relations to your fellowmen; if what you need to be rich over there is love, gentleness, truth, beneficence, help; if it is soul-culture and if you knew it, do you not see how it would completely revolutionize your daily lives and become the mightiest moral power that the world ever conceived, a lever by which the level of the earth might be lifted out of the slums and the darkness into the sunlight of God? I believe, therefore, that, look at it as we may, the one thing the world to-day needs more than it needs anything and everything else is a knowledge that death is not the end. Because this only can tell us what we are, and lift us to the level of our birthright as sons and daughters of God.

To this we would say an answer is ready, happily for the highest welfare of the human race: Modern Spiritualism solves the problem by presenting the very knowledge for which the world is crying out. It has come, too, at the precise time when the world wants it as above described, and when it is prepared as never before in its history to receive. Mr. Savage and others have professedly entered upon a quest of the evidences that support and constitute this knowledge. If they are only searchers for the truth, and not predisposed to sustain an adverse theory already formed, then they may be confidently assured that it will not be long before they will be openly proclaiming a positive knowledge of what concerns the highest and truest interests of the whole human race.

# Spiritualism the Only Hope.

The materialistic thinkers are turning what is called a "flash light" on the Church in the case of Rev. Mr. MacQueary, the Episcopal minister of Canton, O., who was tried before on the charge of heresy, brought against him on "The Evolution of Man and Christianity." Mr. Hugh O. Pentecost, an ex-minister himself, moral of it from his standpoint with striking force and pertinency.

In view of such vigorous and effective attacks on the Church by the materialistic element, we are led to ask the ministers what they would do if Spiritualism were not always ready with its replies.

For while Spiritualism is inevitably breaking down and making rubbish of their distinctive dogmas, it nevertheless furnishes them the only around they can stand on in order to prove continuous conscious existence after the decease of the body. If it is not so, then we openly challenge the best of them all to show what other proof they have that is equally convincing, or in fact at all satisfactory. We will not repeat here any of the hard and unanswerable things said against the Church by Mr. Pentecost. It would profit nothing. Enough for him to say that he hated the Church, and that was the reason why he came out of it.

"If the Church," said Mr. Pentecost, "taught these things (such dogmas as he recites and Mr. MacQueary refuses to believe), and invited investigation or permitted differences of opinion, no reasonable fault could be found with her. But she does not. The presecutor in the MacQueary trial distinctly said—'We are not here to inquire whether Mr. MacQueary is teaching the truth, or whether the doctrines of the Church are erroneous. We are here to inquire whether, Mr. MacQueary is teaching what the Church says he must teach while he remains a clergyman.' This refusal to allow her dogmas to be called in question is the most hateful thing about the Church. It means that she has one mold, and that she wishes and tries to mash every separate brain into that one mold. If the Church could have her way, from a young widow. Only's little while mar- the whole body of the clergy would be one ried, her husband, in the fullness of strength great machine, capable of being duplicated in any of its parts at a moment's notice, like a patent wheat-drill or a Waterbury watch. In case a clergyman should die, all you would have to do would be to put another just like

When the Church-says Mr. Pentecost reits teachers to "explain away" the rough edge sonal God. When it speaks of the immaculate conception of Jesus, it means that a virgin was his mother, and the Holy Ghost was his father. When it speaks of his resurrection, it means | faith with far less earnestness than their subthat his veritable physical body got up out of the grave and ascended into heaven. I take into them. They are inoculated with it. It is the ground, said he, that if these expressions mean anything, they mean what the Church | tive demonstrations they accept the belief says they mean. The fact is, he added, that "men like Howard MacQueary, and Lyman Abbott, and Heber Newton, and Prof. Briggs, are just plain, old-fashioned Infidels." They are clinging, he says, to old words and old as sociations, trying to put new wine into old

fidels in the Church, these men could not rethe grandest thing to settle all these difficul- Church. They think they will have more influence for good in their positions in the Church

than if they were to withdraw. One by one, said Mr. Pentecost, the bright stifle her voice? est men are being forced out of the communleft about her altars but the brainless, and her temples will crumble into ruins.

Over and over again have we said ourselves that the Church cannot exist always, if indeed much longer, on dogma. In her present desperate effort to crowd her way through the new knowledge of God's laws and man's relation to the universe, she is but hastening the the record. time of her inevitable downfall. Spiritualism, with its authenticated facts, supplies her with the last and only ground on which she can maintain herself, after all her cherished dog- ballast they are yet lighter than air. mas are overthrown.

#### Vaccination the Cause of Leprosy.

Of the fact that there is a limit to the contagiousness of leprosy, and that it is most surely spread by inoculation, or vaccination, there is no longer any doubt. The London Lancet of June 28th, 1890, referring to the theory of contagion in connection with the spread of leprosy, says, "But there are conditions and limits to contagion; probably it occurs only through inoculation." The British Medical Journal of Oct, 11th, 1890, notes that many of the highest medical authorities in India consider the evidence so far obtainable as going to show that leprosy is only contagious in the sense that it is inoculable. Inoculation can take place in various ways, but in no way so easily or with such certainty as at the point of the lancet by vaccination; and vaccination is believed to have been a prolific cause of the increase of leprosy both in the Sandwich Islands, the Leeward, Windward and Virgin Islands of the West Indies, and in British Guiana.

A great number of particulars of leprosy cases that are due to vaccination have been furnished by well-known British physicians. None of them has spoken more emphatically on the subject than Dr. Castor, the present Medical Superintendent of the Leper Asylum in British Guiana. He reported to the Surgeon-General in 1887 that it is "a palpable fact, which should be made known far and wide in countries where leprosy is endemic and widespread as with us, that there is every certainty of inoculation through vaccination." In the British Medical Journal Dr. Hoggan, a scientific authority and a bacteriologist, who has devoted much attention to the subject, considers vaccination responsible for much of the recent alarming increase, and regards the vaccine virus as a flux by means of which the lepræ bacilli are easily conveyed to the blood, more easily than by any other mode of transmission.

Mr. William Tebb of London addressed an open letter to the general public on this momentous subject, in which, after collecting and collating the known facts of the case, he says it is obvious that the law enforcing vaccination in all leprous countries ought to be abolished, and that vaccination, which has been shown by the ablest authorities before the Royal Commission to have no effect in preventing or mitigating smallpox, should be discouraged by medical officers of health and those who are concerned for the well-being of the community. A bill has recently been introduced into the Legislative Assembly of Hawaii to repeal the vaccination law on the ground that vaccination inoculates and spreads leprosy in these islands.

There are about sixty towns and poor law unions in England, Mr. Tebb states, where the vaccination law is a dead letter. The vaccination laws have been abolished in most of the Swiss Cantons, and have lately been suspended in the Australasian colony of Tasmania by reason of its deleterious effects on the health of the people. In the colonies of New South island of Barbadoes, the people have successfully resisted every attempt to impose the hotly-disputed Jennerian dogma upon them. A leprosy commission is now passing from place to place in India that proposes to pursue its inquiries for about a year, and then draw up a detailed report with its conclusions and recommendations.

Every attempt, according to Mr. Tebb, to introduce compulsory vaccination into the populous island of Barbadoes has been thwarted, in consequence of the belief that leprosy and syphilis are inoculated with the vaccine virus. In St. Thomas and in Georgetown it has been found practically impossible to enforce the vaccination law for similar reasons.

# Skepticism Among Christians.

It is not wholly surprising that the secular press should from time to time be found criticising professed Christians and their course; but when the religious press takes a hand and openly admits all that is charged by the secular press, and more, it is about time to believe that something worth talking about is taking place. We notice, for example, that Zion's Herald, a recognized organ of the Methodist Church, alleges that the most fatal skepticism is that which lurks within the citadel of belief itself; for a man secretly to doubt that which he openly avows is the last extreme of ungrateful infidelity; and yet, it asks, have we not some reason to fear that this most dangerous kind and quality of skepticism is increasing in the Christian Church?

This skepticism, explains The Herald, is no blatant, loud-mouthed criticism of God's providence or revelation. It is no merciless system of logic, or of science, applied to the Bible or to theory. It is simply the skepticism of silent distrust and inconsistent living. In its heart it confesses to the dreariest pessimism of the most confirmed agnostic. If one believes there are but few skeptical Christians of this sort, let him account, says The Herald, by some other hypothesis for the inconsistent lives of garding the disposition exhibited by some of | thousands of professors, in Christian communities, for the decline of reverence, for the increase of Pharisaism and formalism.

A single word at this point. These discouraged Christians fail to take it into account that the multitude of professing believers take their sequent skepticism., It is generally pumped but a contagion. Either quietly or with positendered them. It is when mind and spirit afterward become active and enlarged that they as quietly drop their old belief, and live accordingly.

Mrs. Lillie will lecture in Berkeley Hall, bottles; but if the Church had the nerve it this city, Sunday, April 26th. Be on hand early

# **PROVERBS**

BY BOLONON THE YOUNGER.

1. It is written that Solomon the Elder was gathered to his fathers; but Wisdom hath her appointed work in the world, and who shall

2. When the envious man goeth to and fro ion of the Church; by and by nobody will be among the gossipers, the trail of the serpent is on his footprints and there is mischief in his heart.

8. Pride and weakness are unwilling to have leaders; but when some little autocrat of a day cracks his whip they fall into line.

4. The person who keepeth a journal may not be wise, but the prudent man judgeth by

5. When brains are small in the crania of ambitious men, it cometh to pass that they are inflated with vanity, because with all their

6. The hypocrite strains at a gnat; he sifts his meal in the morning, and filters his water while he reads the sensational papers, and periodically swallows a nest of scorpions.

7. Foul suspicions are the unclean birds that brood over benighted minds and roost in the willing heart.

8. Lo! the wind cometh out of its cloudy

canopy to sow the seeds of noxious plants among roses and immortelles; moreover, our ears are smitten by harsh discords and a stench is in our nostrils. 9. The nimble scribe who is swift to expose

the night's doings in the morning light, and to cover purity with the blush of shame, ministers at a polluted shrine, and the gods should abolish his office.

10. When the people are fed on moral garbage deformity looks out of the countenance, infernal fires kindle in the eye; they grow lean in spirit and are sick unto death.

11. The guests of the scandal-monger should have strong appetites, since they are expected to feast on the corrupt remains of dead reputations.

We wish to ask the great and Rev. Dr. Talmage of Brooklyn-who at every opportunity is in the habit of attacking the Spiritualists-why he does not sometimes aim his belligerent shafts against the increasing delinquencies of "pious" individuals in the Church? The shortcomings of many of them of late years, of which full reports appear in the daily press, are dreadful to contemplate; yet Dr. Talmage never has a word to say upon the subject that smells to heaven for redress, while the slight shortcomings of some people who call themselves Spiritualists, but who are really an injury to our holy Cause, are paraded before the world as the deeds of great sinners etc., etc. Is it not high time that these clerical hypocrites were made to understand that 'there is a God in Israel" who is bound to see that justice is to take the place of injustice in regard to Modern Spiritualism, which religion | Monk that show the intimate connection between demonstrates beyond doubt the immortality of the soul of every human being?

How true it is, as was said in a lecture years ago by Bro. A. B. French, that "human life is a conflict; that its struggles begin with our first breath, and only end when pale death closes the scene, and draws over the conqueror and the conquered his white and icy shroud: The foes each wayworn pilgrim must meet on life's dusty way are legion—foes from without and foes from within." All which we endorse, Bro. French; but, after our long and arduous labors in behalf of the Spiritual Cause, we find that the foes from within are far worse than the foes from without. This has been our experience up to date. Can you define the reason of this latter state of things? If so, what is your explanation?

Bo "Brother Jonathan Buck" of the East Harwich (Mass.) M. E. church has just been expelled for immoral and un-Christian conduct. When the "New Move" of all "the ministers Wales and Queensland, Australia, and in the of the gospel of whatever denomination" holds its conclaves to decide (?) whether the spiritphenomena are legitimate or not (in their estimation) as a finality, they had better at the same time decide (?) why so many church followers are continually "falling from grace" in different parts of the country, and thus giving "infidels" strong arguments against the precepts of Old Theology. Perhaps our friend Rev. Mr. Allen of Providence can enlighten us. Our columns are at his command for that

> In a recent discourse regarding the Rights of the Dead," Rabbi Solomon Schindler of Boston raised the point: "Are the living bound by the laws they have made?" and proceeded-after acknowledging the value of much that had been handed down to us from the past—to follow it up by the query: "Have the dead the right of imposing laws upon the living, of making contracts of which future generations ought to bear the burden?" To this he gave the direct and sensible answer that we ought rather to permit each time to place itself independently in such a relation to its surroundings as it sees fit.

Before the Universalist Club, convened in the American House, Boston, on the even ing of April 20th. Prof. Joseph H. Thaver, D. D. of Harvard College, discussed "The Change of Attitude toward the Bible"—which in modern times has become so marked that the bibliolators cannot wink it out of sight. The Professor urged that the spirit, not the letter, was of all importance in approaching the subject; that for generations there was no Bible, as known to us, and that "the church produced the Bible" by the evolutionary processes of time.

The Lyceum Annual Conference (sixth session) will be held at Sowerby Bridge, Eng., Sunday, May 10th. An interesting programme has been arranged for the morning and afternoon meetings, and in the evening Mr. J. J. Morse will deliver an address in the Town Hall. Subject: "Our Children-The True Social Problem."

prose-poem by Hudson Tuttle, entitled, "THE HEPATICA: An Idyl for the Children." Children of the "older growth" will also, we feel, derive pleasure from its perusal.

A. S. Hayward (in Summer Land) informs us that he did not, while on earth, work in vain to squelch the "regular" doctors'plots; and he is pleased now because of their sixteenth yearly defeat in Massachusetts.

Mrs. C. Fannie Allyn called at our office last Monday. She is one of our veteran workers, and has done a vast amount of efficient

meeting.

### Anoualies in Spirit Materializations.

A writer in the Medium and Daybreak (London) gives, under the above caption, interesting instances f occurrences at materializing scances, that serve to relieve mediums of serious charges against their honesty, and lead investigators to consider whether imputations of fraudulent practices by them may not have been based upon human ignorance of the nature, possibilities and modus operands of the phenomenon and its invisible producers, rather than what the supposed "exposers" conscientiously thought them to

The writer (J. H. Gledstanes) says that in 1875 Mr. Williams (who, by the way, has lately been accused of simulation,) gave scances in Paris, in different houses every night, which were very successful. "I accompanied him," he said, "to assist in the arrangements, and I do not think there was any deception practiced. It is, however, a noteworthy fact that one occasionally perceived the black cuffs of the medium's coat under the white costume of 'John King,' as he was moving about the circle. This certainly would cause one to conclude that it was the medium enveloped in white drapery; if, however, one allowed the scance to continue without interrupting it by at-tempting to seize the spirit, one would know by his heavy breathing that the medium was behind the curtain, while 'John King' would be showing in front his dark black eyes by the light of his luminous ball. "How is it," lie asks, "we see under the drapery

the sleeves and even the skirts of the medium's frock coat? When a female spirit that accompanies Miss Cook allows you to put your finger in her mouth that you may feel her solid teeth, she will tell you she can make a mouth completely toothless, but that it is easier for her to make one like her medium's, fully furnished with teeth. This amiable spirit floats round the room, a mere torso; thus, as she says, clearly proving that she is not Miss Cook. So, perhaps, John King, in his make up, uses in some way his medium's coat."

At one of the Paris scances Mr. Gledstanes witessed a little scene which he considers worth relating; it was this: Between the folds of the curtain he saw "John King" holding his light over the prostrate form of the medium, while another spirit was making passes over it to put him to sleep, which being accomplished, "John King" said, "That will do," and immediately came out into the circle; and "Peter," the other spirit, came and sat quietly down at Mr. G.'s feet, which happened to be under the curtain, the feeling being exactly, he says, the same as if an ordinary person in the flesh had done so. "If a medium like Mr. Williams," he asks, "can get such solid creatures not of this world to attend on him, is it not passing belief that he should wish to deceive his fellow-mortals?"

At the last of this series of séances there was a socalled exposure. Everything was proceeding in the usual manner, when suddenly "John King," who was outside, turned round most energetically, and bolted out of sight. Upon the writer asking "Peter," who was by his side, what was the matter, he said some one had been trying to catch hold of his robe; and upon striking a light, Mr. Gledstanes found a man standing up with a large piece of muslin in his hand. According to all experience, if "John King" had not succeeded in eluding his grasp, instead of this drapery he would have had hold of the medium, who was at the same moment found in his chair in a dazed state, complaining of a great pain in his side. Whilst going home, he fell in a fainting-fit in the street. Mr. Gledstanes mentions experiments made with Dr.

mortal and spirit. "An Egyptian spirit," he says, "has been seen by several persons to gradually evolve from Monk's body. This spirit would walk round the room, examining the furniture with great curiosity; when he took up a piece of coal from the grate it was seen in the medium's hand, who was at the other end of the room; and when the spirit drank some water, the medium immediately spat it out of his own mouth. At a seance, given some years ago by Mr. Eglinton, part of the curtain behind which he was supposed to be seated gave way, showing him standing away from his chair, and covered with drapery. What could be more suspicious than this? and yet at Mrs. Gregory's one evening, as he lay upon a sofa in view of all the company, he was observed to become covered with

white drapery!" Very justly Mr. Gledstanes remarks in conclusion, "How fallacious may be the appearance of deception! All is not fraud, although presenting the ap

pearance of it."

# A Revision of Faith.

Father Ignatius, "the Protestant Monk," is a somewhat sensational preacher, and the fact that the late Bishop Paddock declined to recognize him when he was in Boston tended to make him more or less distrusted by Episcopalians. It cannot be denied, ever, that in his present doctrinal controversy with Dr. Heber Newton he occupies the more logical position of the two, says the Boston Globs: Dr. Newton. it was asserted by the Rev. Howard MacQueary, agrees with the latter in disbelieving the doctrine of the physical resurrection of Christ from the dead. Father Ignatius vehemently denounces this unbelief as "damnable heresy"; and it certainly is heresy according to the authorized creed and articles of belief of the Protestant Episcopal Church, to which all three clergymen profess to belong. If Dr. Newton and Mr. MacQueary disbelieve the dogma of the physical resurrection, it would seem clear to the lay mind that they are out of place in the ministry of that church; and that, of the three, Father Ignatius alone is consistent. It is said, however, that a great number of Episcopal clergymen agree with Dr. Newton and Mr. MacQueary in this and other equally heretical beliefs. One such unbeliever, it has been intimated, is a prominent candidate for the Episcopal honors formerly worn so acceptably by Bishop Paddock in this State. If it be true that such unorthodox doctrines have become common among the Episcopal clergy, it would seem to be time for the Episcopalians to imitate the Presbyterians and take steps for a thorough revision of their creed, or else institute wholesale trials for heresy. It is plain that there is not room in the present creed for such widely-separated beliefs as those of Father Ignatius and Dr.

We would advise those who join spiritual circles to seriously endeavor to realize what it is to hold intercourse with the spiritworld. It requires preparation of mind as well as heart and life. If your desires are not above the ordinary plane of selfishness, you will often find nothing of a satisfactory or elevated nature. On the other hand, if you would attract spirits of elevated tendencies, your aims should be of a similar or corresponding character. To commune with the beloved who have passed to spirit-life is a privilege of priceless value; but we must first see that the medium is in harmony as well as the sitters—then there will be no danger of receiving anything but truthful communications. Remember this.

THE FORTY-THIRD ANNIVERSARY WAS the subject of an address by Mr. James Burns (editor and publisher of the Medium and Daybreak) in London on the evening of April 2d. He was We shall print next week an interesting followed by other speakers in fitting remarks commemorative of the advent of Modern Spiritualism.

> Our thanks are hereby returned to Mrs. C. Mosher, South Deerfield, Miss Alice Hough, Hubbardston, Mrs. C. E. Cox, Lunenburg, Mass., S. M. Pearson, and "Circle, Crescent and Crown," Stratham, N. H., for floral offerings for our Free Circle Table.

> The Second National Conference of Spiritualists is announced to be held Sunday, July 5th, at Bradford, Yorkshire, Eng.

OAKLAND, CAL.-This beautiful city on the bay, ers, and has done a vast amount of efficient writes a correspondent, is alive to spiritual interest, having eight meetings each week and one Children's Lyceum. All the meetings are well attended.

#### Spiritualism in the U.S. Consus.

Btatistics of Apiritualist organizations in this coun try are to be embedied in the Eleventh United States Census, and it is desirable that as complete a representation as possible be made. To this end printed circulars, stating what items of information are wanted, with blank columns for each, to be filled by any one who can do so, have been sent to a large number of individuals, and it is respectfully requested that all who have received them make returns at their earliest sonvenience.

Those who have not received these Circulars and Blanks will be supplied upon application, by postal card or otherwise, to JOHN S. ADAMS, BANNER OF LIGHT OFFICE, BOSTON, MASS.

In order to correct a misapprehension entertained by some, it seems to be necessary to state that it is not proposed to make an enumeration of the number of Spiritualists in the United States, but simply to record the Local and State Spiritualist Organizations.

[Spiritualist papers please copy.]

The fire at an early hour Sunday morning last on the corner of Court and Hanover streets, caused an alarm to be sent out from the Crawford House, and it looked at one time as though our residence was doomed to destruction. Of course the guests of the hotel were again aroused from their slumbers. In the language of the Boston Daily Globs, "very naturally the guests in the Crawford House became greatly alarmed at the volume of smoke which poured into the building, and on the first intimation the night clerk sounded the fire gongs, which created much consternation. .They rushed from their rooms in haste when the flames lit up the sky, and shed their glare in through the windows, and the rush of the firemen up the carpeted stairs bearing long lines of hose, and the excited commands of the fire chief, added to the panic. The guests were finally quieted, but not before the flames had given way before the downpour of water.' When the roof of the Chipman building fell in over twenty firemen went down with it; but, as miraculous as it may seem, none were mortally, though many were seriously injured. It took forty minutes to extricate the men from their living prisons.

Over a hundred and fifty years ago the Rev. John Wesley published a book, showing the marvelous and universal success of electricity in the treatment of all diseases, and appealing to the Faculty to use it. They rejected his appeal for over a hundred years, and treated electricians as quacks. Now they are beginning to use it, but with far less success than Wesley, because they are restrained by conservatism. It is claimed by many that in Dr. J. R. Buchanan's new work, "THERAPEUTIC SARCOGNOMY," the methods are shown of using electricity with even greater success and better apparatus than Wesley, and that any intelligent person can easily learn the electric practice by the new methods, and thus accomplish results unknown to the Faculty by studying the above named book, or by attending the College of Therapeutics, which begins its six weeks' course in Boston on the 4th of May next. The lectures have heretofore been attended by those engaged in the healing art; but they ought to be attended by every enlightened head of a family who desires to control the health and disease of their own household.

The Eighteenth National Conference of Charities and Correction is to be held at Indianapolis, Ind., May 13th to 20th inclusive, and it is desirable that a good representation be had of all public and private reform agencies. The object of the Conference is to collect, compare and diffuse information respecting every description of charitable, penal and reformatory enterprises, both public and private. Its delegates are earnest and practical men and women, some actively concerned in such work, and others who, while occupying no official station, are interested as philanthropists and good citizens. Among them are members of boards of State charities, superintendents and trustees of benevolent institutions, directors and officers of charitable associations, wardens and directors of prisons and reformatories.

A sixteen page pamphlet has been issued, containing full particulars, with a complete programme of the exercises, and list of officers, copies of which may be obtained of Oscar C. McCulloch, President, or Alexander Johnson, Secretary, Indianapolis, Ind.

SAN JOSE, CAL.-Mrs. J. J. Whitney of San Francisco held a public séance in Turn Verein Hall, San José, Cal., Sunday evening, April 12th. After a brief address, detailing the conditions required for success, the general manner of proceeding, and what was exted of those who recognized by name and inrelated the presence of any spirit, she passed under control of her guide. The first spirit announced was recognized by one of the audience as his mother; the next was accompanied by three others, all of whom were recognized, and thus it continued for nearly an hour, to the great satisfaction of those who were somewhat familiar with the subject, and the surprise and wonderment of those who were not. The séance was fully reported in The Daily Mercury and The Better Times of the next morning, and much interest created thereby. Mrs. Whitney held another seance on the evening of Sunday, the 19th, with like good suc-

One of the earliest of English Spiritualists. George H. Adshead of Belper, has recently passed on. For about twenty-seven years, says a correspondent of a London contemporary, he has been a thorough and consistent Spiritualist, and ever ready to avow his convictions and render support to the efforts of the local society. Many mediums have partaken of his generous hospitality and that of his devoted wife and loving daughter. During the last ten years he has suffered from paralysis and blindness, but in spite of these failings of the body he preserved his strength and screnity of mind, and finally passed on peacefully

Hiram W. Blanchard-one of the "old guard" of the Abolitionists-passed to the eternal reward of the self-sacrificing, from his home in Neponset, Mass. recently, at the age of eighty years and three months He retained his powers up to within a few days of his decease. He was enthusiastic in the anti-slavery cause, being intimately associated with Garrison Phillips, and the other leaders of that movement, and numbering among his friends Fred Douglass, Lewis Clark, and others of the race for whose benefit he so earnestly labored.

The Huns and Poles, who are on a strike in the Pennsylvania coal mines, were originally imported from the Old World under promises of good pay and constant work. Is it any wonder they are mad now that the agreement is ignored? Is it not high time that the general government put a stop to the American capitalists' cupidity in respect to importing pauper laborers, and then keeping them at workuntil they strike—at nearly starvation rates?

As briefly noted by us last week, Mrs. Clarissa Jennings passed to the higher life from her home in Cleveland, O., April 7th. The cause of decease was pneumonia. She was in the seventy-first year of her age. She was a pioneer in Spiritualism, and a worker in the Lyceum-a noble, gentle and thoughtful woman, loved by all who knew her. Hudson Tuttle, we are informed, gave a discourse at her funeral, replete with the comforting assurances of the grand spiritual

Mr, William Tebb, having made a tour of the world, has reached London with greatly improved health. He has our best wishes for its continuance. The anti-vaccination and other reformatory movements cannot well dispense with his very efficient services in their behalf the world over:

WOMAN SUFFRAGE IN SOUTH WALES .- SIT HENRY Parkes, premier of New South Wales, announced in Bydney on the 17th inst. that the Government would introduce a bill providing for the enfranchisement of

"Johnson's Anodyne Liniment prevented my death from bronchitis," writes an ardent friend. & Rich. Price 60 cents.

#### NEWSY NOTES AND PITHY POINTS.

RIGHT AND WHONG.

Time files, and so files come! Men talk temp'rance and still drink rum; Some invoke the Father in humble phrase, While swindling honest folk because it pays; Some talk of friendship, justice, love, Thought to be influx from the spheres above; But when one silts it with a knowing ken. It is shrewd selfishness to trap good men.

Women as well as men do thus deceive, At which our angel friends in silence grieve But the true soul, though crushed, will rise again. And with great power its sacred rights maintain, While the vile hypocrite will pass away, A summer bubble of a rainy day,

Boston Common looks uncommonly nice just now, while the Public Garden is exquisitely flowery.

Watter, tooking in on a noisy card-party in hotel bedroom—"I've been sent to ask you to make less noise, gentlemen. The gentleman in the next room says he can't read."

Host of the party—"Tell him he ought to be ashamed of himself. Why, I could read when I was five years old."—Ex.

Secretary Rusk has succeeded in having the embargo removed, and the American hog will make a triumphal entry into Germany this summer.

"THE SUPREME (1) COURT."—Rural Deacon—"Yes, Mr. Divine, all the congregation was pleased with yer sermon, and the committee is thinking of giving you a call, but the fact is we aint quite sure whether you'll suit or not." Preacher—"Would you like another trial sermon?" Deacon—"Wall, no, that aint necessary; but, if you don't mind, we'd like you to send yer wife to this town for a few days, so the women folks can get a look at her."

Three members of the British Parliament are just now under a cloud. It is said that "the psalm-singing trio are guilty of disgraceful crimes.'

There is great agitation in Rhode Island concerning the case of a woman who has long been confined in an insane asylum as a lunatic, but in whom the courts fail to find the slightest evidence of unsoundness of mind; yet in deference to the authority of one or two doctors, whose opinion the judges confess they cannot understand, she is remanded back to captivity. The law invests the "regulars" with vastly too much authority in these serious matters of personal liberty.—Boston Herald.

Hungarian brigands are still coming to America.

HAMBURG, April 19th. - Pastor Holden of Hamourg has given a great deal of scandal to religious persons by openly professing disbelief in the doctrine of original sin. Another Hamburg parson, Pastor Strasosky, of Great St. Thomas Church, has also been the occasion of much grief by pronouncing the gospel narrative of the Resurrection legendary.

The "grip" is still actively at work in New York and Chicago—where some of the highest daily deathrates for years have been recently reported.

'T is the last month of oysters, The the last month of dysters,
We must bid them adieu;
No more shall we greet them
In fry, roast or stew.
Farewell, then, dear dyster.
We resign thee with grace.
For the shortberry strawcake
Will soon take your place.
—Saratoga (N. Y.) Eagle.

A RIPE PLUM.—Senator Plumb, in describing the Italian row, attributes the episode to a "lot of letterwriters." The seekers of "fame" are the most to

A British admiral, Sir William Provo Parry Wallis, has just celebrated his one hundredth birthday. Wallis was second in command of the Shannon at the time of her famous fight with the Chesapeake during the war of 1812. He has probably seen greater changes in naval warfare than any other officer now living.

Historic Lexington remembered her old renown on the 19th and 20th of April.

Senator Vest's son has escaped from a St. Louis insane asylum. Insane? Of course not; only a little wild, and locked up there because his father did not want him around loose. That is the way all over the country. Not more than half of the people in asylums are insane, only put there for personal and family reasons.—Boston Evening Record.

Ludwig Kossuth, the patriot, is now in his eightyninth year. His mind is as clear as ever, but he is losing his eyesight.

London, April 19th, was Primrose Day, which has come into recognition since the death of Lord Beaconsfield, just ten years ago. As a consequence every other person was to be seen wearing a bunch of these delicate yellow blossoms in his buttonhole. The statue of England's famous Premier in Parliaflower.

THE NEW ENGLAND CREMATION SOCIETY .- The regular meeting of this organization was held at 8 P. M. on Tuesday, April 21st. in the hall of the Women's Educational and Industrial Union, No. 264 Boylston street, Boston, when a paper on "The Torch and the Tomb" was read by John Storer Cobb, LL.D., President.

A special feature of the town-meeting at North Adams, Mass., April 14th—Australian ballot system was the voting of women for the first time for mem bers of the school board, resulting in the election of one of their candidates, Mrs. A. W. Locke.

They are suffering from the depredations of wolves down in Maine, and they don't even appear in sheep's clothing, as they do in other sections of the country.—Herald.

There ought to be a Society for the Prevention of Cruelty to Words. The word parlor is subject to an indefinite amount of abuse. We have "billiard parlors," "eating parlors," "hair dressing parlors," bathing parlors" and "corset parlors." In Minneapolis a sign is inscribed thus: "Shoeing parlors," with a horseshoe pictured between the "shoeing and "parlors." Scores of other words are similarly maltreated. If this continues words will eventually have no significance whatever.

At last accounts Anna Dickinson was in New York, where she is carrying on her campaign against the "insane asylum methods" of the country, particularly those at Danville, Pa., where her late un-toward experience was acquired. It is said that she is determined the people of the country shall hear her story from the platform.

# To Correspondents.

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

C. O. S., ASHTABULA, O.—The matter of which you speak may be safely classed among what are called spontaneous or independent phenomena, which have been known plentifully among Spiritualists generally ever since the advent of to demonstrate their presence and continued interest in human affairs, to give warnings, etc., etc., have been known and occasionally understood and comprehended by the race for hundreds of years. We would advise you if possible to investigate this matter personally in presence of some

FOR NERVOUS DEBILITY USE HORSFORD'S ACID PHOSPHATE. DR. E. T. GAUNEAU, Superior, Wis., says: "I have used it in cases of nervous debility and overworked brain with the utmost satisfaction."

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

WRITING PLANCHETTES for sale by Colby

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

G. W. Kates and wife will speak in Defiance, O., April 28th; in Evansville, Ind., during May, and serve the Indiana State Association to organize and conduct a Camp-Meeting from June 7th to Aug, 10th; at Parkiand Camp-Meeting Aug. 16th to 26th. They desire to arrange for the fail and winter months to follow, Permanent address, 2234 Frankford Avenue, Philadelphia, Pa.

Frank T. Ripley can be engaged for lectures and platform tests anywhere in the New England States for April, May, June or July, by addressing him 9 Bos-worth street, Boston.

worth street, Boston.

H. A. Lamb, M. D., 337 Congress street, Portland, Me., will lecture for the First Spiritual Society, in the Williams Hall on Congress street, April 20th, at 7:30; subject, "Was Thomas Paine a Spiritualist?" Will also lecture in Solence Hall, corner of Congress and Temple streets, before the Young Men's Liberal Association, April 20th, at 2:30 P. M.; subject, "Is it the Teaching of the Christian Church or Science that Advances Civilization?"

Mr. J. Frank Baxter will lecture.

Mr. J. Frank Baxter will lecture, with singing and tests, on Sunday, April 26th, and Tuesday evening, April 28th, in Hillsboro' Bridge, N. H.; and on the Sundays of May, omitting the last two—when he can be secured where desired—in Salem, Worcester and Brockton. Address 181 Walnut street, Chelsea, Mass. Henry H. Warner, lecturer and medium, may be en-taged for season of '91' and '92' by addressing 9 Bos-worth street, Boston, Mass.

Mrs. Edith E. R. Nickless is filling an engagement for the Spiritualists' Associates of Oakland, Cal. G. A. R. Hall, Thirteenth street, is crowded every Sunday evening, and Mrs. Nickless is doing a grand work for the Cause in that city. The meetings are

Mrs. Abby N. Burnham spoke in the Opera House, Belfast, Me., April 5th. She will speak in Brooks, Me., April 28th.

Mrs. S. E. Warner-Bishop, trance lecturer and medium, may be engaged for the season of 1891-92 by addressing in care of F.C. Warner, Box 17. Traverse City, Mich.

City, Mich.

Mrs. Clara A. Field (of Washinkton, D. C.) is still stopping at 59 Clarendon street, Boston, where she will be glad to see her friends and the public. She would like to make engagements to lecture during the month of May next. Address her as above. She is one of the earliest of the Spiritualist speakers, and should be kept actively employed on the rostrum.

W. L. Jack, M. D., of Haverhill will be at 23 Howe street, that city till May 34. Letters may still be addressed there till further notice. His engagements are to be at Worcester, Springfield, Hartford, Brockton, Taunton, New Bedford, Lynn, Philadelphia, Trenton, N. J. He expects in due season to be at his cottage at Lake Pleasant, Mass., Camp-ground.

Oscar A. Edgerly has been for the last six weeks

cottage at Lake Pleasant, Mass., Camp-ground.
Oscar A. Edgerly has been for the last six weeks filling engagements in Albany and Saratoga Springs, N. Y. The last two Sundays in April he is engaged with the Spiritual Society in Newburyport, Mass.; May 3d, with the Spiritual Fraternity, Haverhill, Mass. The entire month of June he speaks for the Spiritual Alliance, Albany, N. Y. Would like to make engagements for the last two Sundays of May; also camp-meeting engagements either East or West.
Lucius Colburn and his guides have recently each of the state of the

camp-meeting engagements either East or West.

Lucius Colburn and his guides have recently spoken in Fairfax, Vt., so writes Mrs. C. C. Gillette: "Having finished his five weeks' engagement at Belvidere, where on the last Sunday in March he held Anniversary services, he returned here to speak two Sundays, April 12th and 19th, both afternoon and evening. He held two very satisfactory séances in our parlors while here, and gave us four able discourses to the satisfaction of all. He goes from here to Essex Junction; will speak in Bristol and Monkton through the month of May; and will attend the Vermont State Spiritualist Convention to be held at Plymouth in June."

#### W. J. Colville's Work.

Mr. Colville lectured to large and appreciative audiences in Union Square Hall, New York, last Sunday. Next Sunday at the same place there will be three sessions. At 11 A. M. the subject of discourse will be "The Present Religious Problem, and How It Will Be Settled"; at 3 P. M. addresses on "Inspiration," by Mrs. Jeanette Crawford and W. J. Colville. All seats

Mrs. Jeanette Crawford and W. J. Colville. All seats free. Collections.

At 8 P. M. In connection with a superior programme of sacred music, Mr. Colville will speak on "The Spiritual Teachings of the Poets." This will be his last Sunday in New York.

His last lectures on Spiritual Science in Brooklyn will be given in Kingston Hall Monday, Wednesday and Thursday, April 27th, 29th and 30th, at 3 P. M., and in New York at 5745th Avenue, Tuesday, April 28th, at 3 and 8 P. M.

He speaks at 1624 Arch street, Philadelphia, May 1st, at 2:30 and 8 P. M.

His work in Cleveland, O., commences Sunday, May 3d.

His address during May will be care of Thos. Lees 105 Cross street, Cleveland, O.

The Veteran Spiritualists' Union held an adjourned meeting at the Banner of Light Circle-Room Thursday evening, April 16th, at which report of progress was made by the committee on the matter of incorporation. There was a good attendance, and a number of new signatures were obtained to the articles of agreement. Speeches of an interesting character were made by Dr. Storer-the presiding officer-Mr. Edson, Mr. Dole, Mr. Edwards, Mrs. Longley and others. Among the interested friends present was Col. Tappan of Washington, who came with Col. Wm. D. Crockett. A vote of thanks was tendered the Ban-NER OF LIGHT publishers for their kindly offer of the use of their hall for our meetings, and also of the

columns of THE BANNER for reports of the same. A vote of thanks was also passed to M. S. Ayer for the use of the Temple on former occasions. After much instructive and interesting discussion concerning the purposes of the Association, the meeting adjourned, subject to call of the Secretary. SCHIBE.

Westboro, Mass.—J. P. Thorndyke spoke very ably before the Society of Spiritualists of Westboro on April 12th and 19th to large and appreciative audiences. He will speak here again June 28th.

CAPT. WINSLOW, Pres.

### DANGEROUS USE OF STRONG PURGATIVES.

Most pills, purgatives and Bitter waters which act quickly upon the bowels, irritate and often destroy the mucous lining of the stomach and bowels. Indeed, their cathartic action is directly caused by the irritation which they produce. Their action should be soothing and stimulating instead of irritating. A continued use of such remedies produces chronic inflammation of the stomach and bowels. This often ends in a dangerous disease. The use of the genuine imported Carlsbad Sprudel Salt is highly recommended as an aperient, laxative and diuretic, because its action is due solely to its solvent and stimulating properties. It soothes and allays inflammation, and is therefore much preferable to all strong purgatives, pills and Bitter waters.

Beware of imitations. Dr. Toboldt's lecture on Carlsbad Sprudel Salt and pamphlets mailed free. Eisner & Mendelson Co., Sole Agents, 6 Barclay Street, New York.

# For Sale at this Office:

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

HALL'S JOURNAL OF HRALTH. A Progressive Family Health Magazine. Published monthly in New York. Single

copy, 10 cents.

THE CARRIER DOVE. Hiustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly

in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne,
Ind. Single copies, 10 cents.

THE TRUTH-SERKER. Published weekly, in New York.
Single copy, 5 cents. Single Copy, Scents.

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 19 cents. cents. THE THEOSOPHIST. Monthly. Published in India. Sin.

gle copy, 50 cents.

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

ALOYONE. A Semi-Monthly Journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5 nomens and Thiosophy of December 200 and America, and Aryan Philosophy.

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

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 3 cents.

THIS PAPER may be found on file at GEO. P. ROWELL (10 Spruce street), where advertising Sureau (10 Spruce street), where advertising contracts may be made for it in New York.

# ADVERTISING BATES.

85 cents per Agate Line. 

OR.

Advertisments to be renewed at continued rates must be left at our Office before 15 M. on Saturday, a week in advance of the date whereon they are to appear.

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

#### SPECIAL NOTICES.

Dr. F. L. II. Willis may be addressed at 48 Avenue B, Vick Park, Rochester, N. Y. April 4.

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

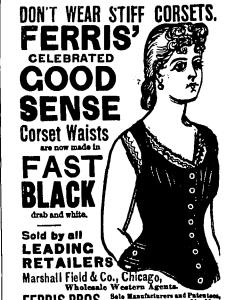
J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER of LIGHT and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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 81 Bosworth street, Boston,

#### ADVERTISEMENTS.



FERRIS BROS., Sele Manufacturers and Patentees, 341 Broadway, N. Y. Feb. 28. CRANULA

ical scientist of London, has made one of the most interesting and valuable medical discoveries of this age. He found that yeast, pus matter from an ulcer, vaccine lymph and canmatter from an ulcer, vaccine lymph and cancer matter, are all identical with each other, and all produce what is identical with the white corpuscles (pus) of the blood when treated in separate vessels and allowed to stand until fermentation proceeds. They differ only in degradation. And what is still more startling, that each white (pus) corpuscle is a living animal cule, which lives independently, and which is seen under observation to produce its like: and that under observation to produce its like; and that human beings are, by their use of improper food, continually developing and multiplying these parasites in their own bodies, and thus yielding themselves up to be the prey of those parasitical animalculæ which are the cause of parasitical animalculæ which are the cause of nearly all diseases. All chronic and organic diseases, including catarrh, scrofula, tumors, cancers, consumption, etc., can be eradicated with absolute certainty by the Wallace Specific. For information, call on or address DR. F. N. DOUD, 166 Boylston street, Boston, who has been delegated to introduce the Wallace System in the country.

> 1,500,000 Acres

■ adapted to genand eral farming and stock raising. For sale cheap to actual settlers at low prices and on easy terms. Good timber, flowing streams and beautiful lakes. For information write W. W. Braden, Land Commissioner, Great Northern Railway, St. Paul, Minn. Maps and Pamphlets mailed free to any address.

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cated, and

# ASTROLOGIST. $\mathbf{MRS}$ . $\mathbf{WEBB}$ ,

From 367 West 23d street, New York,

At 130 Chandler street, Boston, May 5th until June 27th. Ask your druggist for MRS. WEBB'S "MAGIO TEA." GEO. C. GOODWIN & CO., General Agents for New England. April 25.

April 23.

Octuge in fite location for sale or rent; completely furnished, 8 rooms and outbuilding; corner lot, West Underplaned, celled liside.

Also one vacant lot for sale, 5070, facing water, So. Boulevard. Splendid location. Address DB., ROGERS, 50 Bromfield street, Boston.

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M.
Circles Thursday and Sunday evenings, 8 o'clock, 41
Winter street, Boom 8, Boston. 1 W\* April 25. STROLOGY.-Would You Know the A Future? Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers.

P. TOMLINSON,
April 25.

Iwe of Revere street. Boston.

Mrs. M. E. Johnson,

# PROGRESSION.



# ELECTRIC DIADEM.

# A New Creation in the Wonders of Electricity.

# Imparts Brain-Food! Brain-Force! Brain-Power!

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the history of electricity. DR. GREER maintains, and reports confirm it, that Diademic electricity will electrify and illuminate the mind, improve sight and hearing, assuage pain, remove languor and depression, give buoyancy and strength, and increase general functional activity.

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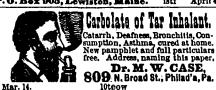
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# Mlessage Department.

SPIRITUAL MEETINGS held at the Rail of the Banner of Light Es-tublishment 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 2 o'clock; the services commence at 3 o'clock pre-J. A. BHELHAMER, Chairman.

On Tuesday Atternoons the spiritual guides of Mns. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical hearing upon human life in its departments of thought 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 \*riday Afternoons\* Mns. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

L'espould 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 mundame sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they purceive—no more.

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

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to Goldy & Rich, proprietors of the Banner Of Light, and sof, in any case, to the medium.

#### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Feb. 3d, 1891. Spirit Invocation.

Report of Public Séance held Feb. 3d, 1891.

Spirit Invocation.

Oh! Most Holy and Divine Spirit of Truth, thou Precious Presence that art the Soul of Love, we would worship thee in spirit, with our whole sense of praise, not through servility, but because our being thrills with a knowledge and a conception of thy great and glorious worth. We turn toward thee to-day seeking for instruction and guidance; we lift up our thoughts to thee, asking that our minds may be illuminated with new ideas, that our mentality may be stimulated, so as to understand grander thought, and a higher idea of thee and thy works. We praise thee, because we feel that we are indeed blessed by the experiences and by the privileges that are ours. We desire to come into communion of spirit with the wise intelligences of eternal life, who are grand and full of knowledge and power. May we receive inspirations from them that will truly benefit our lives, and will instruct and elevate us, so that we shall indeed be blessed by the occasion and by the hour. We would, oh! Divine Spirit, become conscious of the presence of near and dear souls from immortal life. We would receive their influences of peace, and be uplifted into their atmosphere of holy truth. We would know something of the sympathy exchanged between kindred hearts in the higher life, that we of earth may breathe it in, and ourselves be filled with the spirit of good will, of harmony and of peace toward all mankind. To this end may we come into closer concord with each other; may we seek to bear gently with our fellows; may we not condemm or misjudge, but may we, in sending forth our sympathies to our kind, be ready to assist, to instruct, or in some way to be of helpful cheer to those who are in need of our loving ald. We ask thy blessing, and the benediction of all pure souls to be with us now and at all times. Amen.

#### Questions and Answers.

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

QUES .- [From W. F. Ball, Ohio.] Are the calculations of astronomers concerning the size of the sun, moon and planets correct?

Ans.-Astronomical calculations and meas urements by the scientists of the present day while undoubtedly not infallible, are, we presume, closely in the line of fact and accuracy. We have no doubt that during the progress of another century science will have discovered certain knowledge in reference to the planets not possessed by mortals at the present time. Undoubtedly the instruments which will be invented and perfected for scientific use, especially in the field of astronomical research, wil be a decided improvement upon even the advanced instruments which you possess for sweeping the heavens at the present time, and with those perfected instruments, and with the increased knowledge, the scientists of that day will not only have the benefit of the times of the present century and of those which have gone before it for their use consequently it is to be supposed that the world will receive through such researches and experiments great through such researches and experiments greater knowledge and more accurate detail in relation to the planets, their position and movements, their size, and also other matters connected with them, than they have at the presented of the presente

Q.-[By W. A., East Providence, R. I.] A person may feel that he is forgiven of God for sin; but punishment is not remitted for violated law, whether physical or moral. Such being the case, may not some of those to whom the world has been accustomed to ascribe high seats in the heavenly land but who were awaiting war accept. land, but who were ambitious masters or creede persecutors of their kind when on earth, feel even to this day the sting of an upbraiding conscience? Is this not what Christ really meant by the expression: "Where the worm dieth not and the fire is not quenched"?

A .- We rather like the interpretation of that passage by your correspondent. The fire of conscience is not quenched until it has burned conscience is not quenched utili it has burned itself out and has nothing more to feed upon. Conscience is the voice of the personal spirit belonging to the individual man or woman, and it cannot be drowned by any external movement. Those who have assumed authority toward mankind in any department of life, wielding autocratic power, whether of creedal or other kind, must of necessity learn the lesson of humility sometime in the great eternities, and the learning of this lesson will be a severe experience to those minds that love do-minion. He who on earth assumed great pow-er and held dominion over his subjects, wheth-er it may have been in the ecclesiastical school or in that of civil life where potentates reign, er it may have been in the ecclesiastical school or in that of civil life where potentates reign, must find in passing to the spirit world that he is stripped of power and authority. He still possesses the spirit of ambition; he is still proud and arrogant; he is still ready to wield authority, and he finds no subjects to bow the head or bend the knee at his behest. This is his first lesson to learn; and while, where he once raised his voice only to bring thousands to his call, who trembled before him because of his power to work them good or ill, now he may call and command with the loudest voice of the spirit that he can possibly raise, but there is no response; no fawning subject cringes before him, no trembling slave bows the head at his command; those who pass him by stand erect, his equal if not his peer, and perhaps cast glances of disdain or indifference upon him. It is his turn now to tremble. Perhaps he does so with rage that his authority has passed from him; perhaps he does so from fear, because he knows not what lies before him, only knowing he is now stripped of those possessions which he once held so dear. Thus begins the reign of punishment, of hell; for his life he is made unhappy; he is restless; he feels that he is out of his sphere. He is out of the sphere which he once held, but has gravitated to that one in the spiritual life to which he belongs. Gradually there comes over the man a consciousness of what he has done, and how he has

which he once held, but has gravitated to that one in the spiritual life to which he belongs. Gradually there comes over the man a consciousness of what he has done, and how he has lived, perverting the best instincts and impulses of his nature to the indulgence of lower appetites, of material pleasures. He finds that in spirit-life proper all souls are free and equal, there are no seris, there are no oringing, fawning slaves, and he comes to learn how he has wronged his fellowmen, in keeping them in bondage, either of a creedal or political nature. Thus does the human spirit pass through its judgment, and not until he can forgive himself for the wrongs he has done will he feel that he is forgiven of God or by the world. When he can forgive himself, through self-renunciation, through a longing to reach out for higher and better things, that he may distribute them to the world, and bless mankind by them, through an enlargement of life own interior nature by silent processes of growth, will the fire of consolence be, quenched, the worm of remorse die out of his breast; but when he has so grown in silent processes of growth, will the fire of conscience be, quenched, the worm of remorse die
out of his breast; but when he has so grown in
spirituality that he can rise up and go out unto
the world, renouncing all the pomps and vani
and the "singing" of the sea shell has always
been a mystery; will the Controlling Intelligence
please explain the cause of the singular reverberation to be heard when it is held to the ear—no

ties of life, seeking only that knowledge and power which are of spiritual use, that which he may dispense to mankind for their elevation and strongth, feeling to lay aside the beauties of even the spiritual world which he might dwell among, when he comes to belold them in their fullness, that he may minister to the lowly, that he may assist an enslayed race out of their condition of bondage, that he may give knowledge to the ignorant, then will the fire of conscience be quenched, because it will have burned itself out of his life, having nothing more to feed upon; then will the worm of remorse die, because it will have nothing to nourish it. This is our conception of rewards and punishments, of the judgment, and of selfrenunciation, as belonging to the human soul.

Q. Why cannot the spirit, whose physical life ended at or soon after birth, gain a needed earth-ly experience by living in the atmosphere of its parents or other mortals?

A.—A spirit, we presume, is sent into this earthly life for a wise purpose, brought liere to gain an experience and to pass under a discipline which shall tend to unfold its nature and prepare it for other conditions of life beyond. One comes to earth, but circumstances are such that it cannot maintain its hold upon the relations of the conditions of t the physical life, and so it soon departs from the little frame of clay. Now, that spirit can be brought into the atmosphere of its parent or some friend on earth, with whom it can form a magnetic attachment and assimilate for purposes of self-help, and through this channel open to it the spirit may be able to gain an experience connected with the physical life; it may come in contact, to an extent, with material things, and thus gain informa-tion concerning this great outside world in which you mortals dwell. But this is a limited experience after all. And why? Such a spirit can only partake of the experience which be-longs to those with whom it comes in contact,

or to whom it attaches itself.

A child comes into the spirit-life, but lives with its mortal parent. That parent passes through certain experiences, gains a certain discipline, all of which must have an effect upon his or her own life. The child partakes of these, and so gains information, and learns of the outside world; but it does not have an experience of itself, independent of those to

whom it comes You of earth each have an experience of your own, separate from that of all other individuals, even though you are, in a measure, dependent upon others. For instance, a daughter may live with her mother for many years, sharing the same privileges, gaining much the same experiences, going and coming with the parent, and making the home of the mother her home; yet sometime in the life of that child, if she remains on earth for years, there is to come an independent experience; she must have her own joys and sorrows, form her own relationships with life and with humanity, and gain something by way of discipline that the mother could not have possibly had in her career; so you see the two lives have a distinct individuality and experience.

We contend that a spirit cannot do this by merely living in contact with some other physical life, because it must partake of that expeter may live with her mother for many years,

cal life, because it must partake of that experience only which comes to the one who serves as a channel or medium to that spirit. If an in-telligence from the other life is so constituted that it can come in contact with a number of mortals, making each one of them a channel through which it may gain observation and in-formation of this outside life, then such a spirit will reap a composite experience, one made up of the varying experiences of those with whom it comes in contact. This may be an enlargement of knowledge compared to an enlargement of knowledge compared to that which the spirit gains by only coming in contact with one person; yet again, it is not precisely the experience which it would have gained for itself, as an individual entity, had it lived on earth for years, passing through its own line of life, meeting its own discipline, and carving out a personal career, independent of these other personalities.

Q.—Can the spirit of one who was a deaf mute hear and talk through a trance medium?

A.—The infirmities of the physical flesh do not belong to the spirit, and one who might have been a mute on earth may be so conditioned in the other life as to be able to dispense is thought and sentiment without difficulty: culty; it may exchange thought with other spirits, and be in all respects quite as sound through the avenues of sensation and perception as are those with whom it associates. Certain organs of sense or expression may have been closed to that spirit on earth, yet as soon as it becomes distinctly freed from the limitations of the physical life, it will not be retarded by them. Now, then, a deaf mute, one who was so called on earth, may come in contact with a medium; that spirit may be intelligent enough to formulate his thought, and to generate sensible ideas; if so, and he can come into close rapport with a sensitive trance medium, he will be able to make that medium re-

Remember, though the spirit has possession of the medium it is her brain and her organs that are used in reflecting his ideas to outward life. He is not now obliged to use the limited vehicle of expression that was his on earth, so if he can touch the brain of the medium and if he can touch the brain of the medium and cause it to respond to his thought, she will be able to speak for him, and if he is so thoroughly in possession of her organism as to assimilate closely with it, then will the waves of sound that break upon her hearing be conveyed to him, and he will hear as well as understand. So you see one who was known as a deaf mute may be able to take possession of a trance medium, and if intelligent enough, give to you a communication which may be intelligibly and even verbally expressed.

Q.—[By E. B., Eureka, Kan.] How do spirits make apparent to the inner sight of mediums scenes in the lives of sitters with them which occurred years before?—in one case I am conversant with, for instance, forty years having passed since the event took place. Do the action and thought involved at the time crystallize in any locality into a continuous and persistent picture capable of being referred to at will? or is the matter merely presented as a passing and transitory vision before the medium?

tory vision before the medium?

A.—Some spirit may have been familiar with the occurrence mentioned by your correspondent—may have taken part in it, or have been present with the friend when it appeared as an event in his life. If so, that spirit might come into the atmosphere of a sensitive, and so operate upon the spiritual perceptions of the medium as to cause him to see that occurrence which had taken place, the spirit forming a picture of it as it appeared to him in his own mind, and impressing his will or positive thought upon the medium, thus willing or impelling the

mind, and impressing his will or positive thought upon the medium, thus willing or impelling the sensitive to behold and to describe it.

Then, again, we are taught that the occurrence of every event in life impresses itself upon the surrounding atmosphere. Psychometry teaches us that you can touch his object but you leave an impress there; and if a sensitive handles that object later, his inner sight may be opened sufficiently to read from it the condition of your life and surroundings, as well as to delineate your own personal characteristics, by the simple touch. Now it is possible for a psychometrist, in coming in contant with a person, to perceive, through his very sensitive faculty of observation, the events sible for a psychometrist, in coming in contant with a person, to perceive, through his very sensitive faculty of observation, the events and appearances of the past which have come up in the life of that sitter, and so describe them accurately that they may be recognized. It is impossible to limit the abilities and possibilities of the human spirit; you cannot circumscribe its flight nor can you measure its power; consequently, under favorable circumstances, a human spirit, even while incarnated in the flesh, may be able to pass out to long distances and over fields of time to the past, beholding and describing for your information that which has occurred in years gone by. If this be so of the spirit on earth, how much more may it be so of the intelligent spirit divested of the physical garb, and with an enlarged power of observation and of spiritual knowledge.

matter how many years have passed since said shell was removed from its home in the deep?

matter how many years have passed since said shell was removed from its home in the deep?

A.—The sea-shell, owing to its peculiar formation, still retains within itself the sound of the wave, which when applied to the human car may be heard, as of the surging of the sea. Now, it is impossible for us to explain to you just why this peculiar phenomenon occurs with that simple object, why these reverberations that certainly sound to you like the surging of the wave, should greet your ear when you apply it to the opening of the shell. Undoubtedly the psychometrist would say to you:

"This is only a confirmation of my claim that whatever has been impresses itself upon the atmosphere, or upon the object which it meets, that it stamps its power forever there, and the singing of the sea has so penetrated the shell, that after it is removed from the sands and taken from the water, even after the lapse of years, if you apply your ear to its opening you will hear that same rhythmic surging sound, so suggestive of the mighty deep." This may be an argument in favor of the claims of psychometry; we think it is, and that the time will come when all will not only be able to hear the reverberations of the sea from the shell, but they will become so sensitive that they will be they will become so sensitive that they will be able to trace the history of the past through the objects which they handle or come in con

Q-[By J. R. P.] Some considerable experience in noting the course of spirit control leads me to ask: Are not divers of our public mediums and speakers at the present time too much under the influence of unprogressive, church-worshiping spirits, who, having passed out of the body under the dominion of creedal authority, do not appreciate their larger liberty in the higher life, but are seeking to apply their new found activity in leading the people as far as may be back to the yoke of ministerial domination?

A.—The experience of your correspondent

the yoke of ministerial domination?

A.—The experience of your correspondent has been very different from our own experience with spirit-intelligences who return to earth to instruct mankind. We believe that the great mass of spiritual information and knowledge that has been brought to this world through medial agents during the last forty years by decarnated intelligences has been for the illumination of the mind upon religious. the illumination of the mind upon religious and scientific subjects; that it has been for and scientific subjects; that it has been for the avowed purpose of liberating mankind from the shackles of creeds and dogmas and theological superstitions, and drawing the race up to a plane of mental freedom, where it may think for itself and unfold its own spiritual nature. We have, during this length of time, sent out to the world many instrumentalities for spirit use. Leaders in the spiritual move-ment, teachers upon the rostrum, mediums in private homes and in public circles have private homes and in public circles have brought, by spirit direction, a great accumu-lation of facts and of instructive utterances concerning the immortal life and its condi-tions; therefore we cannot agree with your correspondent that the great number of spiritualistic teachers and leaders in this movement seem to be acted upon by decarnated intelli-gences who are striving to lead the people into the bondage of theological error and assump-

tion.

By no means. His experience must be a limited one. The great mass of published evidence in relation to spirit-return, the great bulk of the literature of Spiritualism, given to the world by such minds as S. B. Brittan, Judge Edmonds, Epes Sargent, and others of like keen mental ability, will prove to him that the instructive teachings of returning spirits, as well as of the best unfolded mediums, are ever to lift the mind out of bondage, to free the soul from error and superstition, to send back into the oblivion of the past those opinions and dogmas that were past those opinions and dogmas that were wont to crowd the human mind, and cover it as with a pall, through which it could not dis-cern the light of spiritual truth; and that by no means has the work of Spiritualism been to lead mankind into error, but rather to illu-minate it by the divine light of progress and of soul emancipation from bondage

'Advanced.1

QUES.- [By S. W. J., Bakersfield, Cal.] A prevailing sickness or affliction, that attacks numerous persons on this coast, called "La Grippe," has severely troubled this questioner for over fourteen months, commencing in San Francisco. He cannot give the cause of it, neither has he found or heard how to cure or drive it out of the system. If our old friend in spirit-life, Dr. Rush, or some other, will explain the cause and advise any method to pain relief, it will be gratifying to me and many afflicted ones sure to know or read.

Ans.—This form of disease, to which has been given the name "La Grippe," so thoroughly does it fasten itself upon the system, is produced, doubtless, by the presence of zymo-tic germs in the atmosphere. These germs are of a poisonous nature when coming in contact with the human system, and if the system absorbs them to any extent they will probably produce the debilitating effects which you behold in the cases of this disease that have come before you.

All are, however, not affected in precisely the same way; for, while the malady attacks the mucous membrane of the head, the throat and the lungs most generally, yet the effects of this attack may be shown in a variety of ways. For

the lungs most generally, yet the effects of this attack may be shown in a variety of ways. For instance, one may find himself troubled by a pulmonary disease, the presence of which he may not formerly have suspected, but it is brought into action by this primary cause, which you call La Grippe. Another may not be seriously troubled in that way, but the head and the action of the brain may be affected to such an extent as to produce delirium, and so on.

Our old friend Mr. Jewett desires to know what is the cause of the disease and what may be its cure. Now while these germs of a poisonous nature float in the atmosphere more largely, perhaps, and in a more active condition in certain localities or sections than in other places, we believe that they would have no effect and could not seriously impinge upon the system of an individual who had great resistant forces in his nature. The more negative one has become, from whatever circumstance, the more likely will he be to be overcome by the malady. If one has exhausted his nervous forces through physical or mental over-exertion, through the indulgence of any emotion, such as grief or anxiety; if he suffers loss of sleep, from whatever cause, and does not gain a sufficiency of bodily repose during the night: if his digestive apparatus is out of not gain a sufficiency of bodily repose during the night; if his digestive apparatus is out of order, so that his food will not assimilate with the system, thus impoverishing the circulatory fluid, then will he be in a fine condition to take fluid, then will he be in a fine condition to take this malady and enable it to make inroads upon his organism. On the other hand, if one has maintained an equilibrium of the nervous forces of the body, if he partakes of such food as is nutritious, and if this is easily assimilated, the effete, poisonous particles of matter will be thrown off from his system, new blood will be constantly made, and the nerve-aura will be generated in a sufficient quantity to perform the work of the body. Thus will a resistant force to this form or to any other form of disease be kept up, and there will be but little danger of the individual contracting the malady.

danger of the individual contracting the malady.

We say, then, to our friends who are afflicted with La Grippe, what you have to do is to build up the general system. It may be necessary to take some soothing and healing medicine for the lungs, in order to assist nature in her work; but the great desideratum is to tone up the entire organism, strengthen the mental and physical forces, and take a sufficient time for recuperation. Do not neglect your diet, nor encroach upon the hours necessary for bodily repose. Sleep may not come to you all at once, but you must do your best to win it, and you must take moments to rest fragmentarily if you would repair the waste that has been going on in your system.

Those who have not been troubled by the malady, but who may dread its approach, have conly to fortify themselves by proper food and exercise, and also by avoiding over-taxation of mind or body. One can, through the pursuit of pleasure, and what he calls recreation, exhaust his nervous energies just as much as he can do so by undue attention to business cares. One needs to keep up a proper equilibrium among all the forces of his system linerder to

with La Grippe, what you have to do is to build up the general system. It may be necessary to take some soothing and healing medicine for the lungs, in order to assist nature in her work; but the great desideratum is to tone up the entire organism, strengthen the mental and physical forces, and take a sufficient time for recuperation. Do not neglect your diet, nor encroach upon the hours necessary for bodily repose. Sleep may not come to you all at once, but you must do your best to win it, and you must take moments to rest fragmentarily if you would repair the waste that has been going on in your system.

Those who have not been troubled by the malady, but who may dread its approach, have to main the forces of his system; injorder to san do so by undue attention to business cares. One needs to keep up a proper equilibrium a mong all the forces of his system; injorder to san do so by undue attention to business cares. One needs to keep up a proper equilibrium a mong all the forces of his system; injorder to maintain a degree of health; and when this is maintained, one need not fear contagion in any form, for he will have become positive to the

encronoliments of disease, and he will also gon-

encronchments of disease, and he will also generate a magnetic aura which will not only assist him to retain his bodily forces, but will, moreover, enable him to impart health and strength to other individuals.

The spirit-physician standing by our side today suggests that those who are afflicted with the disease mentioned should, if the vogetable agrees with them, partake freely of onlons softly cooked, because they will be found nutritious, they will act as a nervine upon the system, and will also lielp to carry off with the waste matter the poisonous elements which have been inhaled, and which might not otherwise be sloughed off. He tells us that milk heated very hot, but not boiled, might be taken to great advantage in this form of disease, since this also acts as a nerve stimulant to the system and provides nutriment. Those who cannot take milk unless diluted in some form, he recommends to add a tablespoonful of lime water, that made from unslaked lime such as druggists prepare, to each glass of milk that is drank. This physician, Dr. Warren, further states that by the use of simple remedies, by careful attention to the health, and by obedience to the laws of nature, one may be lifted out of the state of debility which La Grippe insures, and one may also be assisted to resist the encroachments of other forms of disease.

April 7th.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Scance held Feb. 6th, 1891. [Continued from last week.] Mrs. D. P. Nichols.

It has been haunting me for a good while, the thought that I ought to come back and say the thought that I ought to come back and say that I was wrong in my opinions and that Spiritualism is true. I don't know as everything that people say about it is true—I mean those who believe in it; I can't tell how that is; but so far as spirits coming back and using human beings to give their thought or what they have to say is concerned, I find it is true, they have to say is concerned, I find it is true, and that you can commune with your friends who have gone from the earthly life. For a good many years I was opposed to that thought. I did n't believe it, and I don't know as I wanted to accept it; it was so different from what I had been taught and what my people had believed all the way back it had no attraction for me, though I think I did soften some toward the last, and felt as if sometimes my husband and friends who had gone on to my husband and friends who had gone on to the great beyond were with me and might know what I was doing. Now I come because I feel I ought to say this, and give my evidence concerning the truth of immortal life. It is beautiful. I have seen some shadows. I have had new lessons to learn. I have been obliged to give up old ideas, but, after all, there is rest and a strength in that life that I never found on this side. That is all I have to say. I send my love to my friends, and I don't know as I will ever come again to this place. but I tell my husband and friends who had gone on to will ever come again to this place: but I tell you I felt I ought to come. Mrs. D. P. Nichols of Hyde Park, Mass.

#### C. H. Howard.

I am not accustomed to this, and I don't I am not accustomed to this, and I don't know why my head should feel confused in coming; but perhaps it is all right. I know I did feel confused before I went away. I was troubled, and I did n't sleep as well as I ought to do, or as any one ought to do to keep a good sound mind and body. I don't know as I can say I felt sick, exactly, but things troubled me that others did n't know anything about, and I am not going to speak of them here, because it is just as well to let them go. I was a young man, and I had been very active for the few years that I had been engaged in business-life, perhaps too active; perhaps I traveled around perhaps too active; perhaps I traveled around too much. Some of the wise old physicians on the spirit-side say that I used up too much nervous energy, and that was the primal cause of my condition.

of my condition.

Well, I tell my friends that; perhaps it will give them a little comfort. I have friends in the East. I have friends in the West, too; and if any of them, or of my relatives, should learn of my return, I hope they will take this as a personal message of regard and remembrance. I hope they will feel that I have come back to try and give them are of light. try and give them a ray of light. As to my condition? Yes; as well as concerning the spiritual life itself.

I am not unhappy on the other side. I don't know but I would like to have staid here and worked out my energies, lived a good long life on earth, and gained an experience which I suppose I never shall gain; but I am not going to brood over that, or feel sorry about it; things are as they are; and you can tell my friends I am taking up the new life, and going on with am not held down and kept from going ahead; on the contrary, as the old shoemaker said, I am wonderfully helped to go along, and get over the road with

helped to go along, and get over the road with double speed.

I am going to try and not go too fast, so as to slip up, as I did, after all, on this side. The last experiences I had, and associations also, were met in Chicago, and I don't know as there are any in that great city who will be told that I have come back to your office that knew me; but if there are, they may take my greeting, and may feel that I have commenced now; and I am going to keep right on. I think they will understand.

they will understand.

Call me C. H. Howard. It is less than a year since I went out of the body.

# Sarah Lapham.

Sarah Lapham.

My name is Sarah Lapham, and I come from St. Louis. I come hoping to reach friends there, and tell them of my love and of my remembrance of them. I have had a few years of experience in the spirit-world. I did not have an extended life on earth, and my friends thought it was too bad that I should be called away, as they said, so soon, but I think it is all right. I feel that all is well in regard to me, at least, and I know that they have had their changes and experiences, which have been for their good. They may not agree with me in this, because some of the changes that have come to my near friends, since I left them, have seemed rather dark and troublesome. They have wondered why these things had to be, and why bereavement should come in the shape it did, but they know, and I know, they could not help it, none concerned could have prevented these changes, and therefore I feel it is all right to leave the result in the hands of a higher power.

a higher power.

Not very long ago I was attracted to a circle, a private one, in St. Louis, where I found some of the sitters were acquainted with some of my friends, and I thought if I could manifest and send a message, what a privilege it would be. But that circle is only one of investigation and for development; they hardly yet get into communication with the other life, but are hoping to, and I think they will, because there hoping to, and I think they will, because there are certainly mediums among them, and I shall try all I can to come so near when they meet that perhaps at last I will be able to give expression to my thought and to my identity. I was told if I came here I would learn how to control the medium, and gain an experience that would be helpful to me in my future work.

# Dr. Edward E. Deniston.

expression or manifestation, you will have encepted the truth in its fuliness, some added knowledge will undoubtedly be given you from the wise minds of the supernal world.

It is a great experience to me to come back to your circle-room, and I come waiting a thought of love and sympathy to one who is dear to me; to one who made my life sunny toward its close, and to whose ministrations I am indebted for much of consolation and peace. I come to say that I appreciate all that I received in my old age. When worn and weary with the tumult of life I just paused, sir, upon the hillside of time to rest a moment before I answered the summons to ascend to the other world. I feel that I was blessed in my life, and in part in my works.

I have entered a new school now on the spirit-side, and I am studying the laws of magnetic adaptation. I am seeking to learn something of the true methods of the prevention and also of the cure of disease. I don't think much of this system of inoculation. I am inclined to believe it will do more to poison the human organism than it will to build it up with new life and strength. I am not turning my attention in that line. I am an advocate of the free use of water and sunshine and air, nature's remedies for the cure of disease, and also nature's supply for the prevention of these ills. I would rearrange my old methods and ideas somewhat if I was here in practice now. I should also cling to a good many thoughts that I held while here. I know I was on the I should also cling to a good many thoughts that I held while here. I know I was on the right track, but we all come to have our opinions after awhile, and to settle down into certain lines of action which perhaps are a little bit too pronounced or conservative, as the case

may be.

I send my greeting to my friends. I have a good many friends in Northampton and the western part of Massachusetts. I have friends in Boston, and some in New York State; so, you see, I feel that I am rich in the friendling of the property of the you see, I leet that hearts, if it only goes to that extent that it will be of interest to know that the old doctor has got back. Edward E. Deni-

#### Juliette T. Burton.

I have attended your scance to day, Mr. Chairman, with my friend, Mr. Hazard, and your Spirit-President has signaled to me to come in and to close the meeting, feeling, no doubt, that the power of the medium has been

exhausted.

I am grateful for the opportunity once more to bring a thought, ay, a heart full of love to those dear friends who cherish my memory, and who sometimes think of me and of my past work as a medium. I tried to voice the sentiments of those spirits who could touch the sentiments of the sentiments of the sentiments of the sentiments. my organism, and give forth what truth they had to utter to those waiting ones who desired to know of the immortal life. Sometimes I succeeded in accurately reflecting their thoughts, even beyond my expectations; sometimes, because of the conditions around the physical life, I failed to clearly reflect that which the dear souls from the angel-world had

to give.
This is the experience of all mediums, and I was like the rest. My labor was one I enjoyed. It gave me great pleasure to know that angels were my companions, and that they came about me with their ministrations, not only to influence my own life with their sweet uplift-ing power, but also to bestow it upon others ing power, but also to bestow it upon others who came seeking the way of truth. It gave me happiness to feel that I had been chosen as one of many instruments to work for those who had gone before; and I feel to-day, in speaking to you, friends, to say that mediums who are really doing their work, and to the best of their ability giving to the world such knowledge and truth as returning spirits bring to them, have a perfect right to feel proud of their mediumship, to be thankful that they have been chosen to do it, and to rejoice that they have the companionship of bright spirits from the world beyond. from the world beyond.

I know they are bright spirits, even though

I know they are bright spirits, even though they come as Indians, untutored, even though they come speaking the dialect of the black man, even though they show ignorance and lack of culture. If they come in the spirit of love and good-will to give humanity on earth messages of cheer and affection from their own personal friends, who cannot speak for themselves, if they come to impart the healing selves; if they come to impart the healing magnetism to the weary and sick, bringing them up to health and strength of mind and body, or in whatever capacity of ministration they appear through the instruments at their command, they are bright beings, and worthy of love and appreciation. So I say mediums may be proud of having companionship of such a beneficent kind; may be happy that they are chosen to do the work of the angelworld; may truly be thankful that they have stepped out to stand before mankind as gateways of communication between the two worlds.

I bring my love and sympathy to my brother

I bring my love and sympathy to my brother and sister mediums, and I say to them: Go on in your good work. Be full of good cheer. Whatever your phase of expression may be, whether it be inspirational, to voice philosophical thoughts, and give instruction to waiting minds, or if it be the magnetic, to impart strength and new health to the weak and the distressed, or if it be to give consolation and comfort to the wounded heart, or physical demonstrations of the power of the spirit over material things—whatever your line of work, be thankful for it, and feel that it comes from the Great Infinite Source of all life and power. the Great Infinite Source of all life and power.

I give my greeting to friends in New York, and also to friends in other places, who will know, through your columns, I have once more returned to speak to them of my love. Juliette T. Burton.

T. Burton.

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Feb. 13.—J. H. Harter; D. F. Clapp; Sarah Frances Fisher; Mary A. French; Controlling Spirit, for Burt Cody, Michael Oronta, John Pike, Stephen Harris, Thomas Reed, Dr. J. D. Moore, Elizabeth Planck, Caroline Wyman, David Danforth, Charles Dearborn. THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY)

As per dates will appear in due course.

April 10.—Howard Rowell; Elizabeth W. Russell; R. W. Ladd; Joseph Totman; Mary Berry; Mabel Glover; Tom Baker; Lucy Allen; Jessie R. Hinckley; Charles Hall; A. S. Hayward.

# If the Buby is Cutting Teeth,

Be sure and use that old and well-tried remedy, MRS. WINBLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarriles.

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# Foreign Correspondence.

ECHOES FROM ENGLAND. NUMBER FORTY-FIVE.

(European Correspondent of the Banner of Light.)

BY J. J. MORSE,

It seems scarcely possible that seven months have clapsed since the last communication under the above heading appeared in the columns of THE BANNER from its far-away correspondent. Yet such is actually the case. From no unwillingness or lack of interest has the pen been idle in this connection. Simply from sheer inability, owing to much travel, many duties, and an expectation of opportunities, that hitherto have not occurred. It is possible. though, that my silence has not caused my readers much loss. In truth, there has been little to report of any moment; but, lest my friends think my interest dead, my pen shall now take

up its long-delayed duty.
First let me grumble, "just like a Britisher," ahem! yes. But it's a home-made growl, and intended for home consumption. "Then why not work it off' at home?" Because there is no opportunity. It is this: That here in Great Britain the Forty-Third Anniversary of Modern Spiritualism has been allowed to pass away with scarcely any public recognition, either in London or the provinces, by our societies or our journals. It is too bad. To the writer it seems ungrateful to the spirits. Our British Spiritualists need waking up on this point, and it is the duty of our editors to see that this stupendous event is duly commemorated, not barked and sneered at, as was publicly done some few years since. It is to be hoped that next year a different policy may be pursued. The 31st of March is the date of the most stupendous revelation of spiritual truth that civilization has any record of. This is written upon that date, and the writer thrills with gratitude to the spirit-world for the work it has done for humanity; but he is righteously indignant that the day is passing without the recognition that is its due.

Can any New York reader of THE BANNER favor me with the exact facts concerning the first meeting called for the formation of the Theosophical Society, where it and the following earlier meetings were held, at whose house and with whom present? The writer would esteem it a favor alike on public and personal grounds.

Cheap journalism is "in the air," just now. An effort is being made to beg enough money to bring the Medium and Daybreak down to two cents per copy, its present price being three cents. The paper is well worth the price it has stood at for so many years. It is not at all likely that there will be an increase of circulation sufficient to compensate for the reduction of price; and no one has asked for it or desired it. It may be it is a competitive move against our two-cent paper, the Two Worlds; but as that paper has twice, like Light, received a free gift of five thousand dollars each time toward its sustentation, the owners of The Medium, James Burns, Jr., and his brother, William Burns, are not well advised in reducing their rates. It is not wise for any journal, in so small a field as ours, to "run' against its contemporaries. No old, established English or American Spiritualist journal can give as efficient a service as now if its rates are cut thirty-three per cent. To initiate such a policy is ungenerous.

While on the matter of our periodicals, let it be noted that a new candidate for journalistic usefulness, in the form of The Lyceum Banner, has appeared. It is edited by the present writer, who is assisted by his daughter, and, as its name implies, it is devoted to Lyceum work. It is now in its sixth month, and, so far, has become a pronounced success. It has found its way into the Lyceums at Washington, D. C., Cleveland, O., San Francisco. Cal., and its editors hope to see it taken up in Boston, Philadelphia, Cincinnati, and, in fact, in all cities where a Children's Progressive Lyceum is in operation. A postal sent to the writer at the subjoined address will ensure a sample copy per return mail. The subscription to the United States is forty cents per annum. Ah that looks like a surreptitious advertisement! But, you can order through the BANNER OF

LIGHT publishers. Recently there was rather more than a "flutter among the dove cotes," anent an "exposure" of Williams and Husk, two widely-known phenomenal mediums of London. Amidst the usual conflict of testimony it is a trifle difficult for an outsider to render a just opinion. But it is undeniable that public paid dark circles are unsatisfactory to many. Concerning the matter in question, the editor of Light inclines to the side that the mediums have been cheating for a long time; while Mrs. Britten, the editor of The Two Worlds, asserts in the issue of that paper for Feb. 13th last, that "we have received intelligence from London correspondents which leaves little or no doubt that Messrs. Husk, Williams & Co. are a set of unmitigated frauds." However that may be, the

Messrs. Husk, Williams & Co. are a set of unmitigated frauds." However that may be, the writer of these lines is positive that in past years—some sixteen back—Mr. Williams was a thoroughly honest and reliable instrument. Spiritualists are more to blame for these lapses than either mediums or spirits. To attend, or to hold, circles for the amusement of sitters is altogether wrong. If the circle does not afford evidence of spirit-return, by giving proofs of the presence of identifiable spirits, one of its primal functions is absent.

The following information will undoubtedly cause a widespread feeling of regret. Yet, as it is public property on this side, there is no impropriety in placing it on the record. We are to lose the regular services upon our platform of our cultured, able and veteran champion, Emma Hardinge-Britten, at the end of the current year. Mrs. Britten first so announced it at Newcastle-on-Tyne at the close of last year, and has since repeated her determination, in public and private, at other places. A monumental personality will thus depart from our active work. Outside Mrs. J. H. Conant, for many years the Banner of Light medium, it is safe to say that no lecturer or speaking medium has made such an impress upon Spiritualists and non-Spiritualists as Mrs. Britten in her labors on behalf of the Gospel of Modern Spiritualists. She must not be permitted to retire without some practical expression of international sympathy and respect, and the writer trusts that suitable committees in the United States, Great Britain and her colonies and other parts of the world may be formed to give effect to his suggestion, and with which, as now the oldest professional English worker, he will be most happy to cooperate. Fortunately, Mrs. Britten intimates her willingness to officiate on special occasions; but advancing years and an increasing throat difficulty do not encourage the hope that she will be often heard upon our rostrum in future.

European Agency of Colby & Rich, 80 Needham Road, Liverpool, Eng., March 31st, 1891.

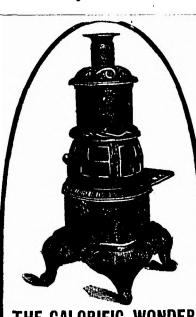
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April 25.

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M ISS J. RHIND. Private sittings on Business, Examinations on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 9 to 6. 31 Common st., Boston. April 25.

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April 4.

# Mrs. C. B. Bliss, No. 12 Pembroke Street, Boston. SEANCES Sunday and Thursday, 2 P. M., Wednesday and April 11.

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April 26.

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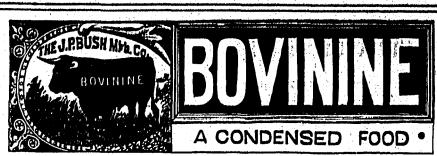
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April 25.

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Feb. 21.

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April 4.

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July 19.

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of much significance and beauty.

"We will Meet You in the Morning."

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"Open the Gates, Beautiful World."

Echoes from Beyond the Vell," with flute obliga

"Sweet Summer-Land Roses."

"Your Darling Is Not Sleeping."

"Your Darling Is Not Sleeping."

"Vacant Stands Her Little Chair."

"Back from the Slient Land."

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"What Shall Be My Angel Name?"

"Glad That We're Living Here To-day.

"Ever I'll Romember Thee."

"Love's Golden Chain," reärranged.

"All are Waiting Over There."

"Open Those Fearly Gates of Light."

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# Punner of Bight.

BOSTON, SATURDAY, APRIL 25, 1891.

#### Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 9 Bosworth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Sheihamer, Chairman. These interesting meetings are free to the public.

to the public.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lecture at 24 P. M., by Mrs. O. M. Nickerson. Tuesday, Industrial Union at 7½ P. M. Wednesday, Sociable at 7½ P. M. E. A. C. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Mail.—Services at 10½ A. M. and 7 P. M. Social Conference at 2 P. M. Seats free; public cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

John A. Andrew Mail. corner Fasex and Chause.

John A. Andrew Hall, corner Essex and Chausey Streets.—The Children's Progressive Lyceum meets every Sunday at 10½ A. M.

First Spiritualist Ladies' Aid Society.—Organized 1857; incorporated 1852. Parlors 1031 Washington street. Business meetings Fridays at 2½ P. M. Tea served at 6 P. M. Public meeting, with music; addresses, tests, etc., at 7½ P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

r. m. mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

America Hall, 784 Washington Street.—Echo
Spiffunlists' Meetings Sunday at 2% and 7% P. M.; also
Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Dwight Hall, 514 Trement Street, opposite
Berkeley.—Spiritual meetings at 2% and 7% P. M. Mrs.
Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut
Avenue, Boston.

Twilight Hall, 780 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10½ A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. F.W. Mathews, Conductor.

John A. Andrew Hall—Union Services.—The La lies' Industrial Society and the Independent Spiritual Club noid Union Services during April in John A. Andrew Hall, orner Chauncey and Essex streets, on Tuesday evenings. Rathbone Hall, 694 Washington Street.—Spirit ual meetings every Sunday, at 2½ and 7½ P. M.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. Cambridgeport, Mass. — Meetings are held Sunday evenings at Odd Fellows Hall, 543 Main street, Cambridge-port, at 7½ o'clock. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.-The guides of Mrs. Celia M. Nickerson addressed the meeting on last Sunday after-

Nickerson addressed the meeting on last Sunday afternoon. There was singing by the congregation, and solos were contributed by Mrs. Jennie Bowker. The subject of the lecture was "Conscience."

The guide continued the thread of the thought which was expressed on last Sunday, affirming that "man has no need of conscience, but that his higher growth as an individual being is in consciousness."

The conscience (?) of the individual and that of the public as it expresses itself to day was reviewed by the guide, who pronounced censure upon the so-called conscience of society.

When the higher consciousness of the being is quickened the question of individual rights will be solved. Through the higher consciousness the being becomes more sensitized, and the life responds more readily to the true nature.

The rights of woman, the rights of man and the rights of the child were dwelt upon, stress being lad upon the necessity of training the child to express individuality and independence of character to the extent that it could exercise these faculties. If the child is taught to respect its own individuality; it will more wently record the rights of the server. tent that it could exercise these faculities. If the child is taught to respect its own individuality it will more readily regard the rights of other individuals.

At the close of the lecture Mrs. Nickerson's Indian guide controlled her organism, and gave a number of tests, all of which were recognized.

Next Sunday afternoon Mrs. Nickerson's engagement with the Fraternity Society will terminate. All are made welcome.

ELIZABETH C. SANGER. Sec' v.

Berkeley Hall .- One of the best discourses of the season was given at this hall last Sunday by Mrs. S. A. Byrnes. Her subject in the morning was: "The Utility of Spiritualism," and was handled by her guides in a very able and instructive manner, the audience paying the closest and most respectful attentions.

dience paying the closest and most respectful attention throughout the entire discourse, showing the deepest interest in the subject.

Mys. Byrnes's lectures are always practical and instructive, and one cannot listen to her without carrying home plenty of thought for study, though her guides very modestly desire to be considered students also. In the evening she spoke upon "Inspiration." I am assured every one present felt amply repaid for having attended either lecture.

The subject for discussion at the conference meeting in the afternoon was: "The Power of Prophecy."

Mrs. R. S. Lillie returns to this platform Sunday, April 26th, and will be gladly welcomed.

C.

The Children's Progressive Lyceum of this city occupied its new quarters in JOHN A. ANDREW HALL, on Sunday, April 19th. The exercises opened at the usual hour with orchestral music under the direction of W. Milligan, which was followed by singing by the school; invocation by Mrs. Longley; singing and silver-chain recitation by the Guardian and

pupils.

Mr. Wm. F. Falls as Conductor made a few appropriate remarks, and then called upon the children to prepare for the grand march. Owing to the spacious dimensions of this hall, the march was executed more finely than it had been possible to do in more limited quarters, and elicited much praise from those who witnessed it.

witnessed it.

The calisthenics, under the leadership of Miss Mabel Waite, were also finely rendered by the school. The literary and musical exercises on this occasion consisted of recitations by Willie Sheldon, Gladys French, Sadie Stevens and Miss Emma Ware, each of whom gave fitting expression to the reading which had been their selection, and of singing by Baby Lou, Josie Smith and Jesse Judkins, who rendered their contributions with fine feeling and taste.

Mr. Eben Cobb entertained the pupils by his interesting remarks, in which he referred to our spiritual senses, also to the aura which each person generates, and which surrounds one like a veil; this aura, he said, can be felt by a sensitive, coming in contact with us, and who will be able to tell whether we are pure or impure in habit and thought by the quality of our aura.

or impure in habit and thought by the quanty of our aura.

Mrs. Butler stated that those children who had secured new members for the Lyceum during the first three months of its existence would be presented with a fine spiritual book by the Association. She also gave notice of the grand entertainment which this Lyceum will hold in Plymouth on the 24th inst. Singing by the school and a benediction by one of the leaders closed the session. There was a large attendance of visitors, and nearly ten dollars in the collection evinced the interest which they felt in the work of our school. Many pupils were also present, sixty taking part in the beautiful march.

Service every Sunday morning at John A. Andrew Hall, corner of Chauncey and Essex streets.

America Hall, 724 Washington Street. The Children's Lyceum baving changed its place of meeting from this to John A. Andrew Hall, the Eagle Spiritualist Society held a Sunday forenoon service—as heretofore—with a good attendance. "Is life continuous after death? If so, can any intelligence be received from that life?" were questions that formed the subject of an able discourse by Spirit Rev. Warren H. Cudworth, through the mediumship of the Chairman, Dr. W. A. Hale. The questions were answered in the harmonious, earnest and intellectual manner, which largely characterized the dife and work of the well-known Unitarian divine in earth-life. At the close tests were given.

Afternoon.—Invocation and remarks by the Chairman. Dr. Byron I. Haskell, Mrs. A. E. Cunningham, Dr. H. B. Leighton, Mrs. A. Wilkins, Mrs. Abby N. Burnham, followed with remarks and tests. Dr. Elia A. Higginson gave an inspirational poem of much merit, and readings.

Eventage.—Invocation and an address by Dr. Hale. Mrs. Fannie Stratton gave correct readings, Miss L. E. Smith tests, and Mrs. Dr. Higginson poems and tests. Remarks by Mr. Choate and others were well received. Thursday, April 16th, the meeting was well attended and very interesting.

Usual serrices next Thursday at 3 P. M. Sunday at 10:30 A. M., 2:30 and 7:30 P. M.

Good music.

Dwight Hall, 514 Trement Street.—The demeeting from this to John A. Andrew Hall, the Eagle

Dwight Hail, 514 Trement Street.—The developing circle last Sunday, conducted by Mr. and Mrs. Hall, at 11 A. M., was full of interest. Several very Hall, at 11 A.M., was full of interest. Several very fine mediums have been developed in these circles and are now doing good work for the cause of truth. Afternoon meeting opened with singing, led by Prof. Peak, and an invocation by the Chairman, Mr. F. A. A. Heath, who spoke upon the "Need of Phenomena." Miss C. W. Knox said that all nature is full of light and spiritual truth. The beautiful flowers and sunshine teach us the grand lesson of the immortality of life and beauty in a world beyond. Several fine tests were given.

life and beauty in a world beyond. Several fine tests were given.

Mr. Jay Chaapel remarked that nothing is more apparent than that spiritual problems are exciting the world and uprooting the creeds and dogmas of the past. Mrs. Dr. C. H. Loomis-Hall maintained that spirits never lead us wrong; if we do wrong it is ourselves, and we should not attribute blame therefor to spirit controls. Mrs. Hall closed with several psychometric readings.

Prof. Peak, with excellent remarks, and Miss L. E. Smith, with tests, closed the meeting.

Evening.—Opened with music and an invocation, followed by Mr. Heath with remarks. Dr. Sara E. Hervey made a briefaddress, remarking: Spiritualism is every

where. It is even in the churches, and ministers are preaching doctrines inspired with newly revealed truths by the angel-world. Dr. Thomas was gladly welcomed after long absence on account of sickness, and under his powerful Indian control gave utterance to grand thoughts. We are measured, he said, in the great hereafter by just what we are worth morally and spiritually, no more, no less. Worldly honors pass for very little in that "undiscovered country."

Mrs. Josephine R. Stone spoke of the beauties of Onset and the grand freedom which exists there, and gave psychometric readings.

Dr. C. D. Fuller gave tests, accompanied by names, among them Josiah Thompson and Col. Charles Shaw, who was in the Fifty-Fourth Massachusetts; both recognized by several present. Several other names were given and recognized.

Mr. M. K. White spoke upon the practical uses of Spiritualism, and gave character-readings. Mrs. H. Dean Chapman advanced the doctrine of prekvistence, claiming that we are now suffering or enjoying from experiences in some previous state of existence; that we gain by contact with disembodied spirits, and have grand lessons to learn to fit us for life, and make us stronger to bear whatever comes in the future. Meeting closed with singing.

Eagle Hall, No. 616 Washington Street.-Wednesday, April 15th.—The conference and test meeting opened with singing and remarks by the Chairman, Dr. Mathews. Mrs. J. E. Davis gave a large number of readings by psychometry that were recognized as correct. Dr. Blackden made remarks and Dr. Mathews gave numerous psychometric tests,

recognized as correct. Dr. Blackden made remarks and Dr. Mathews gave numerous psychometric tests, music being interspersed.

Sunday morning, April 19th.—The developing and healing circle was very successful in point of numbers participating and in results. Magnetic healing was demonstrated by Drs. Mathews, Kingsbury, Shute, Blackden, Willis, and Mrs. Chandler Balley.

Afternoon.—Services opened with a song by Mr. Bartlett and an address by Mrs. A. E. Burnham. Mr. David Brown made remarks and gave tests. Mrs. Chandler-Balley, Mrs. Dr. C. E. Bell, Dr. Alian Toothaker and Mrs. Smith each gave correct psychometric readings. Remarks by Dr. Blackden and Dr. Mathews, music being interspersed.

Evening.—The second materialization séance was held by Mrs. Mary Eddy Huntoon, and was successful in every respect. Many spirits presented themselves and gave good proof of their identity to friends and relatives who were present. The sessions during the day were attended by large numbers.

Meetings will be held in this hall every Wednesday at 3 P. M. Sundays, a developing and healing circle at 11 A. M., and regular services at 2:30 and 7:30 P. M.

F. W. MATHEWS, Conductor.

The Ladies' Industrial Society and the Independent Club met in John A. Andrew Hall Tuesday, April 14th, in the evening at 7:30. Mr. Adwards day, April 14th, in the evening at 7:30. Mr. Adwards opened the meeting with some fine remarks as regards our union of the two Societies for the two remaining weeks in April, Mrs. Whitlock following in the same strain of thought—that where there is union there is strength. Mr. Ripley presented tests. Then, by request, all sang "Rock of Ages," with Mrs. Bennett as planist; Mr. Nolan gave a recitation; Miss Rhind offered typical remarks in her quiet way; Mr. Holmes. Mr. Whitlock and others participated. The service closed by the audience singing "America."

Mrs. H. W. Cushman, Sec'y.

When once used, you will, like others, call for Johnson's Anodyne Liniment, and nothing else.

Brockton, Mass.-The ladies conducting a spiritual lecture platform in this young and thriving city are entitled to great credit. They have an efficient board of management, who have kept the platform well supplied with lecturers, and who do not forget the power of social culture, but take ample and efficient

measures for its success. The recent visit of the Rev. Minot J. Savage to this place, and his pronounced utterances in favor of the verity of spiritualistic phenomena, have awakened much interest in Christian and the control of tian circles concerning it, and the number of honest inquirers who attend the Sunday ser-vices of the Spiritualists is increased.

Last Sunday Hon. Sidney Dean lectured in the afternoon to a select audience, and in the evening to a well-filled hall. As the speaker spoke extemporaneously on both occasions, it would be well nigh impossible to give even an abstract of the lectures without doing injustice to the subjects and the speaker.

Mr. Dean lectures on the same platform next Sunday morning and evening. Com.

Greenville, O .- There is no representation of our Cause here excepting when wife and self visit our people residing in this place. Being worn out with the taxations that struggles in life represent, and under the influence of La Grippe, we are here for a rest. It is a Influence of La Grippe, we are here for a rest. It is a quiet little city, where we can get sunshine and fresh air if there are such ingredients afloat. And it begins to look as if April will not deceive us by fallure to give a change of weather. If all the grip microbes and badweather microbes—for all things are now infested with microbes—come by reason of our planet being whirled through fields of star-dust, then we hope that we shall soon get once again en rapport with the dust and microbes of Old Sol. We are accustomed to these and we understand each other. Spring and summer cannot come too soon for the people who are suffering with colds and pneumonia. Neither can the warm sunlight of spiritual truth come too soon, that the with colds and pneumonia. Ne

sunlight of spiritual truth come too soon, that the death-dealing microbes of superstition, ignorance and bigotry may be relegated to the fields of dead stardust, where no live planets shall ever again be intested by their pestilence. The writer has a dear stepmother residing here, whose birthday occurred on March 31st. We concluded to celebrate her natal day anniversary conjointly with a brief service in behalf of the nativity of Modero Spiritualism. We invited in a parlor full of friends and neighbors, many of them interested investigators, and we had an evening of service that may be a precursor of more to follow.

Mrs. Kates, under control, gave a short and eloquent address, and the writer added a few words descriptive of the early and present condition of Spiritualism.

scriptive of the early and present condition of spiritualism.

A strange little phenomenon occurred in connection with this event here. Our step mother planted a little morning-glory seed about six weeks ago, and said to the little shoot repeatedly. "Bloom on my birthday!" She kept this request for her daily talk to this plant, and for a few days a little bud has struggled to send forth its pure petals, but the morn of March 31st found the little white flower gracing the scene with all the beauty, indeed, of a morning-glory. The fond mother was radiant with rapture over the advent of a flower born upon her birth-day. And she also said, "It has come to add its glory to the natal day of Spiritualism." May this little flower truly augur that the bloom of Spiritualism shall ever be bright and purefull of the glory that blesses with joy and fragrance.

Fall Biver, Mass .- Mrs. Hibbert writes that Mrs. A. E. Cunningham of this city gave much satisfaction to large and interested audiences in that place recently. The evidences she gave her hearers of the presence and identity of their spirit-friends were remarkably convincing, and their effect was to awaken an inter est that will lead to further investigation of the claims of the spiritual philosophy.

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varying quality. It uses in the manufacture of the Royal Bak-

ing Powder more than half of all the cream of tartar consumed in the United States for all purposes. This is required and

must be chemically pure, and chemically pure cream of tartar

could not be obtained in the market in this country or Europe, which necessitated the building of special works, and the em-

ployment of special processes. All other baking powders,

when analyzed, show traces of lime and sulphuric acid which arise from the impurities of the materials bought in the market

which their manufacturers use. This is why the Royal Baking

Powder is the only absolutely pure baking powder made.

The Royal Baking Powder Company makes its own cream of

Meetings in New York.

Adelphi Hall, corner of SEd Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10% A.m. and 7% P.M. Meeting for manifestations and general conference at 2% P.M.—Friday servings, at 8 o'clock, meetings devoted to lectures, tesis, paychometry and psychical phenomens, are hold in this hall, Mrs. M. E. Williams presiding.

Union Square Hall, S Union Square, near 14th Street and Ingondway.—W. J. Colville lectures every Sunday at 11 A.M. and 3 P.M. All seats free. Voluntary of ferings. BANNER OF LIGHT and other literature on see in vestibule.

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

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor. The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordialty welcomed. J. F. Snipes, President, 28 Broadway.

The Psychical Society, (510 Sixth Ave.,) on Wednesday evening, April 15th, was entertained by an instructive debate between an earnest investigaan institutive details between an earlies investigation, Dr. F. M. Blodgett, inventor of the audiphone, and Mr. J. W. Fletcher and others, on the subject of "Unconscious Cerebration," the former outlining his views from his standpoint as a surgeon, anatomist and physical observer, the latter from the spiritual

and physical observer, the latter from the spiritual basis.

Mr. Fletcher seemed well equipped for the encounter, and during his psychometric experiments with articles from unknown owners he gave the Doctor a most appropriate reading of his mental characteristics from a golden pocket case.

The meeting was also favored with heroic and humorous recitations ably rendered by Mrs. Julia Kendall, dramatic elecutionist, and admirable bass soles by J. W. Waddy of Virginia.

The discussion continues next week, and between the profound problems advanced and the test evidences of mediumship, great interest is manifested.

Since the abolition of conditions of membership, the Society is yirtually a public organization, sustained by public interest, private energy and compensated talent.

J. F. SNIPES, Pres.

Union Square Hall .- Jeannette W. Crawford, under the direction of her musical guides, will give a

under the direction of her musical guides, will give a course of six recitals in this hall, involving an inspirational interpretation of the Beethoven sonatas for plano, commencing Thursday, April 23d, and closing Baturday, May 2d, at 8 P. M. of each date—so writes a correspondent.

An entertainment of more than ordinary merit was given in Union Square Hall last Sunday evening, consisting of an address upon "The Spiritual Value and Mission of Art," by W. J. Colville, and vocal and instrumental music by talented performers. A large and enthusiastically appreciative audience was in attendance.

Haverbill and Bradford, Mass.-Mrs. Glading was again the speaker before the Union Fraternity in Brittan Hall last Sunday, bringing before her full audiences, who were highly interested in her infull audiences, who were highly interested in her inspirational teachings, and the tests which were furnished at the close of each lecture. In the afternoon the "Daughters of Liberty" attended her meeting in a body, and were addressed upon the question of the mission of woman, showing her to be endowed with powers as important and useful as those possessed by the opposite sex. It was shown that vast changes have taken place in her position before the world. Woman as a medium, educator, lawyer, physician, inventor, and in other high ranks in life, is found to stand as the equal of man. The address was highly interesting and instructive.

In the evening a poem was read by President

and instructive.

In the evening a poem was read by President Sprague, and the question proposed for discussion was: "Is Thought a Principle only Mentally Perceived, or is it a Substance, which can be Seen or Sensed Objectively; or Both?" The discussion was pronounced very able by many investigators in the audience.

This week, on Thursday evening (23d), Mrs. Glading is to meet the members of the Fraternity in Brittan Hall for the enjoyment of a supper and entertainment before the close of her engagement here. The succession of meetings have been entertaining, instructive and valuable. Next Sunday will be her last one here this season, when an opportunity will be given to listen to her high and clear inspiration, and interesting descriptions of spirit presence.

E. P. H.

Salem, Mass.-Sunday, April 19th, a large afternoon audience gathered in Cate's Hall, Salem, where Mr. J. Frank Baxter was announced as speaker and

Mr. J. Frank Baxter was announced as speaker and medium. A discourse upon "Humanity vs. Christianity" for the theme, though radical, was well founded in nature and on fact, and generally admitted to be so. Several spirit delineations were given at the close of the lecture, though out of Mr. Baxter's usual course in the afternoon. They were, as they always at any time are, acceptable and beneficial.

In the evening a full house, every available spot being occupied. The music of the choir, with its opening anthem, and other pieces, together with two fine selections by Mr. Baxter, were greatly enjoyed. His subject in the evening was "True Herolsm," and was wrought into a grand plea for manhood and womanhood—for principle and devotion to it, regardless of name, fame, party or creed. A lengthy seance followed, and many spirit descriptions, with personal traits and characteristic bearings, were given, not alone to the pleasure of all, which was unbounded, but to the astonishment of the majority. A better exercise in mediumship he never gave in this city, and all know his average is a notable one.

Mr. Baxter was the recipient of an elegant large bouquet of cut roses from Mrs. Ames, who, with her Mr. Baxter was the recipient of an elegant large bouquet of cut roses from Mrs. Ames, who, with her husband now in spirit life, were warm friends of Mr. Baxter, dating from the early time of Spiritualism in

Salem.
Mrs. Ida P. A. Whitlock will occupy the platform next Sunday, 26th, and Mr. Baxter again a week from then, May 3d, and for the last time here this season.

ENDICOTT.

Norwich, Conn .- Monday evening, April 13th, Miss S. Lizzie Ewer of Portsmouth, N. H., held a very pleasant meeting for the purpose of greeting the Nor-

pleasant meeting for the purpose of greeting the Norwich friends. Miss Ewer is an excellent medium, and the messages given by her have made a marked impression upon the people.

Sunday, April 19th, we were pleased to welcome to our platform Mrs. C. Fannie Allyn of Meirose, Mass.—one who has ever been an honest, earnest and unselfish worker in the broad field of Spiritualism.

Mrs. Allyn visited the Lyceum in the morning, and extended words of encouragement to the new Conductor, Mrs. F. M. Marcy, and to the Lyceum in general. She was greeted by good audiences both after noon and evening, that listened attentively to the earnest words of the speaker, who portrayed the necessity of active work among the Spiritualists as a body—for while all are working for one purpose, each must work in his or her own way.

Next Sunday Dr. H. B. Storer of Boston will occupy our platform.

MRS. J. A. CHAPMAN, Seo'y.

Pawtucket, B. I .- The Pawtucket Spiritual Association, which holds its sessions in Salisbury Block, East Avenue, had a well-attended meeting Sunday evening, April 10th. The speaker of the evening was Miss Flossie Balmon of Providence, who, under con-trol, spoke unon the "Outlook for Spiritualism," fol-lowed by a test seance by the medium. Our meetings are progressing, and great interest is manifested.

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# The Rebiewer.

THE ELEUSINIAN AND BACCHIC MYSTERIES.

A Dissertation by Thomas Taylor. Edited, with Introduction, Notes, Emendations and Glossary, by Alexader Wilder, M. D. With Eighty-Five Illustrations by A. L. Rawson. Fourth Edition. 8vo, cloth, pp. 258. New York: J. W. Bouton, 8 West 28th street.

The religious festivals of ancient Greece were numerous and many of them magnificant in their observed.

merous, and many of them magnificent in their observance. They consisted in part of flowery processions in spring, processions with harvest offerings in autumn. The most solemn of them are supposed to have been derived from Egypt, from the rites of fals, called by the Greeks Eleusinian Mysteries, and held sacred to Ceres. Those initiated therein were considered to be peculiarly under the care of the gods in this life, and entitled to the best of conditions in that beyond. Persons of all ages and both sexes were initiated, and neglect of being so was adjudged impious and atheistical. These Mysteries were guarded with the utmost vigilance. At their observance no foreigner was admitted, and if an uninitiated person happen ed, even unintentionally, to be present, he was put to death. If a member divulged any portion of the secrets he was condemned to die, and it was deemed un. safe to remain a moment under the same roof with him, for fear of the infliction of a terrible divine judgment. The festival was held every fifth year at Eleusis in Attica, and continued nine days, combending on the fifteenth of the month Boëdromian, or September. As it is impossible to convey in the brief space assigned to this notice any just conception of the grandeur, least of all the significance of the events of these days, we omit all further mention and pass to the elegant volume before us, in the introduction to which it is said that they represented the spiritual life of Greece, and were considered, for two thousand years and more, the appointed means for regeneration through an interior union with the Divine Es-

"However absurd, or even offensive," savs Prof. Wilder, "they may seem to us, we should hesitate long before we venture to lay desecrating hands on what others have esteemed holy. We can learn a valuable lesson in this regard from the Grecian and Roman writers, who had learned to treat the popular religious rites with mirth, but always considered the Eleusinian Mysteries with the deepest reverence."

Mr. Bouton, whose publications comprise the rarest and most valuable books of ancient and modern times, has been quite fortunate in securing as the editor of this new and elegant edition of Mr. Taylor's work so able a man as Prof. Alexander Wilder, a close student of Platonic Philosophy, and a Hellenist than whom a nurer is not to be found. In addition to this, Mr. Bouton has exhibited good taste and keen discernment by employing the services of Prof. Albert Leighton Rawson, whose illustrations after the antique from Greek friezes and sarcophagi, from Etruscan vases and from the frescoes of Herculaneum and Pompell, have set the volume with gems.

"Anything from the pen of Thomas Taylor should be welcome to the reading public. He was a strange character, and bravely warded off the javelins of criticism hurled at him by his contemporary rivals in authorship. Not the least of these was Horace Walpole, who attacked his literary efforts with all the caustic venom of which his goose-quill was capable. Even Adam Clarke, De Quincey, Cory and Mathias took up the cudgels against him, and no wonder, for it was a daring thing in the eighteenth century to put the pagan Plato before the Apostolic Fathers. Yet that was what Thomas Taylor did, and he has been well described by some, not so much as a Platonist as a Neo-Platonician. He always assimilated with that peculiar compound of Eastern and Western metaphysics so ably advocated by later Platonicians, the reason being that their teachings were patronized by the Emperor Julian, and were advocated by the Sophists as inimical to the Christian philosophy.

"The new edition of 'The Eleusinian and Bacchic Mysteries' comes at a very appropriate time. A lost Aristotelian codex has just been discovered that fills a considerable hollow in our knowledge of Greek life, vhich was based upon the very 'Mysteries' that Thomas Taylor described in so scholarly a manner. Again Schliemann, Cesnola, and quite a little army of excavators have been at work upon the very ground on which the Dionysian rites in some form or shape were enacted.

"Above all, in an age like this, where there seems to be a general desire to integralize, or rather unify the most beautiful thoughts and teachings of the faiths of the world, as for example, lately by Sir Edwin Arnold in 'The Light of the World,' by Max Müller, and others working in the same metaphysical vineyards, all information relative to the dead religions is of service in the study of comparative theology."

Haverhill, Mass., Red Men's Hall. - This nall was occupied Sunday, April 19th, by Mrs. R. Shepard-Lillie, and her daughter. Miss Clark, to the great delight and instruction of all who were so fortuate as to be present.

nate as to be present.

Mrs. Lillie's subject in the afternoon, "What of Truth?" was a remarkable production, a gleaning of the false from true, in contrasting what had been once believed in, but is now rejected. Her remarks were calculated to awaken intelligent thought on the part of her hearers.

In the evening her theme was "Children of the Spirit Life"—a masterly production—second to none we have ever listened to.

Miss Clark was exceedingly interesting in recitations; her first selection being a poem entitled, "Flags at Half Mast," which was rendered in a manner that enlisted our highest commendation. In the evening, "The Last Shot," no less interesting, brought out hearty applause from all, and a second appearance, which was also greatly appreciated.

Next Sunday Mrs. Sarah A. Byrnes will come again. Her merit is too well known here in Haverhill to render comment necessary at this time.

O. P. H., Pres.

Waltham, Mass .- On Friday evening, April 17th, Mr. J. Frank Baxter sang, read, lectured and described spirits in Waltham to the delight and surprise of the many who had assembled to listen, learn and

of the many who had assembled to listen, learn and witness. The hall where the usual Society meetings are held was too small, and so the finely-appointed and spacious Hovey Hall in Parmenter Block was secured, and filled.

Mr. Haxter sang with his accustomed skill and feeling, and gays a very timely and exhaustive lecture on "The Direct Benefits Resulting from Spiritualism," following all with a line of personal spirit descriptions readily recognized, even before names were mentioned, by the friends or relatives in the audience. It proved a great occasion.

proved a great occasion.

In the opinion of the writer, the Society would do well to secure Mr. Baxter for a Sunday the last of May.

Com.

Lynn, Mass.-Cadet Hail.-Dr. F. H. Roscoe of Providence, R. I., occupied the platform April 19th. His subject in the afternoon was "The Influence of the Human Tongue for Good or Evil on Humanity";

the Human Tongue for Good or Evil on Humanity"; in the evening: "Death." The themes were han dled in the speaker's most effective style. Large audiences listened to him with the closest attention throughout the day.

At the close of each lecture he gave many tests and readings, which were fully recognized. Appropriate music, led by Kate M. Hovey.

Next Sunday, April 22th, Mrs. Annie E. Cunningham of Boston will occupy the platform, giving tests and messages afternoon and evening.

T. H. B. JAMES, Cor. Sec'y.

Newburypert, Mass.-Last Sunday our Society had the pleasure of listening to Oscar A. Edgerly, a resident of this city, for the second time this season. His subject in the afternoon, "Spiritualism and Materialism," was handled in a masterly manner. In the evening he lectured on "Spiritualism and Nature; Their Relation to Each Other," in a manner that instructed and deeply interested the audience. At the close of the lecture a number of tests were given.

Next Sunday Mr. Edgerly will deliver his last lecture this season for our Society.

F. H. F.

Previdence, B. I., Slade Hall, corner Washington and Eddy Streets.—The Ladies' Spiritual ist Aid Society held a conference and test circle the President, Mrs. Waterman, followed by tests by Miss Flossie Salmon; tests and remarks by Mr. Bliss and Mrs. Tetlow. Next Thursday, April 22d, we hold meetings as usual.

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#### Meetings in Brooklyn.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street). Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

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

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 224 Franklin Avenue, near Lafayotte Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. Everett Hall, Bridge Street and Willoughby Avenue.—W. J. Colville lectures every Sunday at 7½ P. M. Eureka Hall, 378 Bedford Avenue, between So 4th and So, 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A. M. and 7% P. M.

Spiritual Conference, Test and Experience Meetings are held Tuesdayevenings at Mrs. M. O. Morrell's rooms, 151 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums in attendance. Also meetings every Friday at 3 P. M. sharp. Mrs. M. C. Morrell. Conductor.

The Woman's Spiritual Conference meets at par-ors No. 21 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. B. A. McCutcheon, President.

Conservatory Hall .- Mr. J. W. Fletcher spoke upon "The Birth into the Higher Life," and "What is Theosophy?" on Sunday. Next Sabbath the subject of the morning will be "The Home of the Soul"; seance in the evening. His present engagement closes June 1st. He will hereafter speak Sunday afternoons in Newark, N. J.

Hall's Hair Renewer eradicates and prevents the formation of dandruff, thickens the growth, and beautifies the hair as no other preparation will.

Worcester, Mass.-Prof. W. F. Peck appeared before large andiences on the afternoon and evening of April 19th. "The Power of Thought" was the subject of the first discourse; "Dr. Jekyll and Mr. Hyde" the second. This speaker is at once brilliant, logical and impressive, and one who reads human life and conditions with the interest and patience of a

and conditions with the interest and patience of a thinker and student.

Prof. Peck will be with us next Sunday, April 26th.

Thursday, April 23d, a supper, entertainment and dance will take place in Grange Hall, Main street.

Prof. Peck and Dr. Geo. A. Fuller will assist in the entertainment. Supper will be served from 6:30 to 8 o'clock. All are cordially welcomed on these occasions.

Sions.
Dr. Fuller has been successfully giving medical, clairvoyant and business sittings during that portion of his time not occupied in lecturing.

GEORGIA DAVENPORT FULLER, Cor. Sec'y.

New Bedford, Mass .- Mrs. Carrie F. Loring of East Braintree was the speaker for the First Spiritual Society last Sunday-two large audiences convening. Society last Sunday—two large audiences convening. The exercises were such as to be a delight to all—the addresses being practical, instructive and interesting, while some of the tests given carried with them the most positive conviction of truth. Mrs. Loring is one of our favorites, and we are pleased to announce she will again be with us Sunday, May 3d.—Next Sunday Mr. Joseph D. Stiles will occupy this platform.

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NEW ILLUSTRATED EDITION.

THE ELEUSINIAN AND BACCHIC MYSTERIES. Dissertation, by THOMAS TAYLOR, Translator of 'Plato," "Plotinus," "Porphyry," "Iamblichus," "Procius," "Aristotle," etc., etc. Edited, with Introduction, Notes, Emendations, and Glossary, by ALEXANDER WILDER, M. D.

ALEXANDER WILDER, M.D.

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and love.
The reader, desirous of getting the kernel of the doctrines of Plate, Orpheus, Eumolpas, and their fellow-laborers, as well as of the Alexandrian Eclectics, will obtain invaluable aid from this treatise.
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# Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President, Illi Wallace street; Robert A. Thompson, Secretary, 614 Yenango street. The Second Association meets every Sunday after noon at 2% in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at P.M., Southeast corner lith and Spring, Gardenstreets.