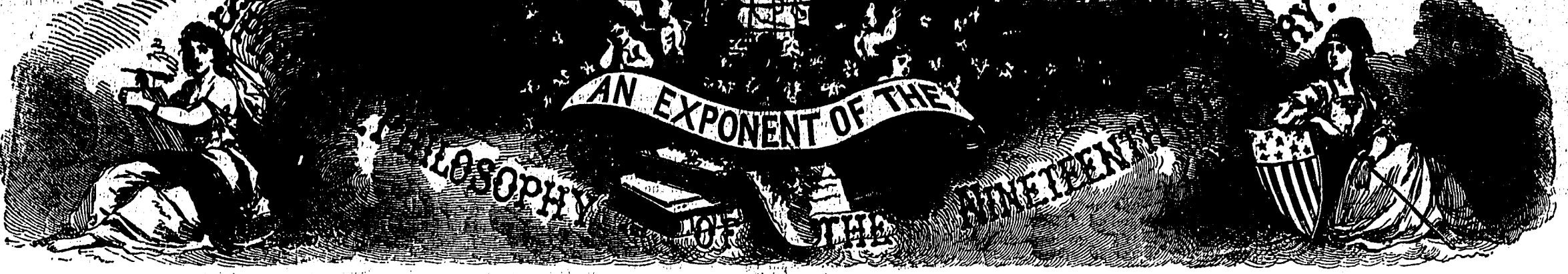


BANNER OF LIGHT.



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The Spiritual Rostrum.

Spiritualism Answers the Clergy.

A Discourse given in Chicago, Ill., by the
Guides of
MRS. CORA L. V. RICHMOND.

"Try the spirits." "Are they not all ministering spirits?" "No, brethren, concerning spiritual gifts I would not have you ignorant."

WE have chosen to denominate this address an answer to the clergy. Not because as individuals they are separated from the rest of mankind; but as clergymen, those whom we address, are the religious teachers of the world, and as such it is supposed that they must be aware of all that is passing in the world that pertains to the subject of their ministrations; and whatever may be the denomination, class, sect, or particular nationality to which the religious teacher belongs, he must be informed concerning all that is passing in the world on the subjects that relate to his ministrations, or he is not adequate to do his calling. No astronomer is qualified to teach astronomy who is not versed in the most recent discoveries. If one should go back of the Copernican system, and teach the astronomy of the middle ages, he certainly would not be deemed an adequate teacher; if he should insist that all that is known on the earth regarding astronomy was known when there were supposed to be only seven planets, and when the earth was supposed to be the center of the solar system, he would not be regarded as a competent teacher. No one can teach geology, astrology, or any branch of human knowledge, without keeping pace with the current thought on that subject. He who falls behind finds himself slowly relegated to the domain of obscurity; no one thinks of employing him to teach that which under the recent discovery of modern thought must be far beyond his advancement. In music the forms taught and many of the methods of fifty years ago are entirely obliterated. One must have kept pace not only with the musical methods, but also with the new inspiration of those who are in the world of music to-day. Every subject has its teachers, and all subjects excepting religion have teachers that are qualified, not only from ancient learning, and from reading all that it is possible to know, and all that has been published concerning the subject that they teach, but who are well qualified by being thoroughly at home with all the newest methods and discoveries. The steam engine, the electric motor, the various inventions that now fill the land with the new methods and arts of civilization are all the result of a new inspiration: None of them are wholly new, none of them but what find their equivalent in past time.

In religion alone, excepting possibly in *Materia Medica*, man is supposed never to advance, yet the diversity of religious creed, the various differences of opinion of the many denominations would show that there has been an advance, or that which has been thought to be so. We have no fellowship with any one creed, dogma or religious view. We do not care whether one is a Christian, Jew, Parsee, Brahman, Buddhist or Mohammedan; but when a thought comes into the world that makes a certain class of teachers, and then they are denounced without investigation and relegated to the domain of Satan, and one refuses to investigate altogether, it certainly behooves us to inquire into the reason. The first statement made by the clergy some forty years ago, when Spiritualism came into the world, was that it was untrue; there were scoffs, sneers, and attempts to cast it aside. Like all new subjects and inventions, it was thought that this could be laughed down. Spiritualism steadily proved itself to be in existence; it was not simply a nine days' wonder. It proved by its presence, its manifestations, its influence upon the different minds, that it was a subject challenging the attention of the clergy. These took alarm; they at once pronounced it the work of Satan; they others manifested a cold indifference, while a few of the more liberal or more daring investigated, and said there might be something in it, and then dropped the subject, while still a few number, perceiving that this was a light, that there was something in it, devoted themselves to its investigation, and became advocates of Spiritualism.

The fact that Spiritualism continued to be in the world, that its manifestations continued, but they required no proof, since the proofs were everywhere available; the fact that the teaching of Spiritualism began to ascend from a hundred thousand minds, was suf-

ficient answer to the scoffing of Spiritualism not being in existence. But there is still a greater answer. It has gone steadily forward, notwithstanding the admission, the denunciation, and the indifference of the clergy to its present magnitude in the world. By magnitude, do not misunderstand us, we do not mean its institutions, its colleges, its universities, or even the transient greatness of those who espouse its Cause, but we mean in the line of that which we shall presently show, that it has more influence over the very class to whom we are addressing this discourse than any other subject in the world. The next question with the clergyman was, Why did not Spiritualism come to the church if it were true, and of God? It is not necessary for us to explain that in no age of the world with which history makes us acquainted has a new manifestation of truth come to the clergy; that never have those who have established themselves in a particular line of thought been willing to accept of a new thought, unless, indeed, like Martin Luther, they became reformers, and deserted the old line of thought altogether. But while crystallized in the form of a creed religion is not an inspiration, it is then only a statement which many follow. With the history of church reformation, the various dissenting bodies before the world, and with the knowledge that many of them are dissenters from the old ways of thought, and with the history of primitive Christianity spread out before them, they [the clergy] still wonder why Spiritualism did not come to them. Did Christianity come to the Jewish priests in the temple? From a despised tribe, which it is not certain were originally Jews at all, unrecognized as the others, the tribe of Nazareth, Jesus came, not expected by the priests, not recognized by the teachers, and only surprising them when, at the age of twelve, he disputed with them in their own temple, doubtless expounding to them theological and religious questions in a manner which they could not answer or which they could not meet.

Have the clergy kept pace with the promise that Jesus gave? Has there been that within the church that would invite a new presentation of truth, if one were ready to come to the world? That such visitation is authorized and may be expected under the teachings of the Apostles, is evident to every theological student. People have a right to expect that those who follow the teaching and life of Christ would do greater things than he did. He not only promised this to his disciples, but there was no limit to this promise; and there is not the slightest authority in any chapter, verse or portion of a verse in the New Testament for supposing that the inspired promise given by Jesus was to cease with the councils of Nice and Trent, or the vision of John upon the Isle of Patmos. When the Reformation and Protestant Church came into existence it was certainly by inspiration. It was believed by Luther, Calvin, Melancthon and Knox that there was an especial inspiration and gift of the spirit that led them away from the Roman Catholic Church, with its external forms and ceremonies; these gifts of the spirit were authorized and sanctioned in the beginning of each denomination. Wesley believed in them and advocated them, and bore a distinct testimony to the existence of spiritual gifts and spiritual ministrations in his own household and family; and many of the reformers and contemporaries of Wesley who dissented from the established Church of England testify also to the same gifts.

Among the Puritans, Shakers and Quakers there have been innumerable evidences that the gifts of the spirit were perpetuated; things that were afterward denied when there were those receiving what they supposed was a new light in the present day. So had the minds of clergymen been ready to receive the light, had there been any indication on their part that this light would have been welcome, no doubt it might have come to them. But when the mind is crystallized or hampered by any particular kind of belief, when it refuses to accept even the contemporaneous beliefs that bear the same name, when denominational lines are drawn so closely that the Baptists cannot be tolerated by the Presbyterians, nor the Methodists by the Episcopalians, it certainly is not to be supposed that any new interpretation is to be tolerated when these forms become crystallized. The manner in which the early Methodists were treated, the manner in which the Universalists were received, who are even now not recognized as an evangelic body, and then still further by the manner in which the Unitarians were regarded, we do not think that Spiritualism was regarded with much more horror; yet these in turn deny a new interpretation. They have passed through the gauntlet, having been new themselves, and possibly without any distinct claim to an added inspiration. A new interpretation of an old inspiration is never so valuable to the world as a new inspiration, and Spiritualism has therefore received the censure and condemnation of all classes of the clergy, not so much because it was a new interpretation, as because it was a new revelation from the same source of truth that all revelations have come in past time.

As said before, a few minds have been impressed among the large body of clergy in this and other countries, especially in Great Britain, who have indeed the true light, and who have looked steadily forward to the time when this light would aid in the dissemination of Christian truth in the world. Another question, when asked why it had not come to the clergy, has been more primal than all—why did it not come before, or why did it come at all? As to why it did not come before, the answer is: It

came in every form of truth the world has ever known. Through inspiration it came, in the form of every religion in its primal inception, when it was not yet crystallized into a creed; it came upon every altar wherever there was priest or seer; it came in the voice of every ministering spirit or guardian angel, in every song of poet, in every dream of philosopher, in everything which in itself the world acknowledges as the result of a distinct inspiration, this is the authority of the individuality of the spirit, and that the individuality of the spirit was recognized in the New Testament is proven from one of the passages we quoted—"Try the spirits." Now if they were not individual spirits how could they answer any of the questions asked? The answer to the question, Why did it not come before? is, the question contains its own answer. There would be no excuse for any clergyman in the world if Spiritualism had not been in the world. There would be no reason for any one preaching the light of that which is called the Christian religion if there had never been angels and ministering spirits and messengers of light, who gave the prophets their teaching, and even ministered unto Christ, who, as the central light, was the culmination of the Christian religion; as this is true, so it is true that, having come before at every time and place when needed, and as there has never been any need to look up the gates of inspiration, certainly there is no reason why it should not come now. If the time were ripe for any scientific fact, any revelation in philosophy, it certainly would be nothing against it that it did not come into the world before.

It is especially noticeable that when those endowed with the gifts of mediumship were put to death as witches, when tried under laws of various countries as malefactors, it certainly would not be kind on the part of the spirit-world, to subject their instruments to any such torture or treatment. The fact that the world represents broader and more liberal thought is reason for the general prevalence of the spiritual ideas of the ministry; there is nothing to prevent their full expression unless the bigotry of the Church, or that those who administer the law feel that Spiritualism is encroaching upon their domain, or in the gift of healing one may not practice while the schools of medicine govern the legislatures of the land; but then it is likely to be an education until the people insist upon having laws that give them just as much freedom to die according to the dictates of conscience as to worship according to the dictates of conscience. It is well, perhaps, that this legislation goes on against other forms of mediumship. There has been here and there an effort at law-making in order to suppress the manifestations of mediumship; certainly; but the clergy never succeeded in this by denouncing Spiritualism, by ostracizing the members of their societies who were Spiritualists, by misrepresenting any of the gifts of mediumship.

Then it is asked why Spiritualism came at all. We do not wonder that this question is asked from the standpoint of those who are supposed to ask it, viz., the clergy. We do not wonder that they, either sincerely or with well assumed sincerity, ask the question, because, while the basis of every religion must be found in inspiration and in the gifts of the spirit, if the position of the clergy, that these gifts have passed away and can no longer exist, is true, then of course they question why Spiritualism comes at all. But why should it not come? Are the clergy or the Church so well qualified to meet every need of the human mind concerning immortality that they can afford to ignore this message from the skies? Is it not true, as a bishop at Newcastle said when an assembly of ministers was there, that it behooves us not to deride these manifestations that are in the world to-day, for I am of the opinion that we shall be obliged to fall back upon the truths of Spiritualism to sustain the truths of the Christian religion; and another clergyman in England, who, seeing the tendency of the hour, speaking of the manifestations of Spiritualism, said: The Church cannot afford to ignore this, which must be its most valuable auxiliary, or possibly may supersede it entirely, by possessing the spirit instead of the letter of inspiration. These statements, with many scores of others which could be quoted from eminent divines, prove that Spiritualism is needed. One clergyman says: We have need of a fresh inspiration to meet the incoming tide of materialism and unbelief; perhaps Spiritualism will be that inspiration.

It certainly seems that no intelligent clergyman could ask why Spiritualism came. If true, it needs no excuse for coming; if true, it certainly must be needed in the world. There is no reason that Spiritualism should borrow anything from the Church, from the clergy, which it might need if it requires bolstering up and respectability, and the things which are attached to the regular church organization. Spiritualism, being true, does not need any of these things, but the clergy need Spiritualism; they need it to inspire their sermons with the living light of the present truth and inspiration. Every clergyman who leaves the foundation of creed and dogma and preaches the spirit and love of humanity is now on the ascending tide of popularity; we say this, because the nearer any clergyman can speak the teachings and sentiments of Spiritualism without calling them by that name, the more acceptable his teachings are. He may speak of ministering presences; he may tell of this spiritual power that is in the world; he may even go so far as to represent that spirits do inspire and talk to people; he may do everything except declare himself a Spiritualist, and the world listens with open mouth and eager eyes

and expectant hearts; he may even cross the line, as the Rev. Mr. Savage did, as Dr. Thomas has done, or has almost done, and the people will still listen. Though Mr. Savage feels it necessary to qualify what he says, there has been the open avowedness of speaking continuously all the while upon the ministrations between the two worlds, without which there would be no room in the world for Mr. Savage nor Dr. Thomas.

The gateways that have been swung wide open revealing Spiritualism, have made the "gates ajar" possible in the Christian churches; the gateways, which are no longer even in existence among Spiritualists, have made it possible in literature, in sermons, in all popular philosophy, to look beyond the gates into the realm invisible, and therefore we say that the Church needs Spiritualism because it appropriates it; it is the bread of life; here and there a crumb of the great fountain, here and there a drop of water, and the more crumbs of this kind that are offered the people, the more drops of water that come from this fountain, the more are the people fed and the more rejoiced they are. Nor is Spiritualism afraid of being swallowed up in the churches, nor is it afraid of its name or its particular claim ever being dogma or creed or having any denominational lines. Spiritualism is just here to shine through the crevices, through the walls, is to shine in the open air; if people can see the light there, it shines there; it shines all the time, giving of its light to such as are ready; but it reaches those who are imprisoned, and only those who can feel it need care to come out in the open sunshine, into the fresh, pure air.

A great many people are prejudiced against the name by what the clergy have said about Spiritualism; they have told them it was from Satan, they have declared its ways evil, have ostracized and condemned the people who believed in the fact of Spiritualism so no one in the Church dared investigate it, because he was afraid not only of his spiritual and moral bearing, but of his social influence; but when year after year sorrow sweeps over the people, when they stand by the open grave and no answer is given of the future life or the state of their loved ones, then courage comes; the heart yearns for the message, and in the night or in the day, unobserved, the mourner steals silently to the place of spirit-communication, hoping, perhaps, no one will see. Thousands and thousands do so silently seek the ministrations from the other world, and find comfort in them; therefore, we say the Church needs Spiritualism, for if the Church supplied the bread of life which feeds hungry souls and gives them the knowledge of immortality, why should they seek that which in the eye of the Church is comparatively doubtful and may lead them astray? Notwithstanding this doubt and this fear, often and again the dark and narrow stream is bridged over in these dark and silent interviews, and the mourner's heart rejoices, even though still feeling that he morally should bend in the worship of the Church. We have no criticism to offer for this attitude; we have nothing to say to them; it is their weakness and their strength that they must seek in the way they do, and slowly go toward the light. But what shall we say of ministers that, knowing as well as any one who sits in this room that the ways of communion are open, still deny, avoid, or remain silent upon them? While the masses of his hearers are waiting for a message from the skies, we say that the clergymen cannot afford to deny Spiritualism. Slowly the tide of popular thought is drifting away from evangelical lines. Unless there is something to take its place, the regular line of clergy must find their occupation and their calling gone; the people will outgrow them, the religious thought of the age will pass beyond their control. The alumni of the theological universities will have to be imbued with this spirit. Not only one or two professors, like Prof. Felton and Horsford of Harvard, who listened with moistened eyes to the teachings through this medium twenty-five or thirty years ago, will have to be pervaded by this spirit, but all the faculty and professors in every university for religious teaching must be imbued with the spirit of Spiritualism and with the knowledge of its existence, or there can be no calling for those who are taught under the name of religion.

The most popular speaker is the independent clergyman. An independent clergyman has come away from denominational lines, and feels the inspiration that is in the air and glories in it; he does not quite call it by the name of Spiritualism, but is contented to bask in its sunshine and receive its brightness; and such ministrations are in the needs of the hour; they call for all who are ready to speak them, and the words that glint, glisten and shine and lead the world on to a higher plane of human thought must be those that are gathered from the inspiring light of Spiritualism to-day. One minister has said: But for Spiritualism I could not preach a funeral sermon. He meant that Spiritualism has offered to him the only intelligent word that he could ever speak to the mourners; he meant that the religious hope of the Christian, which in the form of faith or creed had been taught him, was perfectly valueless by the side of the open casket, in the presence of vital grief concerning death; that unless he could tell the mourners that their loved ones were alive, and might be near them at that hour, and doubtless are permitted to brood above them and assuage their grief, he could have no business to speak at a funeral. "I am the resurrection and the life," sounds like a voice from the tomb. "He that liveth and believeth in me, though he were dead yet shall he live," falls upon the

mourner with no life-giving certainty, only doubt; but when the words are spoken with inspiration, when the living Christ is in the living man, when the world of immortality no longer far away or shrouded in gloom is at hand, he may speak, and the grief will be hushed and the tears will cease flowing, and the hearts will warm toward the utterances until almost a vision of the other life is near. Such is the work that Spiritualism has wrought in the world; you take up no secular or daily newspaper that does not now speak of the world in modified terms instead of death only—there is "passed from mortal sight," "has passed on," or "has passed to the spirit-world," or "has been transported to the next step, or to the higher life." Death is no longer spoken of as so unrelenting, so positively hopeless; a glimpse of that life pervades all notices and memorial addresses that are given, and the flowers that deck the tomb and the spring-time song of birds that are above the grave are the only external tokens of the brighter thoughts that are in the world concerning death. Go back half a century and the graveyards are but so many lines of unrelenting tombstones, carefully decorated with flowers, or shrub, or tree, in sombre silence awaiting the resurrection or final judgment; the forms of the loved ones were reposing and the spirits supposed to be sleeping. Go now to the places that are like gardens, where flowers abound on every side, fountains play, and song-birds are invited; ask yourselves what has wrought this change. Not simply the larger prosperity of the people, but the knowledge that the death of the body makes an immortal blossom, the knowledge of this thought in the world that makes it possible that the cemetery shall be a place of beauty instead of a place of gloom and horror; and in the next step it will be no grave at all, but dust to dust, the Christian minister speaking so nearly, so closely allied to the spirit-world that if there shall be those who still mourn he will bid them rejoice for the certainty of the life that is beyond and is ever present with them.

We say to the clergy: You need Spiritualism; you are appropriating it as far as you can, and the value of your teaching depends on the spirit with which you impart this living inspiration to-day; and when all external forms are outgrown, when the external world is supplanted with the light of the spirit, it will be without reproach or opprobrium, for we do not cast upon any one a reflection, nor one unkind word for all you have said against this new light, since you do not know what you said. But when the light comes, when it pierces through the shadow, when it lights up the grave in this world and the tombs that lead to the other, when all that it means shall dawn upon your understanding, we will then stand by and bid you not reproach yourselves too much for not receiving the light that has come into the world in answer to human needs.

The Reviewer.

Massachusetts Society for the Prevention of Cruelty to Children.

A neat brochure embracing the subject-matter of the tenth annual report of the above-named society is before us, from which we learn of the great and truly benevolent work that our State is doing for the neglected and abused children of cruel parents or guardians. This is a work that should be supported by our citizens without stint; for, as the report of the General Agent truthfully says, the happiness and usefulness of future generations depend largely upon the care and training given to the children of to-day. John F. Andrew, the President of the Society, makes the following remarks in regard to its existence in his address:

"As the years go by, we see that certain forms of cruelty decrease, and some crying evils have entirely stopped, owing to our vigorous attack on them, such as the exhibition of deformed children and infant monstrosities in cheap shows and dime museums, and the selling of liquor to children. On the other hand, certain unexpected forms of crime, and the steady increase in the number of cases that are brought to us from all directions, make the volume of our work greater than ever before. One thing is certain, the good done much more than justifies our existence each and every day."

The mission of this Society is to ferret out cases of the neglect or of the abuse of children, and to remove the sufferers to proper homes where food, shelter, clothing, industrial and intellectual training, kindness and care are supplied to them. The Hampden County Association prints the following:

"Those of us who have been actively engaged in this work were surprised at the amount of neglect and abuse in our very midst. If you were permitted to follow some of these little ones, see them first as they come to us, ragged, dirty, some of them covered with vermin, a spectacle that must needs bring tears to the eyes of those unused to such sights; see them again when our agent has taken them in charge, had them washed, and cleanly clothed, you could scarcely believe your own eyes, that they were one and the same. The pinched, hunted look is gone, and the children begin to know that there is something in life bright and cheerful. What better object could we work for than for the children? They are to be the men and the women of the future; and it depends upon you and upon me to say whether we will put out our hand to aid them, and make them men and women to respect, or whether they shall remain as they are, neglected and abused, allowed to grow up in intemperance and vice, and to become, as they must, criminals and paupers. Some of the earlier cases, being divorced from the unpleasant surroundings of their early lives, are to-day respected men and women, what they might have been but for timely interference, we would not even wish to contemplate."

New agents and more means are required by the Massachusetts Society to push forward this good work; and philanthropists cannot do better than to visit its office, at 1 Pemberton Square, Boston, with their donations to help it along. The Board of Officers are composed of men and women of high standing in our community; and its influence and power are proving a moral force which tends to elevate the entire Commonwealth.

The Turkish Sultan's kitchen costs the empire \$200,000 annually. The building extends one hundred and fifty feet on every side. The dishes are sealed in the kitchen, by no less a person than: Osman, Pasha, the hero of Plevna, and are unsealed in the Sultan's presence.

APOLOGIA.

(In Reply to a Friendly Remonstrance.)

BY THOMAS BURNETT.

You ask me why in this our busy time
I waste the fleeting hours in weaving rhyme—
"In God's great harvest field no growing while,
Is there no work to do with all this night?
Are there no widows, orphans, blind, or poor?
No human life to lighten or to cure?
Giant misery and crime and wrong abound,
The war of class and sect still rages round!
Is there not ample room and verge enough
For hand and brain without this idle stuff?"
You question shrewdly: in my humble way,
Through many a sleepless night and busy day,
I too have pondered o'er the themes that vex
The minds of earnest men, and sore perplex:
Have sought to give the little aid I could
To those brave souls who toil for human good.
I joy that many—stronger, wiser too,
With vantage gained, the same great end pursue.
But now that youth has fled, in life's decline,
I find in simple verse an anodyne
To soothe the weary brain and aching breast,
And gain from anxious thought much-needed rest.
The world forgetting, in my waking dream,
I roam through verdant meads, by moonlit stream,
Or breathe the mountain air, or feel the breeze
Wafted across the lake or inland seas;
Like morning mist the present melts away
Into the glory of the coming day:
And as I meditate, a holy calm
Pervades my being like a prayer or psalm:
Some kindly thought is stirred, an inward glow,
From whence I know not, nor much care to know,
A spur to act, a curb on selfish will.
An impulse growing stronger, clearer, till
It rises in my bosom like a star.
In the blue sky, shedding its light afar,
A hope, a calm resolve, a firm endeavor,
A noble joy that may be mine forever;
May I not hope others may feel it too?
And, my prosaic friend, perchance 'e'en you?
If in the soul all action has its root,
Why kill the tree that bears the golden fruit?
Imagination sees what yet shall be;
The poet's dream is oft a prophecy.
To raise the mind (though but for some brief space)
Above the dull routine of common-place
To wake the fancy, and to move the heart,
To touch some chord of music, and impart
A keener sense of harmonies that lie
Beyond our common ken, though ever nigh:
To trace the thought of God in all we see,
To read his word in every flower and tree,
And in those deep and subtle laws that bind
The realm of Nature and the world of Mind,
To keep the heart still young, and fresh, and pure,
And all its joys and hopes more sweet and sure,
That every pulse in unison may beat
With that dear heart where Earth and Heaven still meet:
To make our human life grow more divine—
To turn its water into heavenly wine,
And hallow the spirit to some lofty end,
Is surely no unworthy aim, my friend.
Nor can it need excite your scorn, although
How poorly I fulfill it, well I know.

AMERICAN SPIRITUALISM.

BY MRS. M. T. LONGLEY.

In the April 3d number of *The Medium and Daybreak*, of London, appears a letter from the well-known poetess and writer, Mrs. Emma R. Tuttle, of Berlin Heights, Ohio; and in it I am surprised to see a fling at materializing mediums and their seances in the following language:

"There seems to be a fondness for giving old things new names, and religion follows the fashion. I do not wonder sometimes that Spiritualists feel mortified by the numberless exposures, given such prominence in newspapers, of fraudulent materializing mediums. It is enough to make one wish they would take some other name or learn to be honest. The nausea one feels after seeing 'Spiritualism,' 'Materializing Circles,' 'Adventures,' and on attending them, finding when 'Sakie,' 'Socrates,' 'Sitting Bull' and others appear, they are the most rough 'fakes' that unskilled hands could throw together in the dark, which are exposed times without number: one is excusable for shying at the bespattered name, although I own it is not dignified to do so."

What surprises me in the above paragraph is the wholesale denunciation of materialization that it contains. One would suppose from this that we have no genuine mediums for this class of phenomena in America; that all who hold circles for such manifestations are frauds, and that no reliable evidence of the truth of materialization is or has been given by the spirit-world. Surely our English friends cannot be censured if they draw this conclusion from Mrs. Tuttle's words.

Now the fact is that for every "exposure" that has been made there have been hundreds of cases of undoubted spirit materialization; and we have plenty of honest, intelligent witnesses to the same. While there have been undoubted instances of trickery on the part of a few charlatans, and even by some who are really mediums, but who cannot legitimately supply the demands made upon them by an insatiable public, and so descend occasionally to deception, yet the testimony upon this subject proves that by far the larger portion of this class of manifestation is actually produced by excommunicated spirits.

Again, we have reason to know that many of the so-called "exposures" are not exposures at all, but that they are raids made by designing persons upon innocent mediums for malign purposes.

Mrs. Tuttle, who is herself a sensitive medium, ought to be aware of these facts, and therefore have been less sweeping in her accusations. The editor of the *Medium and Daybreak*, in commenting upon the letter referred to, also shows a misunderstanding of American Spiritualism in the following charges which he makes:

"Mrs. Tuttle's interesting letter was thoughtful for, yet some parts give us great pain. That the wife (not daughter) of Hudson Tuttle should join in the insensate yell against mediumship because of the irregularities of a few prostituted mediums is a bad sign of American Spiritualism, which seems to have never made a serious attempt to understand mediumship or make a legitimate use of it. First the mediums have been howled into prominence like the wares of a 'cheap Jack'; then they have been degraded by promiscuous associations; the fierce and declamatory exposure of the headless and heartless Buntides has followed; after which came partisan apologies, whitewashings and bickerings, till the mediumistic 'dog,' having got an 'ill name,' is promptly 'hung' in the name of a modernized spiritualistic 'property,' that, having dined among 'philanthropic' snobs at Delmonico's, is not ashamed to appear somewhat superciliously heartless. We drive this right home to American Spiritualists; they have made mediumship infamous throughout the world; now it is their work to clear up the mess they have made. Better begin at once: they will have to make amends either in time or in eternity. Let them begin a new Spiritualism for the intelligent study and proper use of mediumship. Why not try to reclaim the fallen mediums rather than play at fashionable philanthropy?"

There are in America thousands of honorable and useful mediums, whose public and private work in the Cause of Spiritualism has brought instruction and comfort to millions of human hearts. Experience and observation of the progress of mediumship during the last forty years do not confirm the statement of Mr. Burns that these mediums "have been howled into prominence," or that "they have been degraded by promiscuous associations." Such a charge is a libel upon the large number of pure-minded and conscientious mediums that this country contains.

Neither is it true that "American Spiritual-

ists have made mediumship infamous throughout the world." There are very few "fallen mediums" in our ranks; but there are thousands of honorable ones who add dignity and nobility to the Spiritual Cause. Intelligent investigation, even scientific scrutiny and calm, philosophic reasoning, have been brought to bear upon Spiritualism by such sincere and capable minds in America as Prof. S. B. Brittan, A. B. French, Epes Sargent, Hudson Tuttle, Sidney Dean, A. B. Richmond, and a host of others. The conclusions of these minds have been to exalt the claims of Spiritualism and to raise mediumship to a position before the world that commands respect.

What Brother Burns needs is to visit America and see for himself what influence Spiritualism exerts upon its people; to investigate personally our mediums, and thus to learn of their widespread and useful labors, in place of accepting the hasty conclusions of correspondents upon this important subject.

Questionable Methods of the New Society.

To the Editor of the Banner of Light:

The new society recently formed for investigation into the phenomena of Spiritualism declares that it is its determination to secure a thorough and impartial investigation of the subject. If the spirit with which the members of this society enter into and carry on until conclusion their proposed investigations is honest and sincere, and above all truthful, no honest person desirous of truth, Spiritualist or non-Spiritualist, can have any possible objection to a thorough and impartial investigation of the entire range of the so-called phenomena, always provided that they are competent to all the just requirements of their self-imposed duty. I have nothing at all to say in regard to the educational and intellectual competency for the assumed task of the founders and promoters of this society, neither do I question the ability of any of them to "rigidly follow the scientific method" in all their investigations; but as Mr. Savage has stated that "in all his experiences he has earnestly and carefully tried to explain everything in accordance with known and accepted scientific theories," and believes such method to be the "true way," I respectfully submit to any intelligent person reasonably well acquainted with physical or vital science, whether all the phenomena (so-called) of Spiritualism, especially the great class occurring in connection with vital science, can be intelligently explained by a method of investigation of this kind and accepted scientific theories? I am more than doubtful if the submission of facts to theories be the "true way" of arriving at correct conclusions in regard to anything; and especially do I object to the method pursued in this instance by the teacher of the Church of the Unity in carefully trying to explain everything of a so-called occult nature he has received during his personal investigations in the past in accordance with known or accepted "theories" of any kind, character or degree. Theories! We have had enough of theories on almost every subject. One solid "fact," based on invariable law, is of more value than any conceivable number of "theories," be they pseudo-scientific or otherwise. If the founders of this new society have determined to pursue their researches by the method of trying to explain everything in accordance with "theories," I hardly think their deliverances and conclusions will command the intelligent respect of any minds free from the dogmatic assumptions and speculative theories of so-called "science."

Since the formation of this society, the idea has been promulgated that its promoters possess a peculiar fitness for investigating a subject like that under consideration. This idea has received large credence, especially in religious and literary circles, no doubt on account of the social, religious and literary standing of the society's founders; but just how these religious and literary teachers possess any peculiar fitness for an investigation of this kind does not appear. Of course no less than five of the number bear the "reverend" prefix; but it is not conceivable to an intelligent mind that this prefix confers any special qualifications for investigating spiritual phenomena or anything else, and arriving at conclusions, whether by theoretical or other methods, on all classes of occult phenomena. History proves that clerics are dangerous and untrustworthy guides to follow. I am certain that no person is at all qualified to investigate spiritual phenomena who has not thoroughly discarded the last remnant of belief in scriptural or human infallibility; although I candidly admit that the clearance of the mind of this particular theological cobweb constitutes of itself no kind of qualification for an investigation of the character in question.

But I have no disposition to reflect upon the founders of this new society. I merely question the peculiar fitness, above all others, of "reverend" and distinguished scientific men and an equally distinguished literary lady, to investigate a subject like that in question, and especially in view of the fact that not the least eminent of the number has stated in print that the "true way" to explain all they may have brought to their notice during their proposed investigation is by "trying to explain everything in accordance with known and accepted scientific theories."

I think I am justified by every consideration bearing upon the subject and in the interest of truth, in asking the promoters of this society for an explicit statement in reference to the methods of scientific procedure to be pursued by them in the course of their investigations. Have they discarded theological rubbish from their minds, sufficiently so, at any rate, to enable them to approach a contemplation and study of great Nature's laws and methods of work with unprejudiced and unbiased minds, and in a dispassionate spirit, untrammelled by "reverend" and distinguished scientific men? Do they, one and all, thoroughly understand all the "facts" of physical science, and are they acquainted with the connection existing between physical and vital science? I ask them, then, to let the public know the methods they intend to pursue in conducting their conclusions. And I have a right to ask this, both as an individual citizen and as a student of nature. I do not think so poorly of them as to imagine they are afraid of a little honest criticism. Having assumed this task for the community, surely they will not shrink from their methods, scientific or otherwise.

I distinctly claim that none but thoroughly qualified persons are fit to investigate a subject like that proposed to be inquired into by this new society; and I am doubtful if any but duly educated medical men are at all qualified to investigate in the departments of vital science. There are but few physicians out of the large number in the world to whom an investigation of this character could be safely entrusted. It is necessary to even a partial understanding of vital science that the investigator should be well acquainted with that science, and this knowledge can only be attained by a special education. Of all professional men, competent physicians, unbiased by theological teachings, calm, dispassionate and unprejudiced, students of nature and fearless for the truth alone, are best fitted to investigate the great class of phenomena occurring in connection with vital science, which it may be noted, are distinct, even wide apart from those coming within the domain of physical science; for while both are subject to fixed and universal laws, the laws of physical science apply to obdurate matter that has no nervous system to be soothed or excited; no consciousness to warm under kindness or suffer from impertinent offense; no sense of wrong to be outraged by unjust suspicion or violent handling; the laws of vital science govern animate agencies and delicate sensitive and changeable organization. The materials for experiment being of two entirely different classes must be treated as such accordingly. Enlightened members of the medical faculty know what an element of diversity and variability of vitality involves. If the materialistic

and unconditional standard which is applicable when investigation is carried on in the domain of physics is used when investigations are undertaken in the province of organic life, satisfactory conclusions cannot be attained.

Dr. Holland, in his "Mental Physiology," remarks: "Neither those accustomed to legal evidence only, nor such as have been trained in its forensic forms, can rightly estimate the vast difference made by the introduction of the principle of life, or yet more of the states and condition of mind in connection with bodily organization." Blohat, an eminent French medical authority, says an immense interval separates physics, chemistry and the like sciences from the science of organized bodies, and for that reason the latter should be treated in an entirely different manner.

It is strange that the promoters of the new society did not secure at least two competent medical men to be their co-laborers in the investigations they propose to pursue; and I hope, for the sake of the society and the work it has undertaken, that such may be procured and added to the society's roll. Of all the medical men in this city surely two or three competent persons could be secured who love the truth.

Respectfully yours,
WILLIAM LOVEGROVE CHOWE.

No. 8 Pembroke street, Boston.

The Last Indian Trouble.

Mr. Harries of *The Evening Star* of Washington, D. C., gave a lecture recently in that city on "The Indian On and Off the Warpath," in which, as we find it reported, are contained many points of decided interest as well as instruction. Alluding to the ghost dance, he said it was undoubtedly religious, the ghost song being a prayer. There was not a single improper expression in the whole of that song. The singers, clad in ghost-shirts and leggings, circled around the medicine man, each one chanting the rude melody to which hunger had set words that appealed to every feeling heart. "Give us to eat," was their cry; "Let us have health," they sang; "Allow not our wives and children to starve, but, oh! Great Spirit, fill the land with the buffalo and the bear and the fleet-footed deer!" they prayed in unison.

And why should they not pray? he asked. Has it come to pass in these United States that the right of any man to petition the Almighty in a harmless manner is to be abridged by force of arms? Yet our Government answered in the affirmative because an Indian agent, inexperienced and terrorized by fears that his feeble nature could not subdue, insisted that the presence of troops at Pine Ridge was absolutely necessary, and this is where individual responsibility is apparent.

The assembling of soldiers at Pine Ridge was regarded by a powerful minority of the Indians as a challenge, and this idea was nurtured by men who have for years been eager to meet the army in the field; men who resemble the anarchist element, in that they take advantage of the slightest commotion, and labor incessantly in the interest of continuous trouble. These were the men who perverted the religion of the Indians, and who spread the theory of the unassailable ghost shirt; who behaved riotously at the ghost dances; and then, without disclosing their part in the proceedings, carried fearful tales to the agents. They spread abroad the rumors that the ghost dancers wore cartridge belts beneath their shirts and were continuously under arms. These disturbers were bound to have a fight of some sort, and they should have been promptly accommodated. The Indian police would have attended to the whole matter, and the soldiers need never have been called from their posts. The power of the Indian police was never tested; troops were injudiciously summoned and open rebellion followed.

The ill of thirteen years—some imaginary, many very real—had borne fruit, and for a while it seemed as though the deeds which crimsoned the frontier thirty or forty years ago were about to be more than duplicated. Wise counsel from friendly Indians proved, however, to be more powerful than the thirst for blood, and by nightfall the five or six thousand *Ishmaelites* were well on their way to the Bad Lands for the second time in a month. Only for a brief time was the Indian on the warpath. Theoretically he was a hostile until he made an alleged surrender of himself to Gen. Miles on January 15th, but, as a matter of fact, he was not on the warpath but for a few hours on December 29th.

No specimen of the sadly degenerated image of God, said Mr. Harries, "is more careless in matters of hygiene than the Indian, and none of the people among whom civilized endeavor has been active have received less scientific and healthful care than the great Sioux nation. Thousands of missionaries have given up the comforts of home and broken the closest ties of relationship in order that through their efforts the savage might be happy in the future state, but you can count on the fingers of one hand the men and women whose labors have been directed to the Indians' physical health. The Indian truly is a man who has phthisis dies and goes to heaven. He has been prepared for the journey by the missionaries, and speeded on his route by the food supplies. But suppose the same amount of attention had been paid to his body that was given his soul, would he not probably be drawing rations even yet? There is but one doctor to attend the six thousand *Ogallalas* on the Pine Ridge reservation, and that one doctor gets a salary and no more. Lowdown.

Death of the Indian. There is no good Indian but the dead Indian, says the frontiersman, and civilized humanity shudders. The Government provides one doctor for six thousand wards of the nation, and humanity smiles approvingly and says, "How philanthropic!"

From the middle ground I occupy—perched on the moral fence, as it were—concluded Mr. Harries, I have seen enough to convince me that in a temporal sense the soldier is the Indian's best friend. When starvation has made the red man what he is, and he has been driven to the dusky cheek of Indian womanhood and incited the children to tears, the soldier has most frequently come to the rescue. When the semi-barbaric element, so strong among the white men of the frontier, raided the Indian's flocks and herds, and sought the Indian's land and life, who has been the nomad's protector but the soldier!

Why, even now the greater proportion of the soldiers who served in this last campaign sympathize heartily with the Indians, and a host of exalted rank, who commanded one of the bravest regiments on the reservation, said to me: "This whole proceeding is an outrage. The government so treats these Indians that they can do nothing else than fight, and then it orders us out here to kill the victims of its duplicity. I have," said he, "been fighting Indians for many years, and personally have nothing which to base anything like affection for them, yet there are times when I feel like throwing salt in the uniform that dishonors me with its covering, and donning in its place the blanket of the savage. Then I could fight, and be sure that my cause had a just foundation."

American Characteristics.

"See then twist not the rope so hard till at length it break." How often we hear it said that Americans break down so much earlier in life than Europeans. Bismarck, Gladstone, De Lesseps are all very old men, but still vigorous and active. Whatever may be the cause, we cannot deny the fact. All that is left to do is to restore the lost vitality. Read what Compound Oxygen has accomplished in this direction. We simply give you a specimen, and refer you to our brochure for more.

DRS. STARKER & PALLEN:—"When I am worn out with work I use an inhalant of your Compound Oxygen Treatment and I am renewed, strength and ability of spirit are at once restored. It ought to be part of the capital of every editor and literary worker." ELLA R. TENNENT, Editor of *Tennent's Home Magazine*, Marietta, Ga.

Vaccination No Protection.

One of the most important measures brought before the Legislature of Rhode Island this year was a medical bill similar in plan and purpose to those that have appeared in the law-making bodies of other States. The opposition to it was strong. Before the committee to whom it was referred, Mr. Samuel Darling ably championed the remonstrants, setting forth in forcible language the ignominious aims of the originators and supporters of the bill. Among other facts presented was this: that in the month of January there were named in the city of Providence directory 489 regular physicians and 492 who were termed irregular physicians. Of deaths that occurred 918 were patients of the regulars; 187 were patients of the irregulars. Mr. Darling closed his address of Wednesday, April 8th, with statements regarding vaccination that embodied so much of the history of that odious practice and results thereof which may be new to our readers that we transfer them to our columns from the report given in the Providence Evening Telegram:

[Our patrons have already been informed that the medical bill here alluded to was subsequently defeated—as it deserved to be—in the Rhode Island Legislature.]

"Now, sir, I think enough has been produced to prove that the bill should not pass. But, sir, all that has been said has not the weight of a feather compared to the charge I am about to make against the medical profession, a crime that will forever stand at their door: a crime ignorantly acquiesced in by kings and queens, emperors, presidents, professors of learning, parliaments, congresses, state legislatures, originated and perpetuated by the medical profession through deception from the beginning. It seems to have fallen to my lot to expose at this time that terrible delusion, and I have been providentially prepared for it. I know what I am doing. About 1790 an apprentice in an apothecary shop by the name of Edward Jenner, of Gloucestershire, Eng., heard the milkmaids say that they could not have smallpox for they had the cowpox. After a time Jenner publicly announced that a person inoculated with the matter taken from the sores of the cow's udder having that disorder would forever be free from smallpox. It was tried, and worked came back to him that it did not prevent smallpox. Then he discovered the cows sometimes took a disease called horse grease, a disease of the heels of horses, caused by their standing in filthy stables; the cows taking the disease by being milked by the men who had dressed the heels of the horses without washing their hands, and he then said that that was the genuine cowpox, and any one inoculated with that matter (a poisonous pus) would forever be free from smallpox. This was tried, and also failed. Then he said that the matter must be used within a day or two after it had been taken from the cow, ever having a new reason for every failure. I have only time now to state what it is. Then vaccination is the taking of a poisonous pus from a diseased animal body and putting it into the pure blood of a person. That is all! That is all, sir! Of course it conveys the disease of the animal to the person and slays its millions of people, and has been filling the blood of the human race with the most deadly and filthy diseases; it slays our children by the wholesale, and many adults. It never prevents smallpox; it diminishes smallpox, but on the contrary produces a state of the system that invites it. Think of the State law that authorizes that practice (compels it)! Who got up that law? Who voted for it just because the doctors wanted it? Was there one man that voted for it that knew anything about it? Not one. Is it not so with every doctors' law that has been passed? That vaccination is doomed; it must be abandoned. We have those men to decide what shall practice medicine and what medicine we shall take?"

In the winter of 1859 and '60 a person (a resident of Lowell, Mass.) having sickened and died in Westford of smallpox, the usual scare resultant from such an occurrence caused the selectmen of the town to order the resident physician (Dr. Darius A. Dow) to vaccinate the town. Quite a number of citizens having seen advertised in the Boston daily papers an advertisement that genuine vaccine direct from the town of Andover, Mass., was for sale, the city physician, Sherman D. Fletcher, Esq., (since deceased) and several others, subscribed some six dollars, and Mr. Fletcher sent for some vaccine matter thus advertised; he obtained for the above amount of money five or six vaccine vesicles and quite a number of quills charged with the matter. Mr. Fletcher called together the persons interested with him in obtaining it, and suggested to them that Dr. James T. Batrick, who had lately arrived in town, be employed to vaccinate the persons desiring to be vaccinated. This was done. Dr. Batrick was called into Mr. Fletcher's store and informed of what was wanted. He testified (and it was not denied) that he asked Mr. Fletcher about the matter, and was informed by him that all the parties were fully satisfied that it was the best obtainable, and that they desired him to vaccinate them with it. He took the vaccine vesicles and dissolved a part of them in water in a small vial which he carried to his pocket, and then he dipped in the solution in the vaccination. Some seventy or eighty persons were vaccinated, some with this solution, some with the dry matter and some with the quills. Among the persons vaccinated was Samuel Fletcher, Esq., at that time postmaster, who lived but eight days after vaccination, although one of the most athletic and healthy men in town. Ephraim Wright, also a very healthy man, was among the number; he also died in eight days from the effects of vaccination. Mrs. Samuel Prescott was also among the number vaccinated; she died some two or three weeks later from its effects. A child of Dr. Batrick's sister, residing at Pelham, N. H., several months old, vaccinated with a portion of one of these dry scabs, died a few days later. (The body of this child was disinterred some months later, and three reputable Nashua physicians certified to the fact that the cause of death was vaccination.) Upon the death of Mr. Wright, a coroner's jury was summoned to ascertain what was the cause of death. Solomon Richardson, Esq., was the coroner, Marcellus H. Fletcher the foreman of the jury, and Ex-Gov. John D. Long, at that time preceptor of Westford Academy, was the clerk. This jury sat with open doors at Fletcher's Hall in said Westford for many days, and no expense was spared to bring before this jury all the facts in the case. More than forty of the first medical men in Massachusetts and New Hampshire were summoned to appear before them, also large numbers of other persons vaccinated were among the witnesses examined. It should be borne in mind, at the time the jury was in session, that many of the persons vaccinated were lying at death's door from the effects of their vaccination. The course pursued by the coroner was, when medical men were summoned, to first take them to see the sick, so that they could testify intelligently in regard to the matter. One very sick man by the name of Brown was vaccinated with the quills. Mr. Wright was vaccinated (as was Mr. Fletcher) with the solution. Every effort was made by the coroner and the M. D.'s to see if one genuine vaccination had resulted, but none was found. In most instances, what were styled regulars attributed the cause to keeping the matter in solution until it became putrid; there was, however, no evidence whatever to show that it ever became putrid. The new style of phagnum caused the sad results to the number being dead at the beginning. All of them evore they had never seen so severe cases. The jury, after long deliberation, came to this conclusion and formed this verdict:

First—That the matter was originally bad. Second—And as kept in solution by Dr. James T. Batrick became worse. Third—And that the cause of Wright's death was being vaccinated by this matter.

In the fall of 1885 Policeman Small of Providence was vaccinated by vaccination. In June, 1888, Dr. Stokes of Boston was killed by vaccination, and July following Miss Selis at Acushnet was killed by vaccination. The number of deaths from vaccination, especially of children, is fearful.

A Spirit-Picture.

To the Editor of the Banner of Light:

George and Zerah Pratt are well-known residents of West Brantree, Vt. A son of theirs, George L. Pratt, died with them Jan. 10th, 1891, aged sixteen years and four months. His spirit-picture was taken about six years subsequent to his decease.

N. B. Starr, a medium of Port Huron, Mich., was the instrument by whom the picture was drawn. While spending a period at Fall River, Mass., Mr. Starr received what purported to be a message from Mr. Pratt's deceased son George, requesting Mr. Starr to draw his picture under spirit influence. Mr. S. had never heard of the Pratt family. To make all sure he addressed a letter to the father of the son, and ascertained that all was correct as far as the message was concerned. He soon went to West Brantree, made the acquaintance of Mr. and Mrs. Pratt, and matters were arranged for drawing the picture. While in the body young Pratt had never had a picture taken; even his clothes had all been disposed of. The picture was drawn in a small bed-room with one window; all of this window save one small pane of glass was covered with a woollen shawl; with such surroundings the picture was executed.

It was begun and completed within three hours. The vest depicted was precisely of the type of the one last worn by the son; special directions were given in relation to the necktie and its adjustment, and everything was as perfect as if drawn by a copyist. The picture is in a frame two feet by one and one-half feet, completely filled.

Mr. Starr passed only one night at Mr. Pratt's. This picture is perfectly satisfactory to the Pratt family. Neighbors and friends pronounce it a most excellent portrait of the original. Under the circumstances could an impostor have imposed upon the family, and others? Here is a case for skeptics to consider: If this picture did not originate in the way and manner alleged, what theory is more plausible? I do not propose to enlarge upon this matter, but give the facts of the case to the public, and trust the narration will be properly received.

South Royalton, Vt. GEO. SEVERANCE.

May Magazines.

THE CENTURY.—Frank R. Stockton commences a new story, "The Squirrel Inn," which will be an attractive feature of subsequent numbers as it is of this. It is finely illustrated by A. B. Frost. In strong contrast with the Kennan chapters of Russian life in Siberia is the first, given this month, of two papers by Geo. M. Dallas, entitled, "At the Court of the Czar," the frontispiece being a portrait of Emperor Nicholas I., the extravagance of the latter rendering the deprivations and sufferings of the former all the more insufferable. "Pioneer Mining Life in California" interestingly describes experiences and mining methods in 1849, with typical illustrations. In "The Confederate Diplomats and Their Shirt of Nessus," an ex-Minister shows that the institution of slavery handicapped their every effort. Engravings are given of representations of flowers, etc., produced by the voice by Mrs. Hughes, an English vocalist, illustrating a deeply interesting article upon "Visible Sound"; Miss Lazarus contributes a study of the character and career of Miss L. M. Alcott. These, with many other articles of like interest, make this number one of great excellence. New York: The Century Co.

THE ATLANTIC MONTHLY opens for May with Part 2 of "The Brazen Android," by Wm. Douglas O'Connor; "A Voyage on the Grand Canal of China," an abridging sketches from an unpublished journal of Richard H. Dana's, follows; Francis Parkman treats interestingly of the capture of Louisbourg by the New England militia (No. 111); "The House of Martha" (XXIX-XXXI), by Frank R. Stockton, is fraught with pathetic interest; H. C. Merwin writes, practically, on "The Ethics of Horsekeeping"; Edward Lucas White ("The Last Bowstrings") and Florence Earle Coates ("The Ideal") furnish poems. Wm. P. Andrews contributes the second paper on "Goethe's Key to Faust"; other sketches, tales, etc., combine with the Reviews and the regular departments to complete a good number. Houghton, Mifflin & Co., publishers, Boston, Mass.

ST. NICHOLAS.—A new story of romantic interest in its line of strange adventure in Eastern waters, entitled "Chan Ok," is commenced by J. O. Davidson. The evolution of the bicycle is shown in an article upon "Hobby-Horses," by which name its prototype was known in 1819, illustrated with a picture of how they were used in the streets of New York in that year. "My Microscope" is pleasantly described by Mary V. Worstell, and the beauties it disclosed shown by the graver's art. "The Siege of Calais" is an illustrated ballad by Nora Perry. W. J. Henderson gives "A Lesson in Happiness," Margaret Johnson "A Feast of All Nations," and Alice M. Ewell describes in quaint language "April Guests." Five chapters are given of "Toby Trafford," and two of "The Boy Settlers." New York: The Century Co.

MAGAZINE OF AMERICAN HISTORY.—Wm. H. Seward is the subject of the opening article, entitled, "A Great Public Character." The illustrations include three full-page ones of prominent events in recent government affairs. In "A Lost Chapter in American History" is considered the first European attempt to colonize the new world, the result being to show that the Portuguese occupied a foremost place in the exploration of this part of the American continent. Prof. Goode of the Smithsonian Institute contributes a brief account of early American vessels, the first being the *Restless*, launched at Manhattan Island in the spring of 1614. Of the remaining contents are "Some California Documents," and "President Lincoln and the Sleeping Sentinel." New York: 743 Broadway.

THE ARENA.—As noticed in our issue of last week, Rev. Minot J. Savage ably and trenchantly replies to Julian Hawthorne's superficial view of Modern Spiritualism given in the same number. A subject of vast commercial importance is dealt with by C. Wood Davis in the opening paper, "The Wheat Supply of Europe and America." E. P. Powell presents "A Study of Thomas Jefferson." The balance of contents are "Russia of To-Day," by Prof. Blum, "What is Judaism," by Prof. Isaac, "New Testament Inspiration," by Prof. McGarvey, "An Interesting Social Experiment," by Frank L. King. The illustrations are portraits of Messrs. Savage, Hawthorne and Isaac. Boston: Pierce Building, Copley Square.

CURRENT COMMENT AND Legal Miscellany, No. 4 of Vol. II., has a portrait of John Blair, with a brief sketch. A "Lecture on Constitutional Law" and other interesting matter follow. Philadelphia: D. B. Canfield Co.

NEW MUSIC.—We have received from White-Smith Publishing Company, Boston, the following: *Instrumental*—"Rosette, Valse Facile," G. Bachmann; "Chinese Barcarolle," Henri Kowalski; "Gay as a Bird" (galop) Antoine La Font; "White's World-Celebrated Songs," arranged for violin and piano, by Ambrose Davenport; "Rooking Horse Galop," "Ex-gursion Polka," "German Unity March," "Birthdays Round," "Tessing Rondo," Karl Morz; "Presenta Polka," E. Mack; "Le Jao de Somo," Six Nocturne, C. Galos; "With Steam" (galop) E. Strauss; Follow the Flag, Grand March, Paul Keller; "Gen. Sherman's Funeral March," H. J. Bennett; "Before the Battle," Grand March, Antoine La Font; "Queen of the Roses Waltzes," by E. H. Bailey; "The Mountain Spring," Carl Bohm. Vocal—"Jerusalem" (sacred song), words by Nella, music by Henry Parker; "My Alpine Rose" (sacred song), Wm. H. Gardner; "Ida May," song and dance, words, P. H. Collins; "What is Home Without a Loved One?" "Only bass in Eb) words and music of all by C. A. White; "Ida May," song and dance, words, P. H. Collins; music, Harris & Peck.

The best and surest dye to color the beard brown or black, as may be desired, is Buckingham's Dye for the Whiskers. It never falls.

BANNER OF LIGHT BOOKSTORE.

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Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to the order to be sent by mail, for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

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

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

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

Banner of Light.

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All communications relative to literary or editorial matters should be addressed to the Editor. All business letters must be sent to ISAAC B. RICH.

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

We shall give our patrons next week No. XVII. of DR. F. L. H. WILLIS'S splendid series treating of the "Spiritual Facts of the Ages," which he has been for some time past contributing to THE BANNER'S columns. The installment in this instance carries the historical record forward "FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM."

The Future Stages of the Spirit.

To be spiritually-minded is to be in a state of preparation for the kingdom of heaven. Those who cultivate a spiritual life on earth begin their spiritual life here, whose fuller development hereafter may be anticipated heartily and joyously.

Rev. Julian K. Smith, pastor of the New Jerusalem Church at Roxbury, Mass., preached a discourse recently on "The Third State After Death," in which he spoke of the joy of the spirit in awakening after death, with its release from the doubt, error, sin, the effort at repentance, and the struggle against evil, as the peace that passeth understanding. At the outset of the new life, remarked Mr. Smith, the second promise begins to be fulfilled, under angel guidance. Old friends appear, and their welcome makes heaven seem like home.

Then comes, he continued, the second state beyond death, in which the interior life is identified and determined. To one who in this life has given heed to spiritual things, and striven to live a life of purity and service, this stage will be a wonderful deliverance; because the hindrances to the best life here will be absent, and what we have tried to do rather than what we have done will be our distinctive character. And to those who in life had some desire for good, whose spiritual natures had begun to grow, there will come the third heavenly state, a period of instruction, in which to strengthen, train and develop in right ways such spiritual germs as have come with it from earth. This work impresses us with its beauty, its importance and its magnitude. Crude spiritual natures, the heathen who had but a glimmer of spiritual life, those who die in infancy, need and receive this spiritual instruction, with all who have but begun the divine life on earth.

A most important part of this spiritual education will be the surrender of erroneous opinions, the abandonment of self-assertion, the recognition of good in others, the exercise of sympathy, the cessation of blame, and the judging kindly of our fellows. And how much might we gain if by effort here in these directions we might anticipate some of the work we shall have to do there! Those who are here amenable to heavenly influences will be most ready to advance there. Those in this third state receive the ministry of angels, of which we can here have but little comprehension. They love their work. They are never slack, impatient, or scornful. Everything being open, they will know our minds, and we can there comprehend in a moment more than we can learn here in years.

And, said the speaker in conclusion, when this educational process is complete, we shall be ready to enter on the path to the upper heaven, the eternal home, where the peace is beyond all telling, the way of holiness, where all occupation is in the ministration of God's service. What a beautiful ending to a life of suffering—the review, as we pass the threshold, of all that has been in this life, and the entrance upon the soul's true home! "No lion shall be there, but the redeemed shall walk there; the ransomed of the Lord shall return, with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Here is progress in the life beyond depicted in language which, stripped of certain special expressions pertaining alike to the Swedenborgian and all other systems of theologic belief, will be recognized by the readers of THE BANNER as in harmony with the plain and emphatic teachings of Modern Spiritualism. How else would we have it? Indeed, how else could it be? Nothing of good in the human spirit is lost; everything that is evil is eliminated, cast out; the spirit lives, progresses, is "saved" for the continuous existence of a state of happiness by a life of service which was its original destiny.

With the Angels.

It is a fact patent to every thinking mind that the Catholic view of matters eschatological—also its acknowledgment of the female element in the divine government—is nearer to what the revelations of Spiritualism proclaim than the position assumed by the ultra Calvinistic creeds. Here is an instance in point:

The first of the Lenten sermons preached by Cardinal Gibbons in the cathedral at Baltimore was on "The Catholic Doctrine of the Communion of Saints, or the Profitableness of Uniting our Prayers with those of the Angels of God in Imploving Divine Protection." He observed that when we speak of the communion of saints, our feeling is that we speak to the angels of God. A few years ago, if a man had asserted it would ever be possible to cover ten thousand miles with a message in ten minutes, he would have been called a fool. If science can accomplish so much, said the Cardinal, how easy is it for God to permit us to communicate in spirit and prayer with our friends beyond the grave. But we are not left to mere speculation on this subject. We have positive proof of this.

That the angels of God are acquainted with our actions cannot be questioned. We find Abraham, said he, imploring the angel of the Lord to obtain from God, and the angel Raphael saying he was there at the time offering up prayer for him. Now how could the angel have done this unless he heard the prayer of the patriarch? Christ gave us assurance of this fact. St. Paul tells us we are under the care of the angels of God, who are ministering spirits. God promised to spare Sodom at the prayer of Abraham if fifty righteous men should be found in it. If the intercessory prayer of a single man could accomplish this, surely angels can be heard.

We see how others can aid us with their prayers. The loving father prays for his children, and they manifest their filial affection in prayer. Are the saints in heaven concerned about us here on earth? Do they think of our welfare? Do they love us? Is there a touch of affection for us? Or have the waters of Lethe blotted out all remembrance of us? Suppose you have a cherished sister across the ocean. You know she thinks of you. Why, then, when she crosses the river of death should she forget you? What is death? After death the soul must love and think, feel and remember as before; only that the love is intensified, for heaven is a region of love.

Last summer, said the Cardinal, a lady who had lost her daughter—a member of the Catholic Church—sadly exclaimed how hard it was to give her daughter up forever. He begged to explain the Catholic doctrine to her that there was no separation; that her daughter was still with her in spirit and prayed for her. And she replied: "Oh, how blessed are those who are taught to believe that!" If, said the Cardinal, the prayers of sinners on earth are efficient, how much more must be those of saints in heaven! We are here like one confined in a dark prison; but when the soul is released its vision will be greatly enlarged.

Bishop Brooks.

The election of Rev. Phillips Brooks, rector of Trinity Church in Boston, to the Bishopric in the Protestant Episcopal Church in Massachusetts, is a subject of congratulation with a great many people outside the Church as well as within. There was but one opposing candidate, but Dr. Brooks's election was a triumph from the beginning. If any man is able to introduce and encourage liberal views and broad methods of thinking into the Church, it assuredly is he. And the popular sympathy goes with him for this very reason. In fact, he was taunted from the nominating platform by a layman speaker with being the favorite with those outside the Church and with the newspapers.

Dr. Brooks is fifty-six years old, and in the full vigor of his exuberant intellectual and spiritual powers. He consorts with ministers of other creeds, and this was also flung in his face. The speaker referred to had the impertinence to say that the election of a Bishop of Massachusetts was none of the public's business, but belonged to the Church exclusively. They do not talk in quite that way when they go around among the outside as well as the inside people with their subscription papers, and when they pass the box for tribute up and down the carpeted aisles.

Two years ago Bishop Brooks published a book entitled "Tolerance." In it he defines tolerance as consisting of two elements, both necessary to its true existence. They are, first, positive conviction; and, second, sympathy with those whose convictions differ from our own. Both these elements, he maintains, are necessary to make a true tolerance. The world has been assured that positive faith and tolerance have no fellowship with one another. But he maintained that the contrary is true. Frederick Maurice said it is the natural feeling of all of us that charity is founded upon the uncertainty of truth, but he believed it is founded on the certainty of truth. Dr. Brooks says no man is truly tolerant who does not merely consent, but rejoice that other men think differently from himself on those subjects of thought which are capable of various apprehension. Such a man the Episcopalians of Massachusetts have just elected their Bishop.

In looking over several of our private letters dated 1873, we ran across one from the now translated Dr. Henry T. Child of Philadelphia, in which he alludes to our public labors in the cause of Spiritualism at that time, namely: "Brother, I know your position is a very arduous and responsible one; and I know, too, that you are nobly sustained by spirits and good men and women, or you could not maintain it as you do. God bless you, God bless you! Go on, brother, and turn neither to the right nor to the left. Let your adversaries howl!" The Doctor was himself a fine medium, and was thus fully aware of the opposition to us—even in our own ranks; but, as he says, we have not been injured by the shafts of the enemy from without or the enemy from within, as we have been fully aware, since we first established THE BANNER to the present time, knowing that we were and are under Divine protection and assistance.

Every one into whose hands the present number of THE BANNER may fall, should carefully peruse the lecture on our first page, wherein through the guides of Mrs. Cora L. V. Richmond "SPIRITUALISM ANSWERS THE CLEGGY."

We desire to say to several hypercritical correspondents that cant and platitudes are not moral educators, and should be eliminated from the reports of platform utterances.

Who is Orthodox, or a Christian?

A champion indeed has Prof. Briggs of the Union Theological Seminary found in Rev. Madison Peters, who recently preached a sermon on "Heretic Hunters." He said there is in New York to-day a revival of the most bigoted ecclesiastical persecution, that makes angels weep and devils laugh. The remonstrance against the election of Dr. Briggs to his present professorship was signed, he said, by forty-six obscure clergymen and fifty-two bigoted laymen, and will drive more men from the churches than the most eloquent "infidel" lecturer.

"I have more admiration for a dog fight," said he, "than for those carnivorous churchmen whose only use for canons is to demolish their brethren who know more than they do. If church people keep on fighting each other in this way, liberal men will have to leave the church in order to be Christians. Bigotry, the horned, hooved and fire-nostrilled demon, must be hunted down at once, and made a public example of." He said that in every age the mightiest men of the church have been persecuted for not keeping in view and endorsing the traditions of the past.

He pronounced traditionalism the curse of Christianity. Dr. Briggs simply refuses to be led in his theological thinking by men who lived centuries ago. He wants the creeds revised, abbreviated, simplified, and the doctrines of the Church brought up to the level of present needs and enlightenment. Where will you end, he asks, if you abandon the old ways? You will end in heaven, he answered, if you abandon them in the right way.

Referring to the Westminster Confession of Faith, he said the articles composing it were ordered there by the vote of a mere majority, with stronger protests against them than are heard now. Surely creeds cannot be harmed by revision. The only true note of orthodoxy is this: "By this shall man know that ye are my disciples, if ye love one another." By this one note is the fact to be determined whether a man is orthodox or heterodox. He only is a Christian who represents this divine element of love, who is the subject of high and divine inspiration, and not he who is loaded and clogged with the mere theories of dead men on the subject, which leaves no scope for anything else.

Protection for Labor.

Mrs. Annie Besant of London delivered three lectures while recently in Boston, in the last of which she insisted that capital and labor were each dependent on the other, and that their relations should be those of helpfulness, each recognizing the mutual dependence and making it the basis of a friendship rather than the cause of enmity. It does really seem unfair, said she, that those who make the wealth of the world should be deprived of the advantage of cultivation and growth which this wealth gives.

Huxley said he would rather be born a savage in the Fiji Islands than in the slums of the East end of London. The labor movement is felt all over Europe, the three great nations in which it is assuming shape and proportion being Russia, Germany and France. Russia is the thundercloud of Europe. What Russia's future will be no one can tell, but the explosion must come, the storm must break, and the world waits to see what the result will be. In Germany organized labor is opposed by the organized army. It is only a question of time when the two will meet in opposition. The time may be precipitated by the impatience and impulsiveness of the young emperor.

In France there is no solid basis of strength, the French having great ideals but absolutely no stability of purpose. Their enthusiasm takes fire readily, and burns out quickly. The future in these countries cannot be foretold, but the present state cannot long continue. The whole situation to-day is the result of the feudal system; but while that system has been undermined, the laws that regulated the labor of that day have remained unchanged, though all the other conditions are entirely altered.

Mrs. Besant reviewed the labor history from ancient times, dwelling upon the abuse of child-labor in England during the early part of the century, and the awakening of the public conscience until parliament made laws protecting the little children. She believed in organization, and thought the brutal side of the labor contest was fast being done away with, under the influence of a proper organization. To organize for the protection of skilled labor alone she denounced as aristocracy.

Spiritualism at the World's Fair.

The BANNER OF LIGHT some months ago recommended that steps be taken to make an adequate representation of Spiritualism—as to its literature, periodicals and other available results—before the crowds of visitors from all parts of the globe certain to be present during the great International Fair to be held in Chicago in 1893. We took occasion to recommend also, in this connection, that as "what is everybody's business is nobody's business," the matter of arranging what might be sent in from Spiritualist sources, and the presiding over it during the Exposition, be placed in the skillful hands of Hudson Tuttle, Esq. of Berlin Heights, O., as a paid agent, doing his best to present the Cause in a practical and comprehensible manner to visiting inquirers. Our views were at once endorsed by The Harbinger of Light (Australia), The Golden Gate (San Francisco), and several other of the Spiritualist journals.

We now see that the friends in other parts of the country are awaking to the importance of this matter—the First Progressive Spiritualist Society of Omaha, Neb., having passed at a regular meeting on Sunday, April 26th, the following resolution:

Resolved, That in the opinion of this Association those persons known as "Spiritualists" throughout the world should be through their regular organizations or otherwise, apply to the proper authorities of the "Great Columbian Fair," for the privilege of making suitable provisions in the domain of such authorities set apart for all who desire recognition for the purposes of such Fair.

THE BANNER is willing to be the recipient of funds to be used for this laudable object if the great body of Spiritualists so desire.

Certain grub-worms in Spiritualism having failed to get a law passed in New York State and in Massachusetts, making it a penal offense to practice mediumship, are now endeavoring to have a law enacted in Illinois of a similar character. We, however, see that The Progressive Thinker of Chicago has been firing hot shot into the camp of these quasi-Spiritualists, whom it calls agnostics. Go for them, Bro. Francis! Let the people of your State know the facts.

Stop European paupers from landing in America. Self-preservation is the first law of Nature.

Open Sunday Museum.

Rev. Heber Newton believes that to open the public museums on Sunday would be not only the right thing but the best thing to do. He scored, in a sermon preached in his pulpit very recently, the trustees of the New York Museum of Art for not allowing that institution to remain open on Sunday. They evidently think, said he, that to do such a thing would be dangerous to religion. They deny to poor workmen the absolute right to enjoy the many things there.

As long as men have such scruples as these, said Dr. Newton, the poorer classes can never hope to reach a higher standard of life. The Church, he averred, will only help men once more to a "true faith" when she ceases to impose on them a yoke which they cannot bear, to thrust upon them superstitions which are the very barriers to "true faith." He referred to the liberal resurrection as an absurdity, asserting that no intelligent mind can be expected to believe that the body will be resurrected in the flesh. He declared it to be unfortunate that the church at large was not manifesting that moral force which created the power to believe, and that its creed had not kept pace with the knowledge of man.

We acknowledge the receipt of the two following Parisian works lately published: "Catholicism and Spiritism," by J. Jesupret, jr., and "L'auvisme de Zouave Jacob," by the said celebrated French healer. The first is a summary of the new spiritual doctrine, clearly and well-defined. It shows upon what Spiritualism is based—the existence of spirits and their manifestations. Comparing the new with the old law, it remarks, in the Preface, that "the spiritual law is the purified breath of Christianity." This work is written in a style to reach the masses; simple and comprehensive, it deals out great truths and dwells in comparisons that forcibly illustrate the dual subject. The second brochure is a condensed summary of the trials which the Zouave Jacob has had to face before the Police Correctionnelle in Paris, on account of healing without a diploma and noxious drugs. History repeats itself, as well on the other side of the Atlantic as here. The author shows that he has stood his ground, notwithstanding all opposition. He is still healing by the laying on of hands, and defies persecution and tyranny. His soldierly spirit enables him, as before (when in the ranks), to face the enemy and go ahead.

Rev. Dr. Bridgman, for many years pastor of one of the most important churches in New York City, has resigned his charge because of objections made to views expressed by him against the doctrine of everlasting punishment. He emphatically rejects the orthodox view of hell, calling it "ungodly and terrible." It is said that a large majority of his church agrees with him. And so the spiritual heaven of the Spiritualists is doing good work among the heretofore bigoted creedists of the churches everywhere.

Rev. Mr. Savage said last Sunday afternoon before the Free Religious Association that "creeds were fading and falling on every side like last year's leaves." True. We said thirty years ago this would be the case. But he begs the question when he affirms that "people should not delude themselves with the idea that creeds will pass away—that religious thought only means that certain creeds are ceasing to be vitally believed." This is what we call whipping the devil round the stump.

The report in the New York Press that there are twenty persons confined in the city prison awaiting trial for murders alleged to have been committed by them, does not indicate that capital punishment has any restraining influence upon those who are disposed to take human life. It is the only crime that the government undertakes to prevent by committing the same under the assumed sanction of Law and Order.

We have just had a pleasant interview with Mr. Henry Lacroix of Montreal. He is a devoted Spiritualist, and quite a good crayon spirit-artist, several specimens of which he has shown us. Mr. Lacroix will receive callers during the present month at his room, 348 Tremont street, and will treat (gratis) those afflicted with headaches and neuralgia, which are generally cured by him instantaneously.

Our thanks are returned to Mrs. Helen Stuart-Richings for one dollar, sent by her to be expended in flowers for "Lotela"—the Indian maiden who often speaks for spirits who are unable to personally control the medium—to be placed on our Free Circle-Room table.

Make every foreigner who earns a living on our soil pay taxes to the Government, whether he is naturalized or not. It is high time this important matter was attended to by the State and nation.

As will be seen by the announcement in another column the price of Gerald Massey's sterling volumes of poems has been reduced to \$1.00 per copy each.

Our thanks are hereby returned to Mrs. H. C. Comstock, Newport, N. H., for a donation of flowers for our Free Circle table.

We are sorry to be obliged to say that Dr. Stansbury is quite ill at his residence, No. 443 Shawmut Avenue, Boston.

Mrs. R. S. LILLIE returns to the platform at Berkeley Hall, Boston, next Sunday.

The South Wales Daily News, published at Cardiff, of April 24th, reports the proceedings at the funeral of Mr. Moses Williams in that town the day previous. The deceased having been a Spiritualist, well-known and respected, the services were conducted by Mr. J. J. Morse of Liverpool, under the auspices of the Cardiff Psychological Society. Mr. Morse spoke of the sterling qualities of the deceased, of his virtues as a father, a friend and a neighbor, adding that those whom he addressed could show their true friendship by enabling his children to have placed within their reach the means of becoming good and useful members of society.

HALE'S JOURNAL OF HEALTH.—The opening article of this month's issue has reference to La Grippe, and is emphatically recommended as a preventive of an attack of this as of all infectious diseases. "The Process of Digestion" is the subject of the next, a long and instructive paper upon a matter of much importance. A variety of topics relating to correct habits and the preservation of health are considered on subsequent pages. New York: 340 West Fifty-ninth street. Copies can be had at THE BANNER Bookstore.

Mrs. F. O. Hyzer (a fine poetical medium) spoke morning and evening, and gave poems in commemoration of the Forty-Third Anniversary before the Spiritualists of Pittsburgh, Pa., Sunday, March 29th.

A Mahometan Marriage in England.

About fifty persons converted from various denominations of Christians to Mahometanism hold religious services regularly at the Moslem Institute in Brompton-terrace, West Derby road, Liverpool, England, to which on Saturday, April 18th, a small company was invited to witness the first Mahometan marriage solemnized in that country. The windows were draped with rich Burmese curtains, and the floor—or that portion of it over which the bridal party were to pass—was carpeted with striped Turkish rugs of distinctly Eastern hues. Very pretty apple shades served to soften the gaslight, and a couple of palms gave a freshness to the upper end of the room. The service began by asking the consent of the two persons principally interested. This received, the bride repeated after the muefti (one empowered to solemnize a marriage) in English, "I stand here, in the presence of God, and of all who are assembled here, to unite my heart to your heart, and my destiny to your destiny, and to be called by thy name." She also vowed to be "an affectionate and constant wife, and to stand faithfully by thy side, whether in health or sickness, whether in prosperity or adversity; and thy sorrow shall be my sorrow, and thy happiness shall be my happiness." The bridegroom said, following the muefti, in Arabic and English, "I stand here this day to make with thee a covenant of affection and truth, and to take thee to be my wedded wife. . . I shall cherish thee according to the means with which God shall bless me; thy sorrow shall be my sorrow, and thy happiness shall be my happiness." The muefti next delivered an address to the bridal pair, dealing with the responsibilities of matrimony, and quoting the examples of Adam and Eve, Mahomet and Fatima All as models upon which to frame the conjugal life. After this the bridegroom placed the symbolic ring upon the bride's finger, and the ceremony was completed.

Passed to the Higher Life.

April 25th, from his residence, Hotel Albermarle, Columbus Avenue, Boston, SAMUEL WEST, at the age of 64 years 1 month 1 day.

His demise was caused by Bright's disease. He was a self-sacrificing and just man, ever anxious for the welfare of his friends, and imbued with that broader love for humanity. He aspired to and attained the higher spiritual knowledge which he brought into his daily life. During the last hours of his illness he longed for the soul rest (as he expressed it), and passed out calmly as a babe in sleep. The friends who knew him best keenly feel his loss.

April 25th the remains were removed to the chapel of the Universalist Church, Rev. Dr. A. A. Miner, pastor, and, after appropriate remarks, "Gate of the Temple" Lodge of Free Masons—of which Bro. West had been a member twenty-five years—conducted the funeral ceremony. The Masonic Quartette rendered several selections befitting the occasion. The Knights of Honor then took charge as pall-bearers.

Offerings of flowers in beautiful designs were profuse in number and varied in character; among them Grand Union Commandery of the People's Benefit Order sent a wreath of exquisite beauty. The interment was at Mount Hope Cemetery.

Enterprise in the South.

The fourteen Southern States, and New Mexico and Arizona, have joined in establishing in the city of Raleigh, the capital of North Carolina, a Permanent Exhibit of their products and resources. This effort is made under the direction of the several State governments. The location is an admirable one. The two principal railroad systems of the South pass through Raleigh. The Permanent Exhibit opens May 15th, 1891. From the 1st of October to the 1st of December, 1891, a great Southern Exposition will be held. The management invites all Northern manufacturers and dealers in machinery and manufactured goods to join with the South, and show at the Southern Exposition the latest labor-saving devices of every description, etc.

Hon. Jno. T. Patrick, the leader in industrial progress in the Southern States, has been made Secretary, and has already established his headquarters at Raleigh, N. C., where he can be addressed for particulars.

The Spirit of the Age, published at Woodstock, Vt., in a recent issue, with commendable liberality places some facts regarding Spiritualism before its readers by printing an article thereupon from the pen of L. Gillingham, in which he addresses himself more particularly to church-members and others of the Christian faith, by showing conclusively that the Spiritualism of to-day is identical in all its phenomena with that of the past, and is more clearly revealed and more fully sustained by the Bible than any other truth that volume is claimed to reveal. Of one phase of its phenomena which the manifestations of spirit recorded in the Bible verify, the writer says:

"After Jesus rose from the dead and made himself known to several of the apostles and to the Marys, they went and found Thomas and told him it was a fact that Jesus had come back, as he said he should. Thomas had confidence in these men, yet he said he would not believe it until he felt again with his own eyes; and while they were talking, Jesus materialized, appeared in their midst and said: 'Thomas, come and put your hand in my side, see the prints of the nails in my hands—be no longer doubting.' Thomas looked up and recognized the same man he saw die, and said: 'Lord, I believe.' Jesus said to Thomas, 'Blessed are those who have not seen and yet have believed.' Thomas is now changed from an unbeliever to a believer; that is, that life is brought to light; he is born again; he has passed from a state of death into life. This is the glad tidings; this was his mission to the world, to demonstrate the truth of immortality. I challenge any priest or levite or any scientist to show that Jesus brought any other truths into the world except this fact, that the dead are raised, and can and do come back and live communion with mortals in the flesh, except the power of healing the sick, etc., which is the natural fruit of this knowledge."

THE NATIONAL FLOWER.—The Lily the choice of The Mayflower subscribers. Of the vote cast (December, 1890), the proportions are as follows: Lily, 14,421; Red Clover, 8,813; Violet, 6,583; Waterlily, 3,945; Golden Rod, 3,335. The Mayflower is a sixteen-page, illustrated monthly paper, published at Floral Park, N. Y., and is devoted entirely to flowers and gardening. It is said to have the largest circulation of any paper of its class. Subscription price 50 cents per year.

Kate R. Stiles has brought out a pamphlet of some eighteen pages—a copy of which we have received—wherein in poetic phrase the thoughts of "Sitting Bull" are briefly expressed from spirit-life as to the past, present and future of the Indian problem. A portrait of the noted Indian chief forms the frontispiece. Copies of this "Message" may be obtained from Mrs. Stiles at 15 cents each, by addressing her at 43 Dwight street, Boston.

THE THEOSOPHIST.—A new lecture of the Adyar Convention series is given in the April number, one on Herbert Spencer, by E. D. Fawcett. Rama Prasad contributes a new chapter on Hindu Astrology. Nearly all the contents are continuations of articles in previous numbers; among them are "Obeah," "The Daily Prayers of the Brahmins," and "Zaragah-Ghrunah," Madras, India: The Proprietors. Boston: For sale by Colby & Rich.

The Spiritualists of Springfield, Mo., had for their speaker during January and February Miss Cora M. Carpenter, the child-medium of Hannibal, Mo. J. Madison Allen during March and April, and will have the services of A. E. Kibby of Cincinnati, O., during May and June.

THE STATE SPIRITUALIST ASSOCIATION OF CONNECTICUT held its Fifth Annual Convention at Meriden last Sunday and Monday. A report of proceedings, prepared for THE BANNER, will be given next week.

Mrs. Annie Besant's last lecture in Boston was in relation to the European Problem, and a plea for the Brotherhood of Men; but she did not say a word about the Sisterhood of Women!

If the Baby is Outing Teeth, Be sure and use that old and well-tried remedy, Mrs. WINSLOW'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 diarrhoea.

Message Department.

SPIRITUAL MEETINGS

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

FREE TO THE PUBLIC.

The Hall, which is held for these meetings will be open at 8 o'clock; the services commence at 8 o'clock precisely.

On Tuesday afternoon the spiritual guides of Mrs. M. T. LONLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in the departments of thought, labor, questions of the spirit, and the mediumship of the spirit. Questions will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

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

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

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

Natural flowers are gratefully appreciated by our angel visitors, therefore we solicit donations of such from friends in the spirit-world who may desire to place upon the altar of the spirit-world their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COL. J. B. RICH, proprietor of the BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Lonley.

Report of Public Seance held Feb. 17th, 1891.

Spirit Invocation.

Out of the silent depths of the spirit we reach to thee, oh! our God, grasping for truth, seeking for light, asking that we may receive clearly those inspirations which thou hast prepared for the human mind. As we contemplate the mysteries of being, and realize how little we know of the secrets of the universe. And yet, our God, thou art all spirit, all intelligence and wisdom; we feel that we, as humanity, are a part of thy great life, of thy great spiritual presence and power; we realize, in viewing the past, that man has advanced step by step through the ages, pressing upward, passing onward in his search for light and knowledge. We know that he has advanced, and become more receptive to thy truths, as the experience have rolled over his head, and discipline has marked his way, so that he is now a progressive being, that we are constantly reaching out of the mists of error and of false comprehension, that we are slowly but surely breaking the chains of ignorance, and rising from the bondage of the material to a clearer atmosphere of conception and unto a grander plane of understanding. To-day we feel that we would know more, that we would receive into our hearts a fuller comprehension of the divine love of spiritual life. We would bring forth the fruits of wisdom, and the power of the spirit, and we would dwell in the light of the divine life, and we would be able to see the things that are invisible, and we would be able to do the things that are impossible, and we would be able to see the things that are hidden, and we would be able to do the things that are beyond the power of man.

Questions and Answers.

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

QUES.—[From one in the audience.] It is announced in the papers that a small stone image was exhumed from a mound in the far West. The image is supposed to represent Abraham in the act of offering his son Isaac on the altar at the command of God. This is supposed to confirm the belief that this country was originally peopled by the descendants of Abraham. It would be desirable to ascertain if there is any satisfactory evidence to prove this theory.

ANS.—There is no evidence that can be brought forward in this century to prove that the descendants of Abraham once peopled this country previous to the historical records of civilized life here of which you know, nor any evidence that can be brought from the spirit-world which would be taken as proof by archaeologists or by those who were seeking the history of the world, yet in the spirit-world we have records of various nations and races of human kind that have existed at various times in different parts of this world, and we are informed by these historical records that this country which you now call North America has been peopled at different times during the centuries by various classes and races of human beings, and also that members of the Jewish nation, descendants of the old Hebrew patriarchs, of whom we have only imperfect historical accounts, found their way to this country when the geographical situation of the land was so different from what it is in the present century, and that they dwelt here in the western part of your continent. We have various records, as we have said, in regard to these and other people, but were we to outline these to you our statement would be no evidence of the truth. The time is undoubtedly coming when various records of past existences of pre-historical times in connection with this country will be exhumed, we believe, so that humanity will have the accounts traced before them in unmistakable language. It is our belief that various parts of this country, especially in the western portions, contain histories and objects of life which, when unearthed, will give information and food for study and reflection to the thinking mind.

This planet, we must remember, although in development comparatively young, is yet aged in experience and growth; millions of years have passed over it, and thousands upon thousands of these years we believe have known man upon this planet as an erect, intelligent human being. Races have come and gone, not merely for six thousand years but for untold ages, so that the planet is rich in history and experience, unfoldments of which may be unraveled to humanity by-and-by when the right kind of investigation and of research is brought to bear upon it.

Q.—Is there any state or condition in spirit life similar to wealth and poverty as they exist on earth? and is there anything like money, trade and commerce existing there in any form?

A.—Your system of trade and of commerce very imperfectly represents our system of exchange and of business life in the spirit-world. This system of yours compared to ours is like what the outward form, crude and unlovely as it may be, is compared to the soul, advanced and beautiful, that seeks to express itself; or as the outward garb semblance of the caterpillar to that more beautiful state of the soaring insect, which spurns its larva and goes aloft. Things material, things temporal, belonging to the physical state, are indeed but broken images of the perfect manifestations of the objects, systems or forms of spiritual life, which may be said to resemble them in purpose if not in external form. We can hardly convey to you a proper conception of our system of exchange and of our form of business life, because man here grasps the material, and thinks usually of his own prosperity or welfare rather than that of the community or even of the planet of which he is a member. The spiritual world has its life, human and humane.

You ask, friend, if there are conditions of wealth and poverty there. Not of that external wealth which builds up itself by personal and selfish grasping and study; which acquires its possessions at the expense of the spiritual growth of the intelligent mind; not that external poverty which is forced upon a human being through surroundings and conditions belonging to the physical state, but that poverty which is the result of the selfishness of the objects, systems or forms of spiritual life, which may be said to resemble them in purpose if not in external form. We can hardly convey to you a proper conception of our system of exchange and of our form of business life, because man here grasps the material, and thinks usually of his own prosperity or welfare rather than that of the community or even of the planet of which he is a member. The spiritual world has its life, human and humane.

there are human beings in the spiritual world whose surroundings are lovely, the objective forms of which stand out in beautiful resemblance to the lofty thought or the ideal within their souls. It is the ideal, the lofty conception of the beautiful within that has become externalized into the objective life, and helps to make up the surroundings of those human beings. Such souls dwell in homes made beautiful by their attractions; such spirits not only appear with lovely countenances and symmetrical forms, but everything which is attracted to them is of a corresponding character, therefore the climate in which they dwell is one of beauty and sweetness; therefore the homes which they inhabit have such appointments as appeal to one's love of the beautiful and symmetrical, therefore the associations which they form are also sweet and inviting.

On the other hand, spirits apart from the body, whose surroundings are crude, unlovely, unrefined and unsatisfactory to the soul, spirits who seem to be steeped in poverty, and whose personal appearance is one of unloveliness, yet these conditions have not been created for them by any arbitrary power, by any system of social life, by any system of distinction or caste between man and man, except that which naturally grows out of the human family; these conditions have been created by themselves. It is the poverty of the soul that forms these external surroundings; it is the lack of interest in their hearts, in the more spiritual qualities of life, that has left them bereft of the more beautiful conditions, and so, as the cause exists within themselves, the power is also there to rise out of this state of want and of unloveliness; the power is within the soul to reach out for higher ground, to grow into something better and more pure themselves, and by thus growing these spirits will rise upward and outward to higher planes, where there is more of beauty, of prosperity and of peace.

The social conditions, in fact the human conditions of life in the spiritual world, are created by intelligent soul and will power itself, and it rests with each individual how far he shall rise, how beautiful his circumstances may become. Nor is one left there to work alone amid darksome conditions, obstacles and difficulties; however hard his circumstances may seem at first, he is given not only opportunity to rise out of them, but also helpful human ministrations and assistance; for wise and powerful spirits are ever ready to bring strength and help to those who are in need, so that they may be sure of that assistance which they might not have found in the earthly life.

Q.—[By S. H. Caldwell, Webb City, Mo.] Christian Science (or mental science), healing by absent treatments, is supposed by some to be owing to the action of the mind over mind and mind over matter, which is the power of God or good brought to bear through the invocation of the operator or scientist. Now I desire to ask the Controlling Intelligence, is not the healing performed directly and through spirit power, and by the spirit-hand of the scientist, and perhaps not understanding the fact that neither the operator nor patient may know it, may even disbelieve it; or is it the result of the Divine Spirit or Mind?

A.—So far as we know anything of the operations of the Divine Spirit or Mind, we are persuaded that this Divine Intelligence ever works through instrumentalities; that the Supreme Mind manifests its power always through forms in life, and thus becomes something more to our comprehension than an abstract force, as we behold the form through which this power manifests. We believe there is no less so in connection with human life than in the connection with the objective forms in the physical universe. The Divine Intelligence operates through instrumentalities; and it is more reasonable for us to believe and more easy for us to accept the belief that the Divine Spirit operates upon the individual human life for purposes of instruction or of physical healing through human instrumentalities or human intelligences, that can come in rapport with the persons acted upon, because of their likeness to those patients, than to think that the Divine Mind operates independently upon those acted upon for the purpose of accomplishing some great end.

So far as our observations in the spiritual world have gone, we find that all instruction, even all power, is imparted to humanity through personal or individual intelligences, for we find no direct ray of light streaming down from some supreme center of power; we find no direct and special form of intelligence coming from some central source of wisdom into any particular human life, but we find gradations of intelligence, forms upon forms of life manifesting mental qualities. Those human souls who are far advanced in the attainment of truth and wisdom send down instruction and ministrations to human life below them in progressive unfoldment, and so on down to the lower stratum of human life that grovels in the bondage of ignorance and error.

In relation to the work of the mental healer, the scientist, or mind healer, we find the same line of thought. It seems to us that the truly successful healer is not only himself a reservoir of physical and magnetic strength combined, which is imparted by him to his patient—provided that patient is sufficiently in sympathy with the healer to assimilate his magnetic forces with his own—but also that he becomes a battery for the power centered in him by spiritual attendants, those who are attracted to him because of his work and his aspiration; that these spiritual attendants or intelligences, coming from some central source of wisdom, find in him a vessel through which they may pour their healing power upon those who can come within their atmosphere sufficiently to receive and to benefit by it.

It is not necessary for the healer or the patient to understand the source of this power; it is not necessary for the healer to declare himself a medium, or a believer in spiritual communications; it is not necessary for the patient to believe that his power comes from unseen intelligences. If the patient is receptive to the magnetic force, and if the healer is faithful to his work and really feels within his soul that he is called to do this work and to exercise his power for the good of man, that is sufficient; the results of the work will prove it good.

Q.—Do you believe there is any healing done by absent treatments, or by a spirit hand operating through the desire of the operator?

A.—We believe that it is possible to transmit a healing power to a patient, even at a distance, if the patient and the operator are brought into harmonious rapport with each other. Men and women are constantly, during the last thirty years or more, acting as operators in the mesmeric field, can influence a subject at a distance. For instance: at a given time, the operator may fix his thought upon his subject, who may be miles away, and the subject, having been brought under the influence of the mesmerist in times past, is susceptible to the thought of the distant operator, and falls under his control.

Now, if a true sympathy is established between a mental or magnetic healer and his patient, even though the two be separated by space, it is possible, at a given time, for the magnetic healer to sit in his own sanctum, and the patient to sit quietly alone at home, and for the magnetic power to go forth and reach the one for whom it is intended. Probably bands of spirit intelligences are interested in such a work, intelligences that are magnetic by nature, that have sufficient positive will-power, and that know how to direct their forces upon any object they choose. Probably these spirit intelligences help to strengthen the atmosphere of sympathy existing between the patient and the healer, and serve as instrumentalities in many cases in bearing these healing qualities to the one who is in need of them. All these things, every manifestation of life, all the phenomena of nature, whether in the physical universe, connected with human life, with the mind or the body of man, are governed by natural laws, and by the operation of the laws of this natural law, whether in the realm of spirit or in the realm of material life, that we may learn and understand the operations and manifestations which seem so strange to us.

Q.—Will the Controlling Intelligence please give his views as to the New Society of Investigators—to be made up of ministers, scientists, etc.—in the spiritual phenomena? Will it prove a useful adjunct in developing human knowledge in the direction to be needed, or will it prove to be a Harvard-Committee-Seybert-Commission in disguise?

A.—The views of your Controlling Intelligence upon this subject may not be the views of all spirits who are interested in it. Intelligent minds on the other side watch the progress of events and come into contact, so far as they can, with human minds and progressive thought on earth, studying the trend of affairs which have a direct bearing upon human happiness or upon human knowledge; so in relation to this question which your correspondent presents, there is a variety of opinion concerning it in the spirit-world. Some of us are disposed to look upon it with great favor, with hopefulness, thinking that at last the time may have come when science and religion will join hand in hand, or rather when scientific investigators and religious thought will join together in making researches into the realm of spirit, from whence the manifestation of occult forces and strange phenomena come to earth. We cannot assume at the outset that these thinking minds from the clergy, from the abodes of philosophical thought, are dishonest in their sentiment and in their purposes; we cannot assume that they will not enter this investigation with unbiased minds and unprejudiced hearts, and that they will not assume that they have already preconceived opinions upon the phenomena in which they take delight, and will find, if possible, only that which will prove to them and the world that their opinions were correct.

We know that some of our spirit friends, quite as intelligent as we claim to be, express dissatisfaction with the movement, and believe that this promised investigation of spiritual phenomena, of occult forces, will prove of little value to the world. Those spirits point to the Harvard investigation, and to the results of the Seybert Commissioners' search into Spiritualism, and say that it is only another move on the part of the outside world to bring Spiritualism and its claims into derision; that no report in its favor will be made, whatever the result of the search may be. But, personally, we are disposed to give our friends the benefit of the doubt, to feel that they are perceptive in earnest, and we have no doubt they will be able to find the truth. If they can find the truth, they can from their investigation of the phenomena; but whether they will proceed upon solid ground or not, whether they will find such mediums and such instrumentalities for the wise and careful inspection which they propose to bring as will result most satisfactorily, we do not know; whether they will confine their search outside the circle of the developed mediums of the country, seeking for phenomenal evidence of some occult power, where perception of spiritual instrumentalities for the reception of spirit intelligence has been gathered, remains to be seen. But if these friends pursue their line of research with correct methods and upon proper ground, we have no doubt that they will be richly rewarded for their labor.

Now, then, let us wait and see. When the report comes in we can judge and we can criticize, if criticism is necessary, or we can approve if they have done well. We, as bands of spirit friends, coming from the immortal world to communicate with the dwellers on earth, are perfectly satisfied to rest our claims upon the foundation of truth which has been presented to the mundane world. We know that a mass of evidence exists in the hearts and homes of millions of human beings that Spiritualism is what it claims to be; that man lives after death, and can intelligently communicate with his mortal friends under certain conditions; therefore we are not adverse to the attention of any body of investigators being directed to Spiritualism, its philosophy, its phenomena, for we are satisfied that he who comes to search diligently, patiently, with the avowed purpose to find the truth and to stand by the truth, whatever his past opinion has been, will not go away unrewarded for his research.

Q.—Does the power to perceive material objects belong in some degree to all spirits at all times, or only to some spirits at some times? What are the conditions of the exercise of this power?

A.—We can only answer so far as we have been informed concerning their power in this direction. Some spirits claim that they are able to see material objects at will; that is, they can see them in their thought from the outside world, and direct their thought to the conditions and the life of the spirit-world, and thus they may know nothing of what is taking place here in the mundane sphere, and can see nothing connected with this physical life, but they claim if they direct their thought and their will-power to any locality in the earth life, they can behold the objects or human beings or forms of life upon which their thought is concentrated.

Some spirits can come into direct contact with mortals here and see them; they can, through the atmosphere of those mortals whom they approach, behold external objects and surroundings, and the same spirits, perhaps, passing out into the physical universe, unattended by any mortal friend, will be unable to perceive that which is around them in physical life, because they have not the atmosphere of a mortal to serve them as a lens through which they may behold these things.

Some spirits tell us that they can see physical life, human beings on earth, and all forms of existence here, even more clearly than they can behold the objects, the conditions and life in the spirit-world. Such minds, however, being really to the physical life; they have not separated from it; through the accident of outward conditions their spirits were severed from the mortal form, but they belonged here. These had not reaped the experience which they should have had before they passed from the body, and so their attention is concentrated upon physical things, upon external forms of life, and they more clearly behold them than they do those things and forms of life which belong to the spirit-world.

Q.—Does the act of hypnotizing (or mesmerizing) deplete the vital powers either of the subject or the operator?

A.—We have been told of cases where the subject hypnotized, being very sensitive, and being brought under the positive will-power of an operator whose determination to succeed and to perform his will has been great, has been devitalized, so to speak, by the power under which it came. We have learned of cases where the sensitive instruments, frequently acted upon by positive wills, have for a time lost their own individual strength, and have been sustained only by the external magnetic magnetism which was imparted to them. We have also heard of cases where the subject did not seem to be devitalized or weakened in any degree by the power operating upon him or her, but the operator himself would feel a lessening of power, a weakening of vital forces through the operation of the exercise of his will, and would be obliged afterward to seek seasons of repose or recuperation. Then, again, we know of cases where no immediate effect of a detrimental nature has been felt by either subject or operator; some are mutually strengthened through the exercise of this power and its reception; some seem to be mutually weakened for the time, and others seem to be undisturbed; so it is in this as with all other forms and manifestations of life and power connected with human life, the experience of one is not the experience of all; but there is a difference and a variety of experience in all departments of human thought and sensation.

Questions sent by correspondents for answer in our Free Circle-Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in print.

SPIRIT MESSAGES.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Lonley.

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

[Continued from last week.]

Controlling Spirit.

Now, Mr. Chairman, as one of the band of spirits who desire to manifest to earth-life who come in rapport with me.

Burt Cody.

First comes a young lad, who wishes to send his love home to his people, and to say that though he went out by accident, yet in the spirit-world he is strong and well, and has no scar nor blemish about his spiritual form. We do not get very much from the youth, only that he is happy to be here, and would like his friends all to know that he is in a bright place, with guides and helpers, and that he has learned many more things than he could in his studies here. He also wishes me to say that Hermie is growing in the spirit-world, is as bright and smart as ever, and is able to express himself in such a way as to win friends on every side. This seems to be some little fellow in the spirit world as mentioned that I do not see. With this lad who does come, I get the name Burt Cody, and also South Gardner, Mass.

Michael Cronin.

And now comes another young lad, whom I should judge to be twelve or thirteen years old. He comes in a sort of mist, as if he had only just passed out of the body—by that I mean within a few days at the most. This boy comes from New York City, and in the external we find there was a condition of poverty, of hardship and of trial, more than should ever be experienced by one so young; and this child also went out, I should say, through the effects of an accident, having a sort of paralyzing result in certain parts of the body. Now I see it was more like a lockjaw than anything else, and it is very difficult to get from one in this condition, still bearing the effects of a physical disturbance, anything that is clear; but I see the anxiety to tell his friends, his own people particularly, that he is glad he is out, and a request that they will not grieve for him, or feel that he needs to be prayed for. It comes to us, and as if from an older intelligence, a connection, who has been in the spirit-world some years—a man, who is a relative of the boy—that they do not want the people here to feel that they must pay money or that they must give part of their lives in devotion for their welfare; they are all right in the spirit-world, and well cared for. I get the name of Michael Cronin as belonging to the boy.

John Pike.

A gentleman who, we should think, had hardly reached the age of forty, stands before us, and he, too, as he tries to approach the medium, takes on something of the physical condition through which he passed out. He was, in fact, so that the mind became affected, the head became disturbed, and through that condition, I should say, the man put his spirit out of the body. He does not feel disturbed about this so far as the act is concerned, for he realizes that he was not responsible for it, he did not know what he was doing; but so far as certain affairs connected with material life are concerned he does feel sorry that he went so soon; he does feel as if he might have finished up his life-work here, and as if he did not do that. He was one, I should judge, who had traveled considerably in different places on business trips, perhaps, and who made friends in all places where he went. He claims to have friends in Boston and also in Reading. We get the name of John Pike.

Stephen Harris.

An elderly gentleman comes here who has very recently passed out of the body and cannot do very much by way of communicating, but is desirous of reaching his friends in Elizabeth, N. J. He expresses himself as feeling strange, like one who has slipped off a garment he has been so used to wearing that he almost misses it, yet feels that he has dispensed with a burden and is more comfortable without it, that he was while in possession of it. That is the feeling he has in regard to dispensing with his old form, but he has hardly become accustomed yet to the new life. This man has been directed here by some spirits who have known of this office and its avenues of communication. Now I see that the man feels almost more as if he still belonged to earth than he does to the spirit-world, though he has met many dear friends whom he has released to greet. He has walked along the ways of life, with which he is most familiar, since he passed out of the body. The very day his mortal form was consigned to its last resting-place here, as a man, walked through the doors, out into the street, he says, down Westfield Avenue, like one in the flesh, hardly realizing that he was a spirit, except for the more buoyant step which he had found. He would like to come into private communication with his friends, and asks some of them to give him an opportunity at home. The name is Stephen Harris.

Thomas Reed.

A gentleman, who was perhaps in middle age when he passed from earth, presents himself, claiming the name of Thomas Reed, and that he is more familiar with the city of Cleveland than with Boston. He would like to reach his friends in that Ohio city, and hopes to do so by sending out a mental telegram from this place that he is strong and active as a spirit, ready to communicate with the friends in the body, and that also associates of his on the spirit-side are watching for an opportunity to speak. One comes beside him whose first name we get as Florence. She has been connected with his life, a young spirit, and also sends love and greeting to friends in the mortal form.

Dr. J. D. Moore.

That old worker and friend of humanitarian objects, and of many Spiritualists, Dr. J. D. Moore, comes to us to-day, and brings his greeting to friends in this audience-room, and to friends in the city and State. He wishes them to know how gratified he is with the spiritual life, how many opportunities have been given him to study into those questions which were of importance to him when here. He would like them to feel that his view is enlarged, and his mind has grown somewhat in taking hold of these subjects. He has a warm, fraternal greeting for his friends on earth, and desires them to feel that at any time when a question pertaining to health of mind or body they are exercised, if they will call mentally upon him, he thinks he can reach their atmosphere, and perhaps drop a suggestion, or influence them in some way for their good; that is, if he can give them instruction in the matter which they are exercised upon. He can see clearly, and understand the workings of the physical system better than he could on earth, and so comprehend more minutely the operations of the mental nature; therefore he feels better qualified to impress or to influence those who are susceptible to his power than he did when here.

Elizabeth Planck.

A beautiful spirit is anxious for me to speak for her, and I am all the more ready to because I have seen that same intelligence at this circle-room many times during the past ten or twelve years, always with the desire to manifest her love for the mortals, and to come in rapport with them. She is a sweet, patient expression upon her countenance, drawing back when others have pushed in, that she might have the opportunity, which seemed so important to her, of speaking, and ever ready to give way and wait until she should not seem to be encroaching or even coming in before some other anxious soul; therefore I am glad to speak for her to-day, Mr. Chairman, and to her, and to all other places, that she has never for one hour lost her love for them nor her interest in their lives. The dear ones whom she left in St. Louis were always drawing her spirit back, with its kindly, loving ministrations, and with its bright influences, which she has trailed over the pathway of dear ones here in the earthly form. I get from her that many times she came with influences, impressions and manifestations of her presence to her sister Kate, and that it gave her much joy to know these were felt and understood.

This spirit left a lovely child on earth, to whom she was attracted with the fondest memories and affection. She left others near and dear to her, and not one precious one has been lost sight of in the changes, in the experiences and the events of passing years.

Oh! there is much I might say of this beautiful spirit, for she seems to be full of poetic expression and of musical measure, but this I cannot clearly repress, only I know that she has been a bright soul on earth and in the spirit-world, ministering unto others with no thought of self, and always bringing some blessing with every touch. I get the name of Elizabeth Planck.

I see beside the lady a gentleman who I should think had been in spirit-life quite a long time. He comes with the marks of an advanced intelligence, has been deeply studied, and is closely attracted to the lady mentioned. I think he must be her father.

Caroline Wyman.

Another bright spirit tells me she has been waiting long to merely say a few words, partly to fulfill a promise to friends on earth, and partly to draw attention to, to attract friends to the circle of spirit communication. Her name is Caroline Wyman. She has friends in Philadelphia. She passed away in young womanhood. She holds up before me a sheet of music, and I should think it had been composed for her by some friend. I see that she did not compose music herself, but interpreted the composition of others with fine musical taste. I do not get any particular message from this spirit, only these impressions, a feeling that she will be recognized and understood as coming here.

David Danforth.

And now also comes David Danforth, and gives his greeting and that of Mother Danforth to their friends. He is unable to control our instrument personally, but he feels it his duty to stand here and to send out his word. He says that he rather doubted the veracity of these communications coming from the Banner Circle-Room, because he doubted if spirits could control a medium to give full names, dates of events, also, and matters which are arbitrary, and which must be positively informed upon the medium's brain before they could be correctly reflected into external life. He finds that thousands of spirits are unable to give these things; that only a few can do so compared to the great mass who cannot, and that it does take concentration of thought to manifest in this way through a mental medium. He says that much as he felt he learned on this side, there is very much more to learn on the other, and he is happy that opportunities are given to him and to all who seek to learn, to study, to compare and to reflect for their own soul's good.

Charles Dearborn.

Charles Dearborn, who calls himself Charlie to his friends, begs me not to close before I speak for him. He says he has been ever so long trying to manifest, because he once laughingly told some friends if ghosts came back to manifest he would come after he was dead. Now he says he is not dead, and he does not know anything about ghosts, because he doesn't see any one or any shape that is so intangible and unreal as ghosts are said to be, but he sees plenty of men and women, real and natural, with substance and shape, that once lived on earth, walking about and doing their work, and that now live in the spirit-world, walk about naturally and do their work, some one way and some another. He has come back to fulfill his promise and to advise his friends to study the subject, not with the thought of investigating some question that belongs to the human family that is of importance, and that has the possibility of elucidation. He thinks that revelations may be made to them which will bring conviction of the reality of spirit-life, and the tangibility of spirit-intelligences. This spirit has friends in Hartford, Conn.

Controlling Spirit.

In reference to some pictures that have been laid upon the table I will say that, in connection with this package of pictures, I get a strange influence, an atmosphere that is unlike, and in that aura appears a spirit, a male, tall and well-proportioned, with a high forehead, and deep-set eyes. The spirit is somewhat interested in this work, but he does not give me the name by which he was known on earth. I get the name of Hermes, and it seems to be sufficient for the present. There is a development going on that is looking to some scientific end, I should think, in connection with that spirit, and that a band of intelligences composed of five, three young spirits and two older ones, are connected with the same line of work. They do not disclose to me their intention in regard to it, but I should say that something more was to grow out of this by-and-by. There has been a student of geometry in the spirit-world connected with this same work; whether it is the one I see to-day or not, I cannot tell, but I should rather think so, and that there is a purpose in all this, which is to be revealed by-and-by. There seems to be also, besides, something in connection with the development of mediumistic work, in making designs, that I cannot clearly express, because it is not given to me; but it may be revealed later, and by some of those spirits who are identified with the work.

We thank the friends for their generous contribution of flowers to-day. These lovely blossoms have been of great blessing to those who are here in spirit-form.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 20.—Lottie, for Orlina, John T. Lester, S. W. Messer, Steve Austin, William B. Lord, George Stevens, Justin Howard, Dr. William Brown, Jane Smith, Hanson Hoyt, David Foster, Fred Downing, Henry Forrest, Mary Jane Burley, Caroline Fletcher, Samuel S. Pettengill, Polly Taft.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONLEY) AT PAST DATES WILL APPEAR IN DUE COURSE.

April 11.—Father Henry Fitz James, John Toohy; Jonas Cooney, Mary A. Cooney, Elizabeth Young; J. S. Robbins; John McGregor; Lizzie Woods; Jane Thomas.

April 24.—A. D. Bullock; Sarah A. Wheeler; Philo D. Will; James A. Edmondson; Samuel Cook; Mary E. Cooley; Samuel G. Stuart; Nannie Drake; Catherine Blake; James Marshall.

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DR. C. N. HOAGLAND, President.

Pearls.

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

No system founded on the oppression of one part of
mankind can be beneficial to another.—Longfellow.

Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither;
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.

—Wordsworth.

I would say to all: Use your gentlest voice at home.
Watch it day by day as a pearl of great price; for it
will be worth more to you in days to come than the
best pearl hid in the sea. A kind voice is joy, like a
lark's song, to a heart at home. It is a light that
sings as well as shines.—Eliza Burritt.

Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night.

—Lowell.

The past has no claim to infallibility any more than
the present.—Stubbs's Constitutional History.

All that is false in this world below
Betrays itself in a love of show.

—Bret Harte.

Beware of making your moral staple consist of the
negative virtues. It is good to abstain, and teach
others to abstain, from all that is sinful or hurtful.
But making a business of it leads to emulation of
character, unless one feeds largely also on the more
nutritious diet of active sympathetic benevolence.—
Dr. O. W. Holmes.

All that is at all,
Lasts ever, past recall;
Earth changes, but thy soul
And God stand sure.

—Browning.

The Epitaph.

An Interesting Event.

To the Editor of the Banner of Light:

Martine's Hall was recently the scene of a
"Children's Floral Festival," the inspiration
of Mrs. George P. McIntyre, given by the Sun-
day School of the First Society of Spiritualists
in honor of the fifty-first anniversary of the
birth of Mrs. Cora L. V. Richmond, who for
forty years has been before the public, and has
won for her mediumship a world-wide and
justly deserved celebrity as a lecturer of unap-
proachable diction, grace and logic; and who
for the past fifteen years has been the "moth-
er" of this Sunday School, the rarest of tell-
ers, the peerless poetess, the "One and only Ouida."
The hall was beautifully decorated. After
the morning service some fifty children, dressed
in white, bestowed bouquets of flowers, the
language of each being the tribute of their ad-
miration and love, and also representing some
sentiment characteristic of the dear teacher
whom they sought to honor. Each presenta-
tion was accompanied by a little poem, weav-
ing in the sentiment of the flowers emblematic
of her life and work. These poems were
written by Mr. George P. McIntyre, except for
the occasion; they will hereafter be per-
petuated in a Floral Souvenir, to be sold for
the benefit of the Society fund.

"Ouida's Canoe" was some five feet in
length, mounted on cross pieces covered with
green cloth; it was filled with ferns, umbrella
plants, and flowers of every variety; each lit-
tle girl placed her offering on the canoe and
grass at its base. The rostrum was profusely
decorated with baskets, vases, urns, etc., in
which called roses and star lilies smiled upon
the joyous scene. The hall, gallery and fixtures
were festooned with smilax, evergreens and
artificial flowers.

The duets and trios by Mrs. Orvis, Mrs. Mc-
Intyre and Charles Bushnell were finely ren-
dered. The duet by Mrs. McIntyre and Orvis
at the close was specially encored.

After the completion of the programme
"Ouida" responded in a fine improvisation,
embracing each poem and offering in its turn,
and a general poem dedicated to the prosper-
ous and growing school.

A vote of thanks, beautifully engrossed, is to
be tendered to Mr. and Mrs. McIntyre and Mr.
Charles Wellington for their untiring zeal in
perfecting so successful a "surprise," not only to
the recipient of these honors but to nearly
the whole membership of the First Society.

It is the wish and determination of the Soci-
ety to hold Mrs. Richmond for another year, if
her guides have not already mapped out another
field of labor for her. Her private lessons
in psychopathy and advanced lessons on the
soul are well attended and are held in the parlors
of the Commercial Hotel, corner
Dearborn and Lake streets, and the former at
Lodge Hall, 11 North Ada street, Wednesday
and Thursday evenings of each week.

The Trustees have in preparation a grand
May Festival Reception to their patrons and
friends at Martine's Hall, Wednesday evening,
May 13th, 1891, on which occasion the Grand
March will be led by twelve ladies in costume,
and in the four colors emblematic of the sea-
sons, aided by two young misses dressed in
white, bearing the emblem of spring, summer,
autumn and winter. It is to be hoped that
the souvenir above alluded to will be in hand
at that occasion; and I wish to mention in this
connection that this will also contain the Natal
Souvenir from the Gift of the Painter, by Mr.
McIntyre, on the occasion of Mrs. Richmond's
fiftieth birthday, 1890, the edition of which was
exhausted—some copies of which found their
way to Australia, England and Canada, and
others went into every State in the Union.

The friends at a distance who have the former
souvenir will know somewhat of the treat in
store for them from experience.

A. J. HOFFMAN,

For the Committee.

Chicago, Ill.

RELIGION OF MAN AND ETHICS OF SCIENCE.
By Hudson Tuttle. M. L. Holbrook, pub-
lisher; price, \$1.50.

Mr. Tuttle sums up the results of religious
postulates and resulting dependent propositions as
"superstition, a priesthood, bigotry, persecu-
tion, suppression of knowledge, and the ar-
rogance of infallibility." On the other hand he
finds the results from the postulate of sci-
ence to be "man, not God, the divine center,
nobility of life, highest ideal aspiration for per-
fection, calm reliance in the presence of uni-
versal and omnipotent forces, all-embracing
charity and philanthropy, earnest endeavor to
actualize the ideal perfect life rendered possible
by his organization in this world as the best
preparation for the next." The book goes over
about all the ground from the beginning to the
end of things, and finally lands man in an earth-
ly paradise and a spiritual heaven when he is
through with the paradise. A good idea of the
volume can be obtained from its chapter head-
ings:

PART I.—The Religion of Man; What is Religion?
Fetichism; Philanthropy; Man's Moral Progress
Dependent on his Intellectual Growth; The Great
Theological Problems—the Origin of Evil, the Nature
of God, and the Future State; Man's Fall, and the
Christian Scheme for His Redemption; Man's Posi-
tion—Fate, Free Will, Free Agency, Necessity, Re-
sponsibility; Duties and Obligations of Man to God
and to Himself; PART II.—The Ethics of Science;
The Individual; The Genesis and Evolution of Spirit;
The Law of Moral Government; The Appetites; Self-
ish Propensities; Love; Wisdom; Wisdom—The Will;
Character of Rights; Duties and Obligations of the In-
dividual; Duty and Obligations of Society; Rights of
Government; Duties of Society to Criminals; the Duty
of Self-Culture; Marriage.

The best chapters are those in which he deals
with religion, and they are worth the price of
the book.—The Truth Seeker, New York.

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

IT PAYS

To be cautious in the choice of medi-
cines. Many are injured by trying ex-
periments with compounds purporting
to be blood-purifiers, the principal
recommendation of which would seem
to be their "cheapness." Being made
up of worthless, though not always
harmless, ingredients, they may well
be "cheap," but, in the end, they are
dear. The most reliable medicines are
costly, and can be retailed at mod-
erate prices, only when the manufactur-
ing chemist handles the raw materials
in large quantities. It is economy,
therefore,

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of which are imported, wholesale, by the
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articles are richest in medicinal properties.

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than Ayer's Sarsaparilla has a show in the
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terest, they would never use any other; for
it is not only the best, but, on account of its
concentrated strength and purity, it is the
most economical."—James F. Duffy, Druggist,
Washington St., Providence, R. I.

Dr. A. L. Almond, Druggist, Liberty, Va.,
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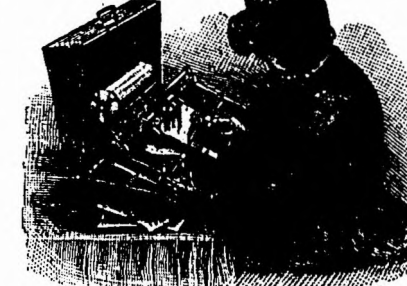
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travelers in all parts of the world. Articles by Henry
M. Stanley and Maj. Jephson on the flowers seen in
Africa, will shortly appear; Flowers and gardens of
the Sandwich Islands, Australia, New Zealand, South
America, China, Japan, Samoa, Egypt, growing in
bulbs in Holland and Guernsey, seeds in Germany,
Clematis and Begonias in England, Narcissus in
Ireland, etc., and scores of like interesting and use-
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petual blooming plants (including Mary Washington
Rose) such as will astonish you with their beauty.
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pain. Success in 95% of cases. Free
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1577, Fitchburg, Mass. 5w* April 26

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as a premium one copy of the same author's songs with
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traits of Mr. and Mrs. Longley. Also a copy of grand
temperance song, "Hail Music of Grand Jubilee," or
"Marching Away," and a copy of the premium
they desire from the list of songs in our advertising col-
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cipal, Magnetic Institute, Grand Rapids, Mich. 1w* May 2

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cular. May 2

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noon, 2:30. Private Readings by letter. Send
lock of hair. Terms, \$2. 18 Worcester street, Boston, Mass.
May 8

J. N. M. Clough,
NATURAL, Electric and Magnetic Physician, Specialties:
Diseases of the Lungs, Eyes, Brain and Nerves. Office
No. 23 Berkeley Park, near Columbus Avenue, Boston. Of-
fice hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fri-
days and Saturdays. Will visit patients. 6w* April 11

Miss A. Peabody,
BUSINESS, Test and Developing Medium. Sittings daily.
Circles Monday, Thursday evenings, and Tuesday after-
noons at 3 o'clock. Six Developing Sittings for \$4.00.
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May 8

HATTIE C. STAFFORD,
456 SHAWMUT AVENUE, BOSTON, MASS.
Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M.
April 25

MRS. M. J. BUTLER will receive her pa-
tients on Tuesdays and Thursdays, from 9 to 4, at
25 Columbia Avenue. No arrangement for interviews at
the store of W. S. Butler & Co. can be made for patients.
April 4

Seer.
MISS J. RHIND. Private sittings on Business, Examina-
tions on Horary. Circles Monday, 7 P. M.; Thursday, 3
P. M.; Sunday, 7:30 P. M. Hours to 6. 91 Common st., Boston.
May 8

Florence K. Rich,
TRANCE AND BUSINESS MEDIUM. Sittings given by
letter. Will also go out to hold circles. Magnetic
treatment. Consultation daily. Hours 9 to 12, 1 to 8, 115
West Newton street, Boston. April 18

Mrs. C. B. Bliss,
No. 12 Pembroke Street, Boston.
SEANCES Sunday and Thursday, 2 P. M., Wednesday and
Sunday, 8 P. M. April 11

Dr. Fred. Crockett,
MAGNETIST AND CLAIRVOYANT. Consultation free.
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April 18

Mrs. A. Forrester,
TRANCE, Test and Business Medium. Also Magnetic
and Electric Treatments, from 10 A. M. to 5 P. M. 181
Shawmut Avenue, one flight, Boston. 4w* May 8

Mrs. A. E. Crane,
TEST and Business Medium. Magnetic Treatments. 8 1/2
Bowditch street, Room 4, Boston. Hours 9 to 5.
April 25

Mrs. H. B. Fay,
MADISON PARK HOTEL, Sterling street, Suite 4, Bos-
ton, Mass. Seances Thursday and Saturday, at 2:30
P. M.; Sunday at 1:30. April 25

Mrs. A. E. Cunningham,
MEDICAL, BUSINESS AND TEST MEDIUM. 49 Trem-
ont street, Boston. Private sittings daily. Try our
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Miss J. M. Grant,
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Building, 8 1/2 Bowditch street, Room 7. Hours 9:30 to 3.
May 2

Mrs. M. E. Johnson,
BUSINESS and Test Medium. Hours 10 A. M. to 5 P. M.
Circles Thursday and Sunday evenings, 8 o'clock. 41
Winter street, Boston. May 8

DR. M. LUCY NELSON, Magnetic, Massage
and Test Medium. Sittings for ladies and gentlemen. Unsur-
passed for Mental Overwork, Nervous and Chronic Diseases.
Removed from 81 to 33 Boylston street, Boston. Hours 9 to 5.
May 8

MRS. CHANDLER-BAILEY, 26 Cazenove
street, Boston, Mass. Seances, Boston, Sat., 2:30 P. M.;
Sunday, 1:30 P. M. May 8

Mrs. M. R. Stebbins,
Clairvoyant Physician, 1366 Washington St., Suite 6, Boston.
April 4

**PSYCHOMETRIC, Physiometric and Busi-
ness Medium.** Readings by letter. Sittings, 40 cents.
Hours 2 to 7. MARGUERITE BURTON, 1472 Washington
street, Boston. 3w* May 2

WANTED. I want the people of Boston to
know that I will go among the sick and suffering ev-
erywhere, as nurse or healer. MRS. F. WADSWORTH, 123
Washington street, Boston. 4w* April 18

DR. JULIA CRAFTS SMITH gives free
medical examinations to ladies every Thursday at the
Office, 16 Warren Avenue, Boston. May 2

**MISS KNOX, Test, Business and Medical Me-
dium.** Sittings daily. 486 Tremont street, Boston.
May 8

**MRS. J. C. EWELL, Inspirational and Medi-
cal Physician, No. 98 West Springfield street, Boston.**
May 7

DR. L. BARNICOAT Lecturer, Test, Medi-
cal and Magnetic Medium, 172 Tremont street, Boston.
April 11

**DR. JULIA M. CARPENTER, 303 Warren
street, Boston, Mass. 1f** Mar. 14

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DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numer-
ous inventors and has been proven to be a means
of developing mediumship. Many who were not aware of
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to receive astonishing communications from their departed
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Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-
munications by the Psychograph from many many friends.
I was obliged to wait for the right medium. They
have been highly satisfactory, and proved to me that Spiritu-
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my heart the greatest comfort in the severe loss I have had
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Dr. Eugene Crowell, whose writings have made his name
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alism is indeed true, and the communications have given
my heart the greatest comfort in the severe loss I have had
of son, daughter and their mother."

At last I found a reliable person, under whose touch on a
first trial the disk swung to and fro, and the second time was
done still more readily."

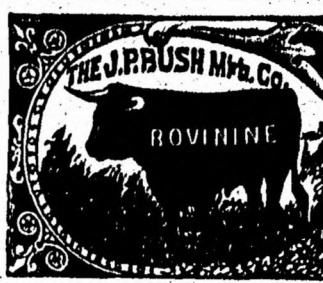
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in regulating and strengthening the system; and as a Blood-
Purifier, it is truly unrivaled. A box, taken accord-
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Dr. J. H. DOUGLAS, General Grant's physician and faithful friend, cordially endorses the
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Clairvoyant and Psychometrist.
LETTERS A SPECIALTY. Give full name and age.
Diagnosis, advice and business, etc., \$1.00. Address,
Hotel Concord, 207 Shawmut Ave., Boston, Mass.
May 8

MRS. L. A. COLLINGS, Psychometric and
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street, Suite 7, Boston. May 2

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Waverley House, Charlestown, Jan. 3

The Birds of Spring,

If they could be weary of their songs, would find in our
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40,000 kinds of our old music are still
called for, and the new are more
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Cantatas—THE JOLLY FARMERS, Sargent,
(40 cts., \$3.50 doz.) New, bright, easy, and all jolly farm-
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Sunday Schools like PRAISE IN SONG (40 cts., or
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April 25

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when drugs fail. Lung and Spine Bat-
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Feb. 21

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Catarrh, Deafness, Bronchitis, Con-
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Cough, and all Lung Diseases, cured at home.
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Dr. M. W. CASE,
809 N. Broad St., Philadelphia, Pa.
Mar. 14.

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SCIENCE is unable to explain the mysterious perform-
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intelligent answers to questions asked either aloud or men-
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agency, and no domestic circle should be without one. All
investigators who desire practice in writing mediumship
should avail themselves of these "Planchettes," which may
be consulted on all questions, as also for communications
from deceased relatives or friends.

</

BY GEORGE A. BACON.

Amherst, Mass., Red Men's Hall.—Mrs. Cella M. Nickerson spoke and gave tests to appreciative audiences last Sunday before the First Spiritualistic Society, it being the first meeting in her engaging and interesting manner. Her address was very interesting, discourses, afternoon and evening. The subjects, taken from the audience, were so interesting and intelligently treated that the speaker held their attention, even hostile to the end. Her husband, Emerson is an interesting speaker and test medium, who has been accorded the highest commendation, also a lady of high social qualities and gentle, modest bearing. Her husband is a well known person who speaks for her again, afternoon and evening. O. F. D.

guard. If in grocery stores, in your kitchen, these powders are it is because such recommendations decline to take any baking powder they have not thoroughly tried Royal. "Let well be the enemy of a good thing," Marion Harland says: "I regard the best manufactured. Since we have used no other."

cooking schools, or by peddlers in
recommended in place of the Royal,
ation is paid for. Send back and
wder in place of the old and thor-
enough alone."

gard the Royal Baking Powder as
its introduction into my kitchen I

and the public cordially welcomed. J. F. Wallace, President, 28 Broadway.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10⁴⁵ A. M. and 7¹⁵ P. M. in the hall 610 Spring Garden street. Children's Yecuum at P. M. Joseph Wood, President. Officers: President, H. F. Wallace; Secretary, Robert A. Thompson, Secretary, 614 Venango street.

The Second Association meets every Sunday afternoon at 3⁴⁵ in the Church, Thompson street, below 7th J. Ambler, President, 1222 North 2nd street.

Keystone Spiritual Conference every Sunday at P. M., southeast corner 10th and Spring, Garden street. V. J. Ambler, President, 1222 North 2nd street.

Angel Whisperings
FOR THE SEARCHERS AFTER TRUTH
BY HATTIE J. RAY.

The Poems contained in this volume are indeed Angel Whisperings, and are calculated to elevate the thoughts, bring sunshine into the hearts of its readers.

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