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The Spiritual Rostrum.

Spiritualism Answers the Clergy. A Discourse given in Chicago, Ill., by the

Guldes of

MRS. CORA L. V. RICHMOND.

"Try the spirits." "Are they not all ministering spirits?" "Now, brethren, concerning spiritual gifts I would not have you ignorant." TE have chosen to denominate this ad-

dress 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 sup posed to be only seven planets, and when the earth was supposed to be the center of the competent teacher. No one can teach geology, for supposing that the inspired promise given and there an effort at law-making in order to should they seek that which in the eye of the grave in this world and the tombs that without keeping pace with the current thought | Nice and Trent, or the vision of John upon the | certainly; but the clergy never succeeded in | may lead them astray? Nothwithstanding | dawn upon your understanding, we will then 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 dis coveries. 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 Ma terta 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, such of them as believed in a personal Satan; the others manifested a cold indifference, while a few of the more liberal or more daring investigated, and said there might revelations have come in past time. be something in it, and then dropped the subject, while still a fewer number, perceiving that it 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

FIRST PAGE.-The Spiritual Rostrum: Spiritualism Answers 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 lias 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 Nazarites, 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 dictates of conscience as to worship according them; therefore, we say the Church needs kind word for all you have said against this was no limit to this promise; and there is not to the dictates of conscience. It is well, per- Spiritualism, for if the Church supplied the new light, since you do not know what you the slightest authority in any chapter, verse haps, that this legislation goes on against other bread of life which feeds hungry souls and said. But when the light comes, when it on that subject. He who falls behind finds Isle of Patmos. When the Reformation and this by denouncing Spiritualism, by ostracis- this doubt and this fear, often and again the stand by and bid you not reproach yourselves certainly by inspiration. It was believed by Spiritualists, by misrepresenting any of the these dark and silent interviews, and the come into the world in answer to human needs Luther, Calvin, Melanchthon and Knox that gifts of mediumship. there was an especial inspiration and gift of and advocated them, and bore a distinct testispiritual ministrations in his own household contemporaries of Wesley who dissented from 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 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 evangelical body, and then still further by the manner in which the Unitarians were regarded, we do not think that Spiritualism was return decry 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

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

ficient answer to the scoffing of Spiritualism | came in every form of truth the world has ever | and expectant hearts; he may even cross the | known. Through inspiration it came, in the line, as the Rev. Mr. Savage did, as Dr. Thomform of every religion in its primal inception, as has done, or has almost done, and the peowhen it was not yet crystallized into a creed; ple will still listen. Though Mr. Savage feels it came upon every altar wherever there was it necessary to qualify what he says, there has 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 lock 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 spiritworld 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 people insist upon having laws that give them

Then it is asked why Spiritualism came at the spirit that led them away from the Roman all. We do not wonder that this question is Catholic Church, with its external forms and asked from the standpoint of those who are ceremonials; these gifts of the spirit were au- supposed to ask it, viz., the clergy. We do thorized and sanctioned in the beginning of not wonder that they, either sincerely or with each denomination. Wesley believed in them well assumed sincerity, ask the question, because, while the basis of every religion must mony to the existence of spiritual gifts and be found in inspiration and in the gifts of the spirit, if the position of the clergy, that these and family; and many of the reformers and gifts have passed away and can no longer exist, is true, then of course they question why the established Church of England testify also 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 this light would have been welcome, no doubt | 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 expinent divines, prove that of religion. 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 clergy. man could ask why Spiritualism came. If true, it needs no excuse for coming; if true, it cergarded with much more horror; yet these in | tainly must be needed in the world. There is no reason that Spiritualism should borrow any thing 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 heed 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

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 ostracised and condemned the people who believed in the fact of Spiritualism so no one in was afraid not only of his spiritual and moral 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 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 Profs. 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

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 cend from a hundred thousand minds, was suf- why it did not come before, the answer is: it world listens with open mouth and eager eyes | were dead yet shall he live," falls upon the lence.

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 word in modified terms instead of death only -there is "passed from mortal sight,". "has passed on," or "has passed to the spiritworld," 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 springtime 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 the Church dared investigate it, because he to the spirit-world that if there shall be those who still mourn he will bid them rejoice for bearing, but of his social influence; but when 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, of their loved ones, then courage comes; the and the value of your teaching depends on the heart yearns for the message, and in the night | spirit with which you impart this living inspior in the day, unobserved, the mourner steals ration to-day; and when all external forms are silently to the place of spirit-communion, hop-joutgrown, when the external world is supthen it is likely to be an education until the ing, perhaps, no one will see. Thousands and planted with the light of the spirit, it will be thousands do so silently seek the ministrations without reproach or opprobrium, for we do just as much freedom to die according to the from the other world, and find comfort in not cast upon any one a reflection, nor one unsolar system, he would not be regarded as a or portion of a verse in the New Testament forms of mediumship. There has been here gives them the knowledge of immortality, why pierces through the shadow, when it lights up astrology, or any branch of human knowledge, by Jesus was to cease with the councils of suppress the manifestations of mediumship the Church is comparatively doubtful and lead to the other, when all that it means shall Protestant Church came into existence it was | ing the members of their societies who were | dark and narrow stream is bridged over in | too much for not receiving the light that has

The Reviewer.

Massachusetts Society for the Pre vention of Cruelty to Children.

A next 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 ad

"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 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 the Scalety is to former our cases of

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:

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

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 proy-ing a moral force which tends to elevate the entire

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 and talk to people; he may do everything ex- life," sounds like a voice from the tomb. "He kitchen by no less a person than Osman Paslis the that the teaching of Spiritualism began to as come before, or why did it come at all? As to cept declare himself a Spiritualist, and the that liveth and believeth in me, though he hero of Plevas, and are unscaled in the Sultan's pres-

APOLOGIA. (In Reply to a Friendly Remonstrance.) BY THOMAS BREVIOR.

You ask me why in this our husy time

i waste the fleeting hours in weaving rhyme:-in God's great harvest field now growing white, Is there no work to do with all thy might? Are there no widows, orphans, blind, or poor; No human ills to lighten or to cure ? Gaunt 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 shrowdly: In my humble way, Through many a sleepless night and busy day, I too have pendered o'er the themes that yex The minds of earnest men, and sore perplex; Have sought to give the little aid I could To those brave souls who toll for human good. I joy that many-stronger, wiser too, With vantage gained, the same great end pursue. But now that youth has fied, 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. vorld 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 psaim; 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 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 bopes 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 brace the spirit to some lofty end Is surely no unworthy aim, my friend; Nor one that 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 séances 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,' advertised, 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 digni fied 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 insatiate 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 excarnated 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 we are thankful 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 Bundyltes 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 modern turncoat spiritualistic 'propriety,' that, having dined amongst 'philanthropic' snobs at Delmonico's, is not ashamed to appear somewhat superficially 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 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." Buch a charge is a libel upon the large number of pure-minded and consolentious mediums that this country contains.

Neither is it true that "American Spiritual-"

Neither is it true that "American Spiritual-"

Increase of excited; no consolented or excited; no consciousness to warm under kindness or suffer from impertinent offense; no sense of with work I use an inhalation of your Compound Oxygen, its description and elastic product of the materials of the materials of the medical faculty know what an element of diversity and variableness vitality involves. If the materialistic class, Cal.

Directed, no with work I use an inhalation of your Compound Oxygen, experiment, and find renewed strength and elastic present the product of the spirits at once. It ought to be part of the gen Treatment, and find renewed strength and elastic present the product of spirits at once. It ought to be part of the gen Treatment, and find renewed strength and elastic present the present of the subject of spirits at once. It ought to be part of the gen Treatment, and find renewed strength and elastic present of the subject of spirits at once. It ought to be part of the gen Treatment, and find renewed strength and elastic present of the with work I use an inhalation of your Compound Oxygen that the present of the work I use an inhalation of your Compound oxygen that the part of the gen Treatment, and find renewed strength and elastic present of the subject of spirits at once. It ought to be part of the gen Treatment, and find renewed strength and elastic present of the with work I use an inhalation of the gen that once it is presented at once and the part of the gen that the part of the spirits at once. The part of the gen that of the part of the gen that of the part of the gen t howled into prominence," or that "they have Such a charge is a libel upon the large number of pure-minded and conscientious mediums

late have made mediumship infamous throughout the world." There are very few "fallen medluma" 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 exait 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 in the self-action. vestigations; 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 in-telligent person reasonably well acquainted with physical or vital science, whether all the phenomena (so-called) of Spiritualism, especially the great class occuring in connection with vital science, can be intelligently explained and decided by a submission to "known and accepted scientific theories"? I am more than doubtful if the submission of facts to the ories be the "true way" of arriving at correct conclusions in regard to anything; and espe-cially 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" the-

"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 matic 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 emnant of belief i 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.

gation 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 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 every-thing in accordance with known and accepted scientific theories" cientific theories

I think I am justified by every consideration bearing upon the subject, and in the interests 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 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, untrammeled by any of the theological conceptions of the past? 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. 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 hide from us their methods, scientific or otherwise.

I distinctly claim that none but thoroughly qualified persons are fit to investigate a sub-

qualified persons are fit to investigate a sub-ject like that proposed to be inquired into by this new society; and I am doubtful if any but 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 sional men, competent physicians, unbiased by theological teachings, calm, dispassionate and unprejudiced, students of nature and fear-less for the truth alone, are best fitted to invesless 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 suf-

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 pursued science in its more simple 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 strauge that the prometers of the new

ner.

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 CROWE.

No. 8 Pembroke street. Boston.

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 bu talo 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, inexpendent of the state the affirmative because an Indian agent, inex-perienced and terrorized by fears that his feeble nature could not subdue, insisted that the presence of troops at Pine Ridge was abso-lutely necessary. There is where individual responsibility is apparent.

The assembling of soldiers at Pine Ridge was regarded by a powerful minority of the Indiaus as a challenge, and this idea was nurtured by men who have for wars been easer to meet

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 new Messiah and who spread the theory of the unassailable ghost shirt; who the theory of the unassatiable 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 cert and they chould have been of some sort, and they should have been promptly accommodated. The Indian police could have attended to the whole matter, and the soldiers need never have been called from their pasts. The previous of the Indian police.

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 ills 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 sand 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 peoples among whom civilized endeavor has been active have received less scientific and healthful care than the great Sloux nation. Thousands of missioneries have Sioux nation. Thousands of missionaries have 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 well-being. The truly good Indian who has phthis dies and goes to heaven. He has been prepared for the journey by the missionary, and speeded on his route by the food supplies. But suppose the same amount of atsionary, 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 small salary and no horse allowance. "Death to the Indian! There is no good Indian but the dead Indian! There is no good Indian but the dead Indian! says the frontiersman, and civilized humanity shudders. The Government provides one doctor for six thou-

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 best friend. When starvation has made the red man gaunt and weak, when it pinched 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 promed's protector but life, who has been the nomad's protector but the soldier!

the soldier!

Why, even now the greater proportion of the soldiers who served in this last campaign sympathize heartily with the Indian. An officer 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 on which to base anything like affection for them, yet there are times when I feel like throwing aside the uniform that dishonors me with its covering, and donning in its place the bianket of the savage. Then I could fight and be sure that my cause had a just foundaand be sure that my cause had a just founda-

American Characteristics.

"See thou 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 Lessepa are all very old men, but still vigorous. How many have we of their age still active and robust? Whatever may be the cause, we cannot deny the fact. All that is let to do is to restore the lost vitality. Read what Compound Oxygen has accomplished in this direction. We have scores of testimonials from overworked patients. We simply give you a specimen, and refer you to our brochure for more.

DRS. STARKEY & PALEN:-"When I am worn out

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 ignoble aims of the originators and supporters of the bill. Among other January there were named in the city of Proythat occurred 818 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 a hundred times that this 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 decrease. profession, a crime that will forever stand at their door; a crime ignorantly acquiesced in by kings and queens, emperors, presidents, profes-sors 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 reparated for it 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 had the cowpox. After a time Jenner publicly announced that a person inoculated with the matter taken from the covers of the cover of the cov sores of the cow's udder having that disorder would forever be free from smallpox. It was would forever be free from smallpox. It was tried, and word came back to him that it did not prevent smallpox. Then he discovered that 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 clove its williams of a parls on the convention of the pure proposed and clove its williams of a parls on the pure proposed and clove its williams of a parls on the pure proposed and clove its williams of a parls on the pure proposed and clove its williams of a parls on the pure proposed and clove its williams of a parls on the pure proposed and clove its williams of a parls on the pure proposed and clove its williams of a parls on the pure proposed and the pure proposed a 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 helpless children by the wholesale, and many adults. It never prevents smallpox; it never mitigates 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? But vaccination is doomed; it must go. Mr. Chairman, shall we have those men to decide who shall practice medicine and what medicine we shall take?

In the winter of 1859 and '60 a person (a resident of Lovell Mass.) berting dead.

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 repars an advertown. Quite a number of citizens having seen advertised in the Boston daily papers an advertisement that genuine vaccine direct from the cow could be obtained from the Boston 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 quilts. cine vesicles and quite a number of quills charged with the matter. Mr. Fletcher called together the persons interested with him in obtaining it, and suggessed to them that Dr. James T. Battrick, who had lately arrived in town, be employed to vaccinate the persons desiring to be vaccinated. This was done. Dr. Battrick was called into Mr. Flatenche vaccinated. Battrick was called into Mr. Fletcher's store and informed of what was wanted. He testi-fied (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 tool the vaccine vesicles and dissolved a part of them in water in a small vial which he carried in his pocket, using a thread dipped in the solution in the vaccination. Some seventy or eighty persons were vaccinated, some with this solution, some with the dry matter and 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 time 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. Battrick's sister, residing at Pelham, N. H., several months old, vaccinated with a portion of one of these dry ing 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 disintered 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 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 and appeared before them, also large numbers of the 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 large 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 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 byidence whatever to show that it ever became putrid. The new style of physicians ascribed the sad results to the matter being bad at the beginning. All of them swore 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 orignally bad.**

to this conclusion and formed this verdict:

First—That the matter was orignally bad.
Second—And as kept in solution by Dr. James
T. Battrick 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 killed by vaccination. In June,
1888, Dr. Stokes of Boston was killed by vaccination, and July following Miss Seirs at Nantucket 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 Zernah Pratt are well-known residents of West Braintree, Vt. A son of theirs, George L. Pratt, died with them Jan. 19th, 1864, agod 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, facts presented was this: that in the month of Mass., Mr. Starr received what purported to be a message from Mr. Pratt's deceased son idence directory 489 regular physicians and 482 George, requesting Mr. Starr to draw his picwhat are termed irregular physicians. Of deaths | ture 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 Braintree, 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 periectly 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

trust the narration will be properly received. South Royalton, Vt. GEO. SEVERANCE.

do not propose to enlarge upon this matter,

but give the facts of the case to the public, and

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 Diplomatists and Their Shirt of Nessus," an ex-Minister shows that the institution of slavery handicanned 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 'The Brazen Android," by Wm. Douglas O'Connor; "A Voyage on the Grand Canal of China," cinbodying 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. III.); "The House of Martha" (XXIX.-XXXII.), 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., pullishers, 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 'Hobby-Horses," by which name its prototyp 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 Slege 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. Isaacs, "New Testament Inspiration," by Prof. McGarvey, "An Interesting Social Experiment," by Frank L. King. The illustrations are portraits of Messrs. Savage, Hawthorne and Isaacs. Boston: Pierce Building, Copley Square.

CURRENT COMMENT and Legal Miscellany, No. 4 of Vol. III., 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: Instrunental-" Rosette, Valse Facile," G. Bachmann: 'Chinese Barcarolle," Henri Kowalski; "Gay as a Bird," (galop) Antoine La Font; "White's World-Bird," (galop) Antoine La Font; "White's World. Celebrated Songs," arranged for violin and plano, by Ambrose Davenport; "Rooking Horse Galop," "Excursion Polka," "German Unity March," "Birthday Rondo," "Teasing Rondo," "Karl Merz; "Presentation March," "Moonlight Redowa," "Village Belle Polka," E. Mack; "Lip Lac de Come," Bixth 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 Fort; "Queen of the Roses Waltzes," by E. H. Balley; "The Mountain Spring," Carl Bohm. Nocat—"Jerusalem" (sacred song), words by Nella, music by Henry Parker; "My Alpine Rose," (tenor) words, Wm. H. Gardner, music, Alfred N. La Brie; "The Oid Log Cablin in the Dell," "What is Home Without a Loved One?" "Only Thee," (for soprano or tenor in G. and contraito or bass in Eb) words and music of all by C. A. White; "Ida May," song and dance, words, P. H. Collins, music, Harrie A. 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.

Bunner Correspondence.

Pennsylvania.

PITTSBURGH.—W. L. Hughes writes, under date of April 24th; "It is pleasant to read in The Bannen of the good work being done in The Banneh of the good work being done by the angel-world, for the development and growth of humanity. While we as Spiritualists do not issue annual reports of our numbers, and the amount of money we spend for the conversion of heathen, I believe we are doing more good—working silently and earnestly, as the great majority of Spiritualists are doing—and converting more heathen to the truth of a continued existence than all the creedal churches combined.

The seed that has been scattered broadcast for years is bearing fruit, and our ranks increase not only in numbers, but in intelligence; it would be impossible for any one to live according to the teachings of Spiritualism and not develop a better and a higher grade of humanity.

manity.

The First Church of Pittsburgh in the last two months has laid away in mother earth the material bodies of four of its members, and one while not a member, a good worker with

one while not a member, a good worker with us, and a medium.

Mrs. Bronbrook, one of the oldest members, residing in Allegheny City, passed to the higher life early in February. She had no relations living in this part of the country, and she was cared for by friends who, not being Spiritualists, secured the services of a Methodist minister for her checause.

ists, secured the services of a Methodist minister for her obsequies.

Mr. and Mrs. Kates were our speakers for that month, and out of respect to the lady Mr. Kates attended the funeral. The Methodist brother being informed of his presence cordially greeted him, and insisted that he should take charge of the exercises, as he understood that Mrs. Bronbrook had been a Spiritualist. So together they held a very interesting service at the house and cemetery.

Just one week later Miss Annie Kunkle, a

Just one week later Miss Annie Kunkle, a young woman and promising medium, respected and loved by all who knew her, passed to the Great Beyond. She had been a member of the church over which our Methodist brother has charge, and he attended her funeral, and took part with Mr. and Mrs. Kates in the experience.

ercises.

Many of the friends of Miss Kunkle who attended the funeral belong to Orthodox churches, and for the first time heard a sermon through a spiritual medium—a sermon one seldom hears as was given that day through the organism of Mrs. Kates. Instead of being despondent and sad at the loss of a friend, every one was uplifted, and felt that although gone from sight the beautiful young spirit still lived, and would continue to help and aid her widowed mother and friends still in the earth-life.

in the earth-life.

In the early part of April Mrs. Weaver (wid-

in the earth-life.

In the early part of April Mrs. Weaver (widow of ex-Mayor Weaver), a lady full of years, well rounded out in good deeds and kind words for everybody, took her departure from the mortal form she had long occupied. Her family and friends are much opposed to our Cause; they would not allow services to be held by the Spiritualists. I understand that Mrs. Weaver before her transition had it so arranged that no Orthodox minister would be allowed to conduct services at her funeral, so there was no service of any kind held.

The next to pass out of the mortal form was Charles Lindsay, in the fortieth year of his age, on the evening of April 17th. After months of suffering with consumption, our brother went to sleep, calmly and peacefully, and, without awaking again in this life, stepped out of the mortal into the spiritual mansion he had built for himself in the beautiful spirit-land. Mr. Lindsay was one of the best known mediums hereabouts for private work. He knew nothing of mediumship or Spiritualism until about two years ago. One Sunday morning in June, 1890, he was present at a conference meeting, and Mr. Fleming, the President, asked him to give his opinion on the subject under discussion. He stepped upon the platform, and for the first time was immediately taken control of by a spirit giving the hame of 'Sunbeam,' who at once began to give tests of the most wonderful character. From that day until within the last three months he has given to the people of this city more comtests of the most wonderful character. From that day until within the last three months he has given to the people of this city more comfort and happiness than words can express. Unless kept away by sickness, he was present at all meetings, and always willing to do the best possible for him to do. Had he been inclined to give up his business and devote his time to mediumship, every hour could have been engaged for private sittings; but he did not believe in selling for money what came to him gratuitously, and worked at his trade during the day to support his family, giving the evenings to a free transmission of messages to evenings to a free transmission of messages to

evenings to a free transmission of messages to as many people as was possible from their friends in the Summer-Land.

Mr. Edgar W. Emerson conducted the funeral services, and there seemed to be something peculiar in Mr. L's time of passing out, during the filling of Mr. Emerson's engagement here, as they were deeply attached to each other, as much so as if they had been brothers, from the first time they met. Mr. Emerson was deeply affected over the loss of such a friend in this life, and delivered a discourse and invocation that led many of those present to say they had

life, and delivered a discourse and invocation that led many of those present to say they had never heard such a sermon before, and if that was the way Spiritualists preached they were not so bad as they had been said to be.

On Friday last another of our oldest members, Mr. Murdock, at the age of sixty-two years, took his departure from the earthly spheres of life and donned the spiritual garments of immortality. In this life he was a gentleman of kind and sympathetic feelings toward every one, quiet in his disposition, respected and loved by all who knew him. He leaves his aged partner and h. Jpmate, together

Ohio.

CANTON. — Mrs. Helen Stuart-Richings writes, April 23d: "Once more I am at work. The attack of La Grippe, which caused me to

itualist and humanitarian, and a magnetic lealer of great power; a man who, by his open, foarless attitude regarding his knowledge of apirit return, and his consistent life, has done dide and bigotry in his community. His whole souled wife and lovely children are one with him, not only in the faith but in the works, without which even the knowledge of Spiritualism is dead, and give sincere and genial welcome to and entertain with cordial hospitality all spiritual workers who visit their pleasant mountain home.

In my chosen work, even though the dollars are few and far between. The self-sacrificing humanitarian can afford to live simply, minus diamonds and glittering apparel, which are as feels for other's woes, realizing that this gem is immortal, and cannot be lest or perish with the using, and will be a passport to a more beautiful world than this."

FITCHBURG.—Miss Rosa P. Lyon writes:

all spiritual workers who visit their pleasant mountain home.

Leaving Robbins on the morning of the 21st, I passed through a country thrilling under the touch of spring. The dogwood lay like snow-drifts on the mountain sides, the pink of wild peach flushing their whiteness as life does the cheek of youth. The dark pines with their pale tapers made a rich background for the tender, golden green of the budding oaks. The glad streams sang songs, and springing grass and bursting bud and free, untutored birds swelled the happy refrain—'Life! Life! Life!' I reached Canton, O., in time to begin a course of three lectures on the 22d. From here I go to Detroit for a few days' visit and rest

course of three lectures on the 22d. From here I go to Detroit for a few days' visit and rest with my father's family; thence to Grand Rapids, Mich., for the Sundays in May. I much regret having had to cancel my engagement with the Norwich Spiritual Union, and other societies and clubs for April, and, in closing, desire to tender my heartfelt thanks to their members, and others, who have expressed their sympathy for me, and interest in my restoration to health."

New York.

NEW YORK CITY.-Sylvanus Lyon writes: At the coming of spring the Chinese have a sacred feast. April the 4th is consecrated as The Feast of the Departed,' and for one week the higher classes offer food dainties and

week the higher classes offer food dainties and sweet-smelling incense to their loving remembrance. It is a religious rite, is considered sacred, and is carefully observed. The custom is of ancient origin, dating far back into the early days of the empire.

We mistake in calling the Chinese a heathen nation; they are spiritual, and fully believe in immortality; and, whilst knowing that the departed cannot in flesh and blood come and partake of this feast offered in their memory, it calls back all the sacred memories and tender recollections of life.

The Chinese, with us Spiritualists, believe that death is a kind friend, coming gently to call the sick and weary, the old and feeble, away from earth's cares to a life of higher spiritual enjoyment. They teach that man's spirit is conscious always, and after death is just the same as before, except being rid of material enthrallment. Their good teachers tell how his spirit continues to live on eternally, and is as conscious of all that transpires as when in the earth-life. The feast continues ten days, during which, in silent chambers, food is offered, incense burned, holy services held in commemoration of the dead, who are supposed to ed, incense burned, holy services held in com-memoration of the dead, who are supposed to

participate.

The Chinese believe that to permit this season to pass unnoticed would seem to say goodby to those higher influences, and thus neglected they would leave us and withhold from us

ed they would leave us and withhold from us their good influence.
This is their belief—religion—and it has much of good in it: 'My friends on the earth remember me; they offer me food, love me; therefore I will love and protect them.' This is their reasoning concerning death, change and spirit communings, and it is really beautiful; a far higher idea than that of many so-called Christians.

higher idea than that of many so-called Christians.

The Chinese believe with Spiritualists that in sleep deceased friends and foes come near us to visit earth's scenes and people. If friendly, sleep is sweet and refreshing; if unfriendly, wearisome and forbidding. And this is no new philosophy, for when 'tired nature's sweet restorer, balmy sleep,' is with us, the spirit-world and our own come in close conjunction, and the dwellers in both commune. Like Jacob of old, there often comes to man's prophetic vision spirit guidance. I myself am a dreamer, and from youth have had spirit-visions—strange, marvelous dreams, foretelling, warning, to encourage or guide. May we not attest to the truth and wisdom of this heathen custom?"

FULTON.-Mrs. Mary C. Lyman writes: "1 wish I could send you one hundred or more names to increase the circulation of THE BAN-NER and enlarge its valuable work for truth, and help it to carry sunshine and love into desolate hearts that famish for they know not what or for, in this land of change which easts its shadows over every household; and more especially in those homes where they have not ones.

ones.

I wish to thank the kind medium, and her band, for the sweet message from 'Beulah' in the Message Department. I have long been hoping she or some one of the band would send me word through the BANNER OF LIGHT. I take it for granted that she is one that has reached the scance-room, and has kindly sent these theories words to me her medium, as an these cheering words to me, her medium, as an answer to my anxious self, in wonderment just how these conditions she mentions might

California.

LOS ANGELES .- Mrs. F. A. Logan writes: Twenty years ago rope-tying, floating of mu-

spheres of life and donned the spiritual garments of immortality. In this life he was a gentleman of kind and sympathetic feelings toward every one, quiet in his disposition, respected and loved by all who knew him. He leaves his aged partner and I ipmate, together with a family of grown-up children, to mourn the loss, from their mortal sight at least, of the one they called husband and father. On Sunday afternoon, April 19th, Mr. Emerson conducted the funeral services at his late home in the presence of a large concourse of friends.

While not much is heard from the Spiritualists of Pittsburgh, we are not sleeping. With but few exceptions, our speakers have worked nobly for us, as well as for the good of all. The roll of membership still keeps increasing, while the general attendance is always large. There is among our regular monthly contributors for expenses a minister of the gospel, who never misses an opportunity to be present when it is possible for him to meet with us. Last Sunday night an aged Presbyterian minister was a listener to Mr. Emerson's lectures and tests, and was well pleased."

Ohio.

Twenty years ago rope-tying, floating of musical instruments, rappings and table-tippings were to us of momentous importance, and probably as strange and worderful as the world was prepared for; but an increase of knowledge of how to proceed to convince mortality of the presence of spirits, and their ability to communicate, enables them to accomplish far more wonderful things, and will continue to do so until we walk and talk with them on our streets and in our halls, as well as in our streets and in our halls, as well as in our streets and in our halls, as well as in

The most wonderful demonstrations to my The most wonderful demonstrations to my mind are those at the séances of Mrs. Susic Smith, from Houston, Tex. There the spirits come into the room from the upper part of the windows, with outside blinds closed, a wire soreen, glass, and paper curtain. There were over thirty sitters last Wednesday evening. The medium's cabinet is the most diminutive one Lever saw. It is of black cotton in a writes, April 23d: "Once more I am at work. The attack of La Grippe, which caused me to cancel numerous engagements and seek the pure, clear atmosphere of Lookout Mountain, threatened to prove serious; but, thanks to the loving, tender care received in the beautiful home of John F. Haskins, and to the neverfailing 'ministry of angels,' I am spared to continue my earthly labors. I can but hope that such of my co-workers on the spiritual platform as are overtaken by physicial disability may find as delightful a haven of rest, and be surrounded by as sympathetic and helpful friends. Heaven bless all who give to sensitive, weary mediums the kindly feeling that goes further toward restoring the equilibrium than any other therapeutic agent!

On the 18th inst. I left the mountain—not without many regrets but with pleasant anticipations for the coming summer, which will find me in active service at the Lookout Mountain Camp—and Sunday, the 19th, spoke in Robbins, Tenn., to as many as the village schoolhouse would hold. 'Death' was the subject chosen by my inspirers, and, to a people shut in by the rugged Tennessee mountains from the world, and by mountains of the cological superstition from the broad, warm, sunlit fields of spiritual research, the teachings of Spiritualism regarding the change we miscall 'death,' must have been a revelation indeed.

My stay in Robbins was brief, but long enough to give me ample evidence that there, too, beat warm, kind, generous hearts. I was the guest of Dr. A. J. Robbins, an ardent Spir-

Massachusetts. FITCHBURG.—Miss Rosa P. Lyon writes:

'Prof. W. F. Peck kindly assisted our Society in an entertainment, Friday evening, April in an entertainment, Friday evening, April 10th, held in Mrs. Applin's parlors, when the following pleasing programme was successfully given to a good assembly of people: Piano Solo, 'Angels' Greeting,' by Miss Maud Stewart; Readings, 'Vas Vender Henspheeed,' 'Death of Little Joe' and 'Railroad Matinee,' by Prof. Peck; Song, 'Sweet Chiming Bells,' Mrs. Ballou; Recitation, 'Mamma's Letter,' Miss Clara Martyn; Song, 'Comrades,' by Prof. Peck; Recitation, 'The Troubles of a Baldheaded Man,' Prof. Peck; Song, 'Over the Kitchen Range,' Mrs. Ballou; Farce, 'The Troublesome Servant,' by Mr. Fox and Mr. Fallon; Piano Solo, 'Northern Pearl,' by Miss Stewart.

Stewart.

After the entertainment, games were in order, and a very pleasant and sociable time was enjoyed until a late hour.

Prof. Peck closed his engagement with our Society Sunday, April 12th, when he gave a deeply interesting lecture upon 'The Power of Thought,' showing the vital necessity of cultivating right thinking for our own health and happiness, as well as for those with whom we associate.

we associate.
Sunday, April 19th, Mrs. Ida P. A. Whitlock occupied our platform. Her lectures are always interesting, and her readings and descriptions true and satisfactory."

Delaware.

WILMINGTON .- S. N. Fogg writes: "I have been told that Spiritualism is a delusion of the devil, an assertion that can neither be proved nor disproved, being out of the domain of argument. It must first be proved that there is such a being as a devil. I am unwilling to believe our Heavenly Father would create such a one as the devil is represented to be, and permit him to personate my sainted mother, and come to me with messages of love, in order to lead me to embrace a delusion that would consign me to endless perdition. Such a God would

lead me to embrace a delusion that would consign me to endless perdition. Such a God would be unworthy of either love or reverence. Spiritualism and its teachings to me constitute the grandest revelation made to man since the angelic hosts sang on the plains of Judea 'Glory be to God in the highest and on earth peace and good-will to men.' It has brought life and immortality to light, and that question that was propounded by old Job, and has traveled down through the ages unanswered, 'If a man die, shall he live again?' was answered affirmatively through those tiny raps at Hydesville; and the glad tidings have gone to every part of the habitable globe. It has healed the wounds of the broken hearted, wiped away the tears from the eyes of the sorrowing, robbed the grave of its victory, and death of its sting."

Texas.

MEXIA.-Upon renewing a yearly subscription E. N. Swinburne writes: "Though I have received notice of a reduction of price to \$2.50, I must continue to be a three-dollar subscriber. THE BANNER'S priceless to me. Its bright pages have lifted me out of the depths of doubt and darkness. In the yellow leaf of old age it lights my pathway, and inspires me with a spiritual confidence, and assures me that those dear ones gone before are about me, with their kind offices of love, and that they will meet and greet me when I enter the realms of life everlasting.

Those grand truthe I have learned from the

everlasting.

Those grand truths I have learned from the bright, living pages of the Banner of Light. Its weekly visits are as an easis in the dreary desert of old age. The physical faculties are fast failing, but the spiritual are in the ascendant. Old age needs spiritual food, and The Banner supplies the need with unfailing and exalted inspirations."

Rhode Island.

PROVIDENCE.-Dr. F. H. Roscoe writes concerning the Anniversary Séance held March 31st by Mrs. Longley at THE BANNER office: "It has been my privilege to attend many similar meetings, but never have I been so well pleased as I was on that day. The communications were indeed remarkable, and Spiritualists should feel proud that they have so grand a medium in

proud that they have so grand a medium in Boston to aid in promulgating the truths of immortality. I clairvoyantly saw Warren Chase as he was giving his communication.

I also enjoyed much the address given by Mrs. Sarah A. Byrnes at Berkeley Hall in the evening. I regard that address and Mrs. Long ley's tests to have been the best efforts of the day."

JOHNSON'S ANODYNE

UNLIKE ANY OTHER For INTERNAL as EXTERNAL use. In. 1810

Originated by an Old Family Physician. Originated by an Old Family Physician.

Think Of It, It use for more than Eighty
Think Of It, Years, and still leads. Generation after Generation have used and blessed it.

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notice. Delays may cost a life. Relieves all Summer
Complaints like magic. Price, 35 cts, post-paid; 6 botles, 22. Express paid, I. S. Johnson & Co., Boston, Mass.

When I say oure I do not mean merely tostop them for a time and then have them return again, I mean a radical oure. I have made the disease of FITS, EPI. LEPSY or FALLING SIOKNESS s life-long study. I warrant my remedy to cure the worst cases. Because others have falled is no reason for not now receiving coure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office, H. G. ROOT, M. O., 183 Pearl St., N. Y. Jan. 10. Jan. 10. 8m*

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PRIORS: Trial box, 25 cents—by mail, 30 cents—second size, 35 cents—by mail, 30 cents—by mail, 50 cents—by mail

Written for the Banner of Light. THE BLUEDIRD.

Ho is the post of the spring! His song in sweet imagining Fills all the empty, whitry air With blossoms. Thus, as extles far From home and country fondly dream Of neighbor, wood and native stream; So in his notes the violets blow, And all the sweets of spring-time grow I wish my fancy half so light-To leap the months of storm and night, And antedate the birth and bloom— Earth's resurrection from her tomb.

JAMES M. ROGERS.

A good story at Sir Charles Tupper's expense, that figures among the anecdotal classics of the Maritime Provinces, was told in Fremont Temple the other evening. It seems Sir Charles has a way of stopping every now and then during a speech to sip from a tumbler of water. He once made a long and bitter speech denouncing Sir Joseph Howes. Sir Joseph, who was present and who was ex-pected to answer, is not only an orator of re-nown, but a man of ever-ready wit. Sir Charles nown, but a man of ever-ready wit. Sir Charles spoke for nearly two thours, sipping from a tumbler of water, as usual, every few minutes. Sir Joseph finally arose to answer his antagonist. He began by saying: "Ladies and gentleman, I have been entertained, as well as you, by my opponent's address, but this is the first time I ever saw a windmill run by water."

SCOTT'S

Of Pure Cod Liver Oil with Hypophosphites Of Lime and Soda.

There are emulsions and emulsions, and there is still much skimmed milk which masquerades as cream. Try as they will many manufacturers cannot so disgulate their coal liver oil as to make it palatable to sensitive stomachs. Scott's Enulsion of PURE NOWNEGIAN COD LIVER OIL, combined with Hypophosphites is almost as palatable as milk. For this reason as well as for the fact of the stimulating qualities of the Hypophosphites, Physicians frequently prescribe it in cases of

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A woman best understands a woman's ills. At the age of fifty, Mrs. Pink-

NKHAM'S . PROVERBIAL . PHILOSOPHY . . .

ham publicly commenced her great work of helping such women as could not help themselves. Having devoted her life to the study of female complaints she discovered that a large proportion of the diseases

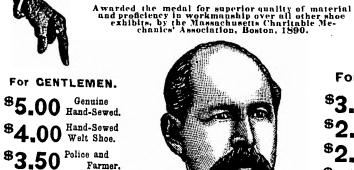
of women have a common origin and may have a common cure. That cure she created, and named Lydia E. Pinkham's Vegetable Compound, and how honest was her purpose and trustworthy her judgment is plainly indicated by thousands of such thankful letters as this:

I)EAR MADAM. -- . . . Would that I could induce all suffering women to give your Compound a fair trial. I must say to you that it is an invaluable medicine. It has been very beneficial to myself and daughter. - Mrs. S. Blair, Roanoke City, Va.

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

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SCHOOL SHOES.

W. L. Douglas Shoes for Gentlemen are made in Congress, Button and Lace, size and ½ sizes, 5 to 11, all widths and styles of toe. Boys sizes and ½ sizes, 1 to 5½, and Youth's 11 to 18½.

caution! Beware of Fraud.

CAUTION! BEWARE OF FRAUD.

If you want to wear the genuine W. L. Douglas ShoEs, read this caution carefully. W. L. Douglas and the price are stamped plainly on the bottom of all his advertised shoes before leaving the factory. If a shoe-dealer attempts to sell you shoes without W. L. Douglas' name and the price stamped on the bottom, and claims they are his make, to not be deceived thereby.

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

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W. L. Douglas 83.00, \$2,50 and \$2.00 Shoes for Ladies are made in "Opera" and "American Common Sense." Sizes I to 7, and half sizes: C (except in \$2.50 shoe), D. E. EE widths. TO RETAIL SHOE-DEALERS, AND GENERAL MERCHANTS.

Mar. 28. 6teow

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Banner of Pight.

BOSTON, SATURDAY, MAY 9, 1891.

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

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 Cen-TURY TO THE DAWN OF MODERN SPIRITUAL-

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, paster 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 heavenstate, 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 beset us 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 eschatologicalalso its acknowledgment of the female element in the divige government-is nearer to what the revelations of Spiritualism proclaim than the position assumed by the ultra Calvinistic oreeds. Here is an instance in point:

The first of the Lenten sermons preached by Carding 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 Imploring 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 | lived centuries ago. He wants the creeds reup 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, 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 in troduce 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 miritual powers. He consorts with ministers of other creeds, and this was also flung in his face. The speaker referred to had the imper tinence 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 puruse the lecture on our first page, wherein through the guides of Mrs. Cora L. V. Richmond "Spiritualism Answers the CLERGY."

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 "Heresy 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 fortysix 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, hoofed and fire-nostriled 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 vised, 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 then, when she crosses the river of death the subject, which leaves no scope for any thing 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 un fair, 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 labo 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 childlabor 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 comprehendable 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 "Spiritualista" throughout the world should, either through their regular organizations or otherwise, apply to the proper authorities of the "Great Columbian Fair," for the privilege of making suitable provisions within 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. Francisi, Let the people of your

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

State know the facts.

Open Sunday Museums.

Hev. 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 im pose 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 literal resurrection as an absurdity, assert ing 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 "Lawsuits of 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 be cause 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 leaven 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 sition the latest labor-saving devices of every descriphe 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 commit- truth that volume is claimed to reveal. Of one phase ting the same under the assumed sanction of Law and Order.

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 con-ducted 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, add ing 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.

HALL'S JOURNAL OF HEALTH .- The opening article of this month's issue has reference to La Grippe, and camphorated air is 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: 840 West Flityninth street. Copies can be had at THE BANNER

Mrs. F. O. Hyzer (a fine poetical medium) spoke morning and evening, and gave poems in commemo-ration 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 denomi

nations of Christians to Mahomelanism hold religlous services regularly at the Moslew Institute in Brougham-terrace, West Derby road, Liverpool, England, to which on Saturday, April 18th, a small company was invited to witness the first Mathemetan 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 lines. Very pretty opal 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 moulvie (one empowered to solemuize 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 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 mounvie, 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 moulvie 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 Ali 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 Albermarie, Columbus Avenue, Boston, SAMUEL WEST, at the age of 64 years 1 mouth 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 28th 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 invite all Northern manufacturers and dealers in machinery and manufactured goods to toin with the South, and show at the Southern Expo-

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 of its phenomena which the manifestations o recorded in the Bible verify, the writer says:

Law and Order.

Ex 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.

Ex 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.

Ex Make every foreigner who earns a living on our soil pay taxes to the Government.

**The National Plower The Light and 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 conne back, as he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in these men, yet he said he should. Thomas had confidence in their midst and said: 'Industry, Jesus materialized, appeared i

THE NATIONAL FLOWER.-The Lily the choice of The Mayflower subscribers. Of the vote cast (Deeember, 1890,) the proportions are as follows: Lily, 16.421; Red Clover, 8,813; Violet, 6,583; Waterlily, 3,845; 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," " Daily Prayers of the Brahmins," and " Zaragh-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 CON-NECTICUT 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 didn't say a word

about the Sisterhood of Women! If the Baby is Cutting Tooth,

Be sure and use that old and well-tried remedy, MRS. Winslow's Scothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

NEWSY NOTES AND PITHY POINTS.

BRLYIBITNESS VA. PHIENDSHIP. Sweet is Friendship to the mind, When 't is of the sterling kind; But when Selfishness creeps in Then doth Enmity begin, And a Coolness is engendered, While the past is not remembered. Avarice is its counterpart, Searing both the brain and heart; And thus you see why sin and shame At last will blast a precious name!

Our American "lords of the pocket," with only a molety of brains, are booked for Europe on the outgo. ing steamers. If the large amount of money they spend will only aid the "suffering poor" in Europe if would be all right; but it won't. Only sharpers get it.

Tell an Italian orange vender that you want a "blood" orange, and he points out a specimen. You tell him that it has been artificially colored with aniline, and out comes his knife in an instant, for there will be blood in his eye.

John Curtis-who announced himself in the past as "Curtis-spirit-grabber"-has of late reviewed an American correspondent in London Light. This time he is correct, although generally wide of the mark in respect to the spiritual media of this country.

THE FIRE FIEND. - Destructive forest fires are raging in Pennsylvania. Two incendiary fires in Altoona-loss \$75,000. Gardiner, Maine, dwelling houseloss \$4500. Portland, double house-damage \$2000. New Haven, U. S. Hotel-loss \$5000. South Norwalk, Ct., carpenter's shop and coal sheds-loss \$2000. Philadelphia, incendiary fire last Sunday-loss \$50,000. Tyrone, Pa., Conrad's Opera House-loss \$20,000. Quincy, Mass., incendiary fire-loss \$1500. Bangor, forty cords of wood, Sunday, incendiary-loss \$800. Quincy, Mass., Sunday-loss \$300.

Of all hard things to bear and grin, The hardest is knowing you're taken in.

THE TRUE INVESTIGATOR. - All fact-collectors. says Dr. Holmes, who have no aim beyond their facts, are one-story men: Two-story men compare, reason, generalize, using the labors of the fact collectors as well as their own. Three-story men idealize, predict; their best illumination comes from above, through the skylight.

There is one only substance, the source of all things, and the sun of the spiritual world is that substance. Moreover, that only substance, the sun, proceeding through degrees, produces the varieties of all things in the universe.—Swedenborg.

Menander never enunciated a truer expression than when he said, B. C. 340: "Whosoever lends a greedy ear to a slanderous report, is either himself of a radically bad disposition, or a mere child in sense."

A United States secret service official declares that the great mass of counterfeit paper money now in the country is due to the Italians, whom he characterizes as the greatest counterfeiters on earth-the fine Italian hand" helping them in this extremity. Last year there were eight hundred and eighty-nine arrests made in America for counterfeiting, and onehalf of the prisoners were Italians.

"Dr. Jekyll and Mr. Hyde" are slyly working themselves into the espiritual ranks. They are known as 'double dealers."

J. B. Newbrough, M. D., once a prominent dentist in New York, the medial author of "Oahspe," and the founder of the Shalam Colony at Las Cruces, New Mexico, passed from thence to spirit-life April 22d. Copies of his curious book may be had at this office.

In Liverpool the policeman sent out to obtain evidence against keepers of public houses who are suspected of breaking the license laws manages to get his liquor gratuitously without sitting down. He goes in plain clothes, is allowed to take three drinks every hour and twenty minutes, and charges the expense to

The Marine Band of Washington, in full-dress uniform, went to the old homestead of Abraham Lincoln April 25th, and in the presence of an immense crowd paid a graceful and extemporaneous tribute to Mr. Lincoln's memory. Gov. Fifer, standing on the steps over which Mr. Lincoln so many times passed in his lifetime, made a short but impressive speech. The band then played "Nearer, My God, to Thee," and

York.

Geronimo, the vanquished Apache chief, along with a great number of his followers, is a prisoner at Mount Vernon Barracks, twenty-nine miles north of Mobile, on the Mobile & Birmingham railroad. The other day the passengers on that railroad were startled by a colored man, who burst into a car exclaiming: "Oh! massa, come out he-ar and see ole Deuteronimo!"

Marie Stalle, a once popular soubrette, died in a Berlin hospital of consumption, after a supper of oysters and champagne, which she had requested as a reminder of her former triumphs

We were on the lake at sunrise one morning this week, heard the "honk" of the wild goose, the "boolo" of the prairie chicken, and "pum-er-chunk" of the builfrog, and know that spring is here. May it stay.—Fox Lake (Wis.) Representative.

At the request of the King of Belgium, Lieut. Stairs, Stanley's "right hand man" in his last expedition in search of "Hem'd-in Pasha," will proceed again to

"THE DEADLY PARALLEL"! "One stich guick already by der glock vill make dot nine."
you dond shall more os nine all der time so."

There are exciting times in Europe. Nearly a score of persons were killed by soldiers at Fourmies-men, women and children. London's recent Lord Mayor engaged in a disgraceful financial swindle. The great labor meeting in Hyde Park, London, was composed of three hundred thousand persons. The last of the Borgias is announced. A prince dies in abject poverty, and his wife is at death's door. He was a descendant of popes, cardinals and princes, which in the end proves the littleness of greatness.

Exercises appropriate to its purposes will be held at National Prohibition Park, Port Richmond, Staten Island, New York, from July 4th to Aug. 16th (inclusive), 1891—the first day being devoted to Bishop John F. Hurst, Dr. Charles F. Deems and Prof. Samuel Dickie, Chairman National Prohibition Committee. Persons wishing information will address the Secretary of the Association, Col. R. S. Cheves, West New Brighton, Staten Island, N. Y.

A decrease of something over \$1,000,000 was achieved in Uncle Sam's public debt during April.

At midnight, on April 30th, a fire broke out in the Codman Building, 30 to 48 Hanover street, Boston-near our hotel annex-and proceeded so rapidly as to necessitate three alarms. A deputy chief and others of the firefighters were overcome by the smoke. Damage estimated at \$75,000-largely by water-Geo. C. Goodwin & Co. (wholesale druggists), B. S. Moulton (fine art gallery and pictures), and Charles X. Dalton (optical instrument maker) being among the heaviest losers.

Rev. Heber Newton stated in his church lately-remarks an exchange-that there were nearly one hun dred thousand citizens of New York City who failed to register and vote, and that thirty-three thousand who had registered failed to cast their ballot. These figures rather destroy the value of those objections to woman suffrage based upon the declaration that all women would not vote if allowed the privilege.

A largely attended reception was extended to Mrs. Annie Besant, as a member "of the London School Board," on Wednesday afternoon, April 29th, by the Woman Suffrage Association at its rooms on Park street. Boston.

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

R.A. Griaves, 6 Water street, Haverhill, Mass., will answer calls to lecture where his services are desired. He has spoken for the local societies with good success. Give him a call, friends.

H. W. B. informs us that "W. A. Mansfield, independent slate-writer of Cassadaga fame, is busy at Grand Rapids, Mich., being the guest of the Spiritual Phenomena Association of that city.—May Bangs, from Chicago, is doing good work for the people of Muskegon, Mich."

Muskegon, Mich."

W. J. Colville's work in New York and Brooklyn ended most successfully Thursday, April 30th; on Friday, May 1st, he addressed two large audiences in Philadelphia, and commenced a short season in Cleveland, O., Sunday, May 3d. His present address is care of Thomas Lees, 105 Cross street, Cleveland, O. Boston friends are respectfully reminded that his summer term in that city commences Tuesday, June 2d. A public lecture will be given that evening in Berkeley Hall. Miss H. M. Young has charge of those meetings.

Dr. A. W. S. Rothermel can for the month of May be addressed at Tallapoosa, Ga. Dr. E. A. Blackden has located for the summer at Auburn Spring Hotel, North Auburn, Me., and will answer calls for lecturing in its vicinity.

Mr. J. Frank Baxter will lecture in Worcester Sunday, 10th inst., and in North Brookfield, Monday evening, 11th, and possibly Tuesday evening, 12th; in Brockton on Sunday, May 17th; Salem again, by special arrangements, Sunday, May 24th; and Waltbam, Sunday, May 31st.

The Daily Evening Item, of Lynn, Mass., speaks in compilmentary terms of the recent lectures in that city by Dr. F. H. Roscoe of Providence, R. I.

J. W. Fletcher speaks in Brooklyn, N. Y., Conservatory Hall, every Sunday morning and evening. In Newark, N. J., Sunday at 3 P. M., and Monday evenings. He can be addressed for next season at 268 W. 43d street, New York City.

43d street, New York City.

Dr. Henry Slade speaks in Newark, N. J., every Sunday evening in the Music Hall. Address 229 E. 14th street, New York City.

Mrs. H. S. Lake, who spoke each Sunday of April for the Spiritual Society of Willimantic, Conn., returned to the platform of the First Spiritual Temple, Boston, last Sunday, May 3d, and will remain until the close of the season. Her Camp Meeting engagements are as follows: Parkland, Pa., July 9th. 12th and 14th; Harwich, Mass., July 24th and 26th; Onset, July 31st, Ang. 2d; Cassadaga, N. Y., Aug. 7th, 9th and 11th; Sunapee, N. H., Aug. 16th and 18th; Niantic, Conn., Aug. 23d. Present address, 52 Worcester street, Boston, Mass. ton, Mass

HORSFORD'S ACID PHOSPHATE MAKES DE-LICIOUS LEMONADE. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Reduced Rates to Y. M. C. A. Convention.

The Baltimore & Ohio Railroad offers the best and most attractive route for delegates and others who will attend the Y. M. C. A. Convention to be held at Kansas City, Mo., May 6th to 10th. Solid vestibuled trains, equipped with finest Pullman sleeping cars, run through without change to St. Louis and Chicago from New York, Philadelphia, Baltimore, Washington, Columbus and Cincinnati. There is no route in America as attractive as the Baltimore & Ohio R. R. in the way of scenery, of natural grandeur and historic interest. Delegates traveling via Baltimore & Ohio R. R. can obtain reduced rates of transportation by securing from the ticket-agent from whom they purchase their tickets to Kansas City a certificate certifying to the amount paid and the route traveled. This certificate, when countersigned by the railroad representative who will be present at the convention at Kansas City, will enable the holder to procure a ticket for his return journey at one-third the regular first-class limited fare. The Baltimore & Ohio Railroad offers the best and first-class limited fare.

Passed Away,

From her home in Roxbury, Mass., April 30th, Mrs. Eliza Babbitt (who was for many years a patron of THE BANNER), aged eighty-six years three months. Widow of Mr. Isaac Babbitt. Mr. and Mrs. J. T. Lillie were present at the funeral, May 4th. Mrs. Lillie spoke words of comfort to the relatives, and to many friends present she gave new thoughts on the "Immortality of the Soul." Mr. and Mrs. L. sang 'Nearer, My God, to Thee," and "Waiting by the

Fund for the Destitute Poor. DONATION MONRYS RECEIVED.

Contributions from Free Circle, \$5.00; A Friend, \$1.00; F. R. G., \$1.00; A. G. F., \$6.00; M. J. Tilson, 81.00; Mrs. Henry P. Davis, 50 cents; D. B. Allen, \$2.50; Wm. Armington, 50 cents; Miss J. J. Whitney, \$2.00; Chas. Higgins, 50 cents; O. P. F., \$1.00; P. E. Millay, 50 cents; Mrs. S. P. Hayward, 50 cents; A Friend, 50 cents; J. W. Russell, \$3.00; J. G. Fosgate, 50 cents; Mrs. S. H. Melony, 50 cents; Sagoyewatha, \$1.00; E. T. Morgan, 50 cents. Thanks, dear friends.

several national airs.

Mrs. Besant says that "Theosophy will do everything, but do it slowly." A contemporary thinks that it must be at work on the Grant monument in New In the Government to thus punish every one who tries to interfere with their monopoly of the dosing business. I tell you, there is nothing like having a law to help you make money. "Ah! but," says the regular physician, "the people must be protected against incompetent physicians." Yes, that is always the monopolist's specious plea. The people must be protected! The monopolist never wants anything for himself. Oh! no. All he cares for is the people. But, pray, must the people always be kept in a state of infancy? Are they never to be allowed to decide for themselves whether they prefer a good doctor or an incompetent one? Oh! for a little freedom, even to make mistakes. This thing of being protected from everybody but monopolists gets thresome.— Twentieth Century, New York.

If your blood is vitiated, cleanse it without delay by the use of Ayer's Sarsaparilla.

Lynn, Mass .- Cadet Hall .- Last Sunday the Spiritualists gave a benefit to the First Progressive Spiritual Society. The hall was well filled afternoon

and evening.

Afternoon.—Appropriate music by Kate M. Hovey and Willie Estis. Mrs. M. A. Stone read Whittier's poem, "The Swan Song of Parson Avery"; Mrs. M. A. Adams's control gave an able address; Dr. T. R. Nichols's control recited a poem in an unknown tongue; Rev. E. Fales gave an interesting address on spiritual gitts as found in the Bible; Dr. P. C. Drisko gave an able address on Religion, Mr. O. S. Adams interesting remarks, and Mrs. M. C. Chase closed the meeting.

meeting.

Evening.—Appropriate music by Miss Annie V. Chase, Mrs. Chase and Miss Wiley. Mrs. Chase read a poem on Prayer, followed by an address on the same subject, Mrs. L. A. Prentiss gave a large number of tests with definite descriptions; Dr. Furbush's control made remarks, and Mrs. Nora Dowd gave tests and communications from spirit-friends, who by their general tenor identified themselves.

Next Sunday Mrs. Ida P. A. Whitlock of Boston will lecture, give readings and tests, at 2:30 and 7:30 P. M.

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

88 South Common street.

88 South Common street.

Genuine Camphor-Wood For Storing Furs and Woolens.

By ship "Geo. Skolfield," from Hong Kong, we have landed an invoice of Genuine CHINESE CAMPHOR-WOOD TRUNKS (brass corners), two sizes, \$14 to \$18 each. Also, by same ship,

Genuine Blue Canton China Dinner Ware,

IN SETS, OR PIECES SEPARATE.

We have sold the Camphor-Wood Chests for years, and with satisfactory results.

China, Glass and Lamp Merchants, (SEVEN PLOORS,)

120 Franklin Street, Boston.

PAMPHLETS RECRIVED.—Urude and Infallesimal Doses THE SPRING OF ETERNAL YOUTH.
By Henry Shomeld, M. D. 12mo, pp. 18. Nashville, Tenn. Prophetic Secution. A Lecture by Prot, W. J. Woolsey, St. Paul, Minn , Jan. 84, 1891. Svo. pp. 16. Pioneer Press,

The Blouw Nation and the United States. A Briof History of the Treatics of 1866, 1876 and 1889. Svo, pp. 32. Washing ton, D. C.: National Indian Defense Association.

Ladies' Aid Association of the Boldiers' Home in Massachu setts, with Constitution and By-Laws, etc. 8vo, pp. 40. Bos-

How to Magnetize; or, Magnetism and Clairroyance. A Practical Treatise on the Choice, Management and Capabilities of Subjects, with Instructions on the Method of Procedure. By James Victor Wilson, 18mo, pp. 104. New York: Fowler

Inspirations of the School Teacher. By Eva H. Walker, 18mo, pp. 18.

The Enchanted Wood. A Juvenile Operatta for the Use of Schools and Entertainments. Libretto by Fannic E. Now-berry; Music by T. M. Towne. 8vo, pp. 32. Chicago: S. W. Straub & Co.

SPIRITUALISM.

It touched the eyelids of the blind, And lot the veil withdrawn, As o'er the midnight of the mind

It led the light of dawn. It asked not whence the fountains roll No traveler's foot has found. But mapped the desert of the soul Untracked by sight or sound.

Copies of Banner for Circulation.

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

The wonderful pungency of the Chinese camphor wood has made their chests valuable for the covering in of furs and woolens, as good housekeepers know. Jones, McDuffee & Stratton bring out their old blue china from Hong Kong packed in these trunks, there-

To Correspondents.

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

MRS. J. S. H., EAST DENNIS, MASS,-The spirit mentioned reports as from Corry, Penn., therefore is not the one you

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH, Publishers.

Grove Meeting in Oregon.

The Spiritualists of Northern Williamette Valley will hold a Grove Meeting at New Era, Clackamas Co., Ore., beginning Friday, June 12th, and ending Monday, July 6th. Good speakers and mediums are being engaged for the occasion. Half fare tickets on the railroads will be allowed those attending the meeting.

There will be a hotel opened on the grounds during the meeting for the accommodation of visitors, and those who do not choose to camp.

Camping facilities are good, wood and water convenient, and food for teams at reasonable rates.

This camp is a beautiful spot; the stately firs growing there afford a delightful shade in summer weather.

By order of Committee.

WILLIAM PHILLIPS. Grove Meeting in Oregon.

For Sale at this Office:

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

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy 10 cents.

copy, 10 cents.

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

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

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

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

THE TRUTH-SERKER. Published weekly in New York. Single copy, 8 cents.

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, Mcents.

THE THEOROPHIST. Monthly, Fubilished in Linking Ble copy, 50 cents.

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

ALOYONE. A Semi-Monthly Journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5 cents.

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

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

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LT Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereen they are to appear.

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

SPECIAL NOTICES.

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

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

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

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

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

ADVERTISEMENTS.

WATER OF LIFE.

Do not fall to send for Pamphlet giving undoubted proofs of its virtues; also Photo-Engraved Letters from those it has cured. Write to 34 South Main street, Wilkes Barre, Pa. May 9.

J. R. PERRY.

May 9.

A STROLOGY.—Most fortunate dates for A; all purposes, life writings, advice, etc.; full describe for the first state and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass.

MRS. D. A. DEARBORN, Magnetic Healer, has removed to 120 High street, Charlestown, Advice free Wednesday afternoons.

It was Goothe, the great poet, who called Carlebad the Spring of Eternal Youth, and Carlabad truly deserves that name. For centuries this Spring has given forth the waters which are drunk by the hundreds of thousands that flock there from all parts of the globe in search of health. If it is inconvenient for you to go to the Springs, make them come to you. In other words, you can carry the famous Sprudel Spring around with you. Buy the imported Carlsbad Sprudel Salt, which is obtained from the Sprudel Spring by evaporation. It is the best natural remedy for constipation, catarrh of the stomach, dyspepsia, and liver and kidney complaints, and should specially be used during the Spring and Summer months, when sufficient out-door exercise can be taken. Be sure to buy the genuine imported article only, which must have the signature of "Eisner & Mendelson Co., Sole Agents, 6 Barclay Street, New York," on every package. Mailed to any address upon receipt of one dollar.

ASTROLOGIST. MRS. WEBB,

From 367 West 23d street, New York,

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

DR. HOLBROOK

CONTINUES to meet with great success in curing all Chronic Diseases. No exorbitant fees for treatment. Office 19 Tremont Row, Room 5, Boston, Mass., on Tuesday

MARY A. CHARTER, Business, Test and Healing Medium, 3 Trenton street, East Boston, Mass. **OUTSIDE THE GATES:**

AND OTHER TALES AND SKETCHES.

By a Band of Spirit Intelligences, through the Mediumship of MISS M. T. SHELHAMER.

This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking ninds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenity gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story." In five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER OF Light; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials enmanting from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the penusa of this production.

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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, eventually progress to a higher state of existence. We ask the colamns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

Letters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Banner of Light, and not, in any case, to the medium.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Feb. 17th, 1891. Spirit Invocation.

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 even of our own natures and their possibilities, the thought of our weakness and our ignorance falls upon our lives, and we struggle to break the bondage that enslaves us, that bondage which prevents the human mind from understanding and reading clearly 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 all the ages, ever 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 experiences have rolled over his head, and discipline has marked his way; so we feel that we are progressive beings, 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 its bondage into a clearer atmosphere of conception, and unto a grander plane of understanding. To day we feel that we would meerstanding. To day we feel that we would with the battles of life upon thine immortal heights, seeking ever to dispense unto needy humanity such food for spiritual growth, such instruction for the expansion of the mind, as will be helpful and uplifting to those who receive. We would come into sympathy with such pure spirits, and our hearts would be open to their instruction and their ministration. May we at this time receive such inspirations from on high as will illuminate our minds, and kindle new thought therein; and may we, each one, come closely into the presence and under the Influence of such bright and helpful beings, uns

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 his 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. evidence to prove this theory.

Ans.—There is no evidence that can be brough 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 archæologists or by those who were seeking the history of the world. 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 re informed by these his this world, and we are informed by these his-torical records that this country which you now call North America has been peopled at differ-ent times during the centuries by various class-es 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 sitonly 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 here will have the accounts with this country will be exhumed, we believe, so that humanity here 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 thou-

have passed over it, and thousands upon thousands of these years we believe have known man upon this planet as an erect, thinking 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 un-rolled 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 our money, trade and commerce existing there in any form?

A .- Your system of trade and of commerce A.—Xour system of trade and of commerce very imperfectly represents our system of exchange and of business life in the spiritual 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 source its larve and the soaring insect, which spurns its larve and soars aloft. Things material, things temporal, belonging to the physical state, are indeed but broken images or imperfect manifestations of the objects where the children was the content of the children was the children broken images or imperfect manifestations of the objects, systems or forms of spiritual life, which may be said to resemble them in pur-pose if not in external form. We can hardly convey to you a proper conception of our sys-tem of exchange and of our form of business life, because man here grasps the material, and thinks usually of his own prosperity or wel-fare rather than that of the community or even of the nation of which he is a member. The spiritual world has its life, human and hu-mane.

there are human beings in the spiritual world

there are human beings in the spiritual world whose surroundings are lovely, the objective of 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 themselves, 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 intions which they form are also sweet and in-viting.

On the other hand, spirits apart from the body, whose surroundings are crude, unfin-ished, unrefined and unattractive to sensitive ished, unrefined and unattractive to sensitive souls, 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 It is the lack of interest in their hearts, in the finer, more spiritual qualities of life, that has left them bereft of the more beautiful conditions, and so, as the cause exists within them-selves, 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

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 it self, 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 oppormay seem at first, he is given not only oppor-tunity to rise out of them, but also helpful hu-man ministration and assistance; for wise and man ministration 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. II. Caldwell, Webb City, Mo.] Christian Science (or mental science), healing by Christlan Science (or mental science), healing by absent treatments, is supposed by some to be ouring 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-band of the scientist, and perhaps also by the aid of the band of the patient, notwithstanding 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? it; or Mind?

A .- So far as we know anything of the operations of the Divine Spirit or Mind, we are per-suaded 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 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 it is no less so in connection with human life than it is in connection with the objective forms in the physical universe. The Divine Intelligence operates through instrumentalities; and it is more recomple for us to believe and more assy for 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 instruments or human intelligences, that can come en 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.

Ss 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

the bondage of ignorance and error. In relation to the work of the mental healer, In relation to the work of the mental healer, the scientist, our mind goes in 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 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 from another life are themselves filled with

from another life are themselves filled with healing strength or magnetic force, and they 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 this 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 band 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. Mesmerism has proved conclusively, during the last thirty years or more, that an operator in the mesmeric field can influence a subject at a distance. For instance, at a given operator in the measurements held 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 measurements in times past, is susceptible to the thought of the distant operator, and fells under his control.

falls under his control.

Now, if a true sympathy is established between a mental or a 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 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 nation 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 over which he has no control, which are brought to a human life through the exactions, the encroachments and the selfish greed and injustice practiced by the opposite party in its search for wealth.

We have no such conditions in social life, yet

Q.—Will the Controlling Intelligence please glochie views as to the New Boolety of Investigutors—to be made up of ministers, scientists, et al.—into the spiritual phenomena? Will it prove a usqui adjunct in developing human knowledge in the direction to be mooled, or will it prove to be but a Harvard-Committee-Seybert-Commission in disquise? in disguise?

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 thinkers and teachers of religious thought will join together in making researches into the realm ers and teachers of 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 realm of scientific investigation, from the abodes of philosophical thought, are dishonest in their sentiment and in their purposes; we in their sentiment and in their purposes; we cannot assume that they will not enter this investigation with unbiased minds and unprejudiced thought; we cannot 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

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 lit-tic 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, person ally, we are disposed to give our friends the benefit of the doubt, to feel that they are per-haps in earnest; and we have no doubt they are sincere in their intention to learn what 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 instruments for the such mediums and such instruments 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 perhaps the proper instrumentalities for the reception of such evidence are not 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 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 Now, then, let us wait and see. When the report comes in we can judge and we can criticise, if criticism is necessary, or we can approve if they have done well. We, as bands of spirit-intelligences, coming from the immortal world to communicate with the dwellers of 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 Spirit. 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 and 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 by the truth, whatever his past opinion has been, will not go away unrewarded for his research.

-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 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 sun 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 ministration to human life below them in progressive unfoldment, and so on down to the gressive unfoldment, and so on down to the lower stratum of human life that grovels in the bondage of ignorance and error.

In which the transport of the most of the local property is the local property of the most of the property is the local property of the most of the property is the local property in the local property is the local property in the local property is the local property in the local property in the local property is the local property in the local property in the local property is the local property in the local property in the local property is the local property in the local property in the local property is the local property in the local property i centrated.

Some spirits can come into direct contact with mortals here and see them; they can, through the atmosphere of those mortals whom 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 tall us that they can see physical life, because they have an ear physical life.

which they may behold these things.
Some spirits tell us that they can see physical life, human beings on earth, and all the forms of existence here, even more clearly than they can behold the objects, the conditions and life in the spirit-world. Such minds, however, belong 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

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 in earth-life only by the external 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 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 experiences in all departments of human thought and sensation. 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

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMBIHP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Feb. 18th, 1891. [Continued from last week.] Controlling Spirit.

Now, Mr. Chairman, as one of the band of this circle-room, I will proceed to speak for spirits who desire to manifest to earth-life who come en 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 come, 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 who is 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 elso ship 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, it 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 we see is a relative of the boy—that they do not want the people here to 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. dlum, takes on something of the physical condition through which he passed out. He was ill, very ill, so that the mind became affected, the head or brain was 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 sponsible 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 than 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 re-

he has met many dear friends whom he has re-joiced to greet. He has walked along the ways of this 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 he, 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 communica-tion with his friends, and asks some of them to give him an opportunity at home. 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 on 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 more clearly, and understand the workings of the physical system better than he could on earth, and so comprehend more minutely the operations of the montal nature; therefore on earth, and so comprehend more minutely the operations of the mental nature; therefore he feels better qualified to impress or to influ-ence 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 precious ones whom she left on earth, but always with a sweet, patient expression upon her countenance, drawing back when others have pushed in, that they might have the opportunity, which seemed so important to them, 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 say to her friends in St. Louis, Mo., in Springfield, Ill., and in 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 ministra-

tions, 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 preclous 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 for this beautiful spirit, for she seems to be full of poetic expression and of musical measure, but this I cannot clearly represent, 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 studious, 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 attract friends to this form 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 come from her atmosphere, and also the 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 were arbitrary, and which must be positively impressed 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. 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 do n't know anything about ghosts he course he do n't see Now he says he is not dead, and he do n't know anything about ghosts, because he don'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 fear of ghosts study the subject, not with the fear of ghosts in their minds, but with the thought of inves-In their minds, but 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 mistigated in the contract of strange influence, an atmosphere that is mist-like, and in that aura appears a spirit, a male, tall and well-proportioned, with a high fore-head, and deep-set eyes. The spirit is some-what interested in this work, but he does not give me the name by which he was known on earth. I get that of Hermes, and it seems to be sufficient for the present. There is a devel-opment going on that is looking to some scien-tific and I should think in connection with 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 whom 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.—Lotela, for Ouina, John T. Lester, S. W. Massar Stella Austin, William B. Lord, George Stevens, Justin How ard, Dr. William Brown, Jane Smith, Hanson Hoyt, David Foster, Fred Downing, Henry Forrest, Mary Jane Hurley Caroline Fletcher, Samuel S. Pettengill, Polly Taft.

THE MESSAGES GIVEN (THROUGH MRS, M. T. LONGLEY) As per dates will appear in due course.

As per dates will appear in due course.

April 17.—Father Henry Fitz James; John Toohey; Jonas Colurn; Mary A. Carlton; Elizabeth Young; J. S. Robbins; John MeGregor; Lizzle Woods; Jane Thomas.

April 24.—A. D. Bullock; Sarah A. Wheeler; Philo D. Willis; James A. Edmondton; Samuel Cook; Mary E. Cooley; Samuel G. Stuart; Nannie Graves; Catherine Blake; James Marshall.

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Peurls.

And quoted odes, and jewels five words long, That, on the stretched fore inger of all time, Bparale forever."

No system founded on the oppression of one part of manhood 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.

\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 hearth at home. It is a light that

sings as well as shines.- Elthu Burritt. Life is a leaf of paper white,

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

Whereon each one of us may write

His word or two, and then comes night.

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 emaciation 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

-Browning.

The Ayceum.

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 Sunof Mrs. George P. McIntyre, given by the Sunday 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 unapproachable diction, grace and logic; and who for the past fifteen years has been the "Mother" of this Sunday School, the rare story-teller, the peerless poetess, the "One and only Ouina."

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-

in white, bestowed bouquets of flowers, the language of each being the tribute of their admiration and love, and also representing some sentiment characteristic of the dear teacher whom they sought to honor. Each presentation was accompanied by a little poem, weaving in the sentiment of the flowers emblematical of her life and work. These poems were written by Mr. George P. McIntyre, expressly for the occasion; they will hereafter be perpetuated in a Floral Souvenir, to be sold for the benefit of the Society fund.

"Ouina'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-

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 callas, 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 rendered. The duet by Mrs. McIntyre and Orvis at the close was specially encored.

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

and a general poem and offering in its turn, and a general poem dedicated to the prosperous 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 Society 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, the latter 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 seasons, aided by twelve young misses dressed in white, bearing the emblems of spring, summer, autumn and winter. It is to be hoped that the souvenir above alluded to will be in hand on that occasion; and I wish to mention in this connection that this will also contain the Natal Souvenir from the Gift of the Psalter, by Mr. Molntyre, 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, store for them from experience.
A. J. Hoffman,
Chicago, Ill. For the Committee.

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, persecution, suppression of knowledge, and the arrogance of infallibility." On the other hand he finds the results from the postulate of science to be "man, not God, the divine center, nobility of life, highest ideal aspiration for perfection columns religance in the presence of uninobility of life, highest ideal aspiration for perfection, calm reliance in the presence of universal 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 earthly paradise and a spiritual heaven when he is through with the paradise. A good idea of the volume can be obtained from its chapter headings:

Ings:

PART I.—The Religion of Man: What is Religion? Fetichism; Phallic Worship; 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 Position—Fate, Free Will, Free Agency, Necessity, Responsibility; Dutles 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; Charter of Rights; Dutles and Obligations of the Individual; Duty and Obligations of Society; Rights of Government; Dutles of Society to Criminals; the Duty of Self-Culture; Marriage.

The best chapters are those in which he deals

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

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IT PAYS

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pages devoted to flowers, fruits and gardening. Edited by JOHN LEWIS CHILD, assisted by many of the most eminent Hortfculturalists, writers and 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 of bulbs in Holland and Guernsey, seeds in Germany, Clematis and Begonias in England, Narcissus in Ireland, etc., and scores of like interesting and useful articles by eminent growers and writers. It teaches how to care for plants in the house, and flowers, fruits and vegetables in the garden. Subscription price so cents per year.

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Mrs. A. E. Crane, TEST and Business Medium. Magnetic Treatments. 8½ Bosworth street, Room 4, Boston. Hours 9 to 5. April 25.

Mrs. H. B. Fay,

MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Séances Thursday and Saturday, at 2:30. P. M.; Sunday at 7:30. April 25. Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre-mont street, Boston. Private sittings daily. Try our Blood Purifier. April 18. Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9:30 to 5.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. Winter street, Room 6, Boston. May 9.

DR. M. LUCY NELSON, Magnetic, Massage and Vapor Baths for Ladies and Gentlemen. Unsur Removed from 81 to 33 Boylston street. Boston. Hours 9 to 9.

May 9. lw*

MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons. Platform test speaking.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon 2w April 25.

Mrs. M. R. Stebbins, Clairvoyant Physician, 1366 Washington st., Suite 6, Boston April 4. DSYCHOMETRIC, Physiogmetric and Business Reading, or six questions psychometrized, 54 cents. Hours 2 to 7. MARGUERITE BURTON, 1472 Washington street, Boston.

WANTED.—I want the people of Boston to know that I will go among the slek and suffering everywhere, as nurse or healer. MRS F WADSWORTH, 3063 Washington street, Boston.

Washington street, Boston.

R. JULIA CRAFTS SMITH gives free medical examinations to ladies every Thursday at the Office, 15 Warren Avenue, Boston.

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MRS. J. C. EWELL, Inspirational and Medi cal Physician, No. 26 West Springfield street, Boston.

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. DR. JULIA M. CARPENTER, 303 Warren tr. Boston, Mass.

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This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed tire, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

"I am much pleased with the Psychograph you seat me and will thoroughly test it the first opportunity."

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"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no fift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily.

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for months previous to his decease almost wholly by the use of BOVININE, as the following letter selected from many others will testify:

"THE J. B. BUSH MANUFG. Co.:—
"During the last four months of his sickness, the principal food of my father, Gen"eral Grant, was **BOVININE** and milk; and it was the use of this incomparable food
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"October 1st, 1885.
"FRED D. GRANT."

Dr. J. H. Douglas, General Grant's physician and faithful friend, cordially endorses the above statement regarding BOVININE.

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Chairvoyant and Psychometrist.

LETTERS A SPECIALTY. Give full name and age.
Liplagnosis, advice on business, &c., \$1.00. Address.
Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
May 8. lw*

May 9. lw*

MRS. L. A. COLLINGS, Psychometric and Trance Medium. Sittings daily except Saturday from 10 to 12 and from 3 to 6. Circle Mondays, 7:30 P. M. 35 Village street, Suite 7, Boston. 2w* May 2. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown.

The Birds of Spring,

If they could be weary of their songs, would find in our great stock an almost infinite variety of new melodies. 40,000 kinds of our old music are still called for, and the new are more

numerous than the old.

.-THE JOLLY FARMERS, Sargent, [40 cts., \$3.60 doz.] New, bright, easy, and all jolly farmers and their friends will like it. HEROES OF '76 [81, or 89 doz.] Trowbridge, for 4th of July; and NEW FLOWER QUEEN [60 cts., \$5.40 doz.] Root, fo

anday Schools like PRAISE IN SONG [40 cts., or \$4.20 doz.] Emerson; SONG WORSHIP [35 cts., or \$3.60 doz.] Emerson and Sherwin; NEW SPIRIT UAL SONGS [35 cts., \$3.60 doz.] Tenny and Hoffman

Choirs constantly send for our Octavo Music-8000 num bers of Anthems, Sacred Selections, etc., 5 to 8 cts. each Send for Lists. Organists furnished with Voluntary and other music; and

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BARITONE and BASS VOICES [\$1.50] is new and superior method. Any book mailed for retail price. OLIVER DITSON COMPANY, Boston.

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Catarrh, Deamess, Bronchitis, Consumption, Asthma, cured at home. New pamphlet and full particulars free. Address, naming this paper. Dr. M. W. CASE, 809 N. Broad St., Philad'a, Pa. lites

Mar. 14.

The Writing Planchette. CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing inclumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

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ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, one bleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maqueketa, Iowa. April 11.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mall, 50 cents and stamp. Whole Life-Reading 51.00. Magnetic Remedies prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass. May 2.

CANCER and Tumors CURED: no knite; book free. Drs. Granieny & Dix. No. 163 Elm St.. Cincinnati, Q Iar. 7. NEW AND BEAUTIFUL SONGS,

With Music and Chorus. BY C. P. LONGLEY.

With fine Lithographic Title-Page, bearing excellent Potraits of C.P.LONGLEY and Mrs. M.T. SHELHAMER-LONGLEY, and representing a Spiritual Scene of much significance and beauty.

New York Advertisements.



Seamed Mitts cannot Rip. are a Perfect Fit, Pure Silk. and are manufactured only by the Jennings Lace Works, N. Y. All Large Dealers Keep Them. May 2. 13w

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send Two BOTTLES PREE, with E. VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. add T. A. Slocum, M. C., 181 Pearl St., N. Y. Jan. 10.

BUSINESS AND TRANCE MEDIUM, 268 West 48d Street, New York City. A LSO Electrician and Magnetist. Advice on development, and private séances attended at residences.

Public séance every Thursday, 8 P. M. Feb. 21.

"HERBA-VITA." HERBA-VITA.

The Old Oriental Cure. No family should be without it.

CURES Constitution, Corpulency, and all complaints to caused by a clogged condition of the system, especially the Liver, Kidneys and Bowels. Send for 12-page circular of testimonials. Trial Packages 10 cents. Large Box \$1.00. Small Box 25 cents. Live Agents wanted the corpus of the control of t

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Seances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York. Dally Sittings for Communication and Business. 13w April 11.

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499 FIFTH AVENUE, NEW YORK CITY, phenome-nally successful in "curing incurables." Send for Mar. 7. Heaven and Hell, 416 pages, paper, DIVINE LOVE AND WISDOM, 383 pages, paper, By EMANUEL SWEDENBORG. Mailed, prepaid, for 14 cents each (or both for 25 cents) by the American Swedenborg P. and P. Society, 20 Cooper Union, N.Y. Feb. 21.

DR. F. L. H. WILLIS

May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge w(.h keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy. Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

April 4.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday even-April 4.

RUPTURE POSITIVE CURE. By mail. Sealed, Address W. S. RICE, Box 3, Smithville, Jeff. Co., N. Y. ly Dec. 20.

THE SHELHAMER SPECIFIC.

A SOVEREIGN REMEDY for PNEUMONIA and LA GRIPPE. It not only CURES but PREVENTS these Diseases. Every family should have it in the house at all times. It is easy to take and Positive in its Effects.

All Throat and Lung Diseases are Removed by this Specific if taken in time.

Price of Specific, \$1.00 per bottle. Sent by mail or express. Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

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J. A. SHELHAMER, Magnetic Healer,

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SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wisk, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to
be successful; the physical and mental adaptation of those
intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief
delineation, \$1.00, and four 2-cent stamps.

Address,

MRS. A. B. SEVERANCE,

April 4. 6me White Water, Walworth Co., Wis.

"IF YOU WOULD KNOW"
YOUR Future Business Prospects, confult FRED A.
HEATH, the Blind Medium. Enclose Postal Note for
60 cents, or register your letter, with lock of hair and stamp.
Address 120 Michigan Avenue, Detroit, Mich.
Dec. 6. 28w*

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also savice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at onice, 206 Tremont street.

Nativities written at prices proportionate to the detail de-

mont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1684, Boston, Mass.

July 19. New Sheet Music.

A BIRTHDAY IN HEAVEN. Song and Chorus......25c SILVER LOCKS. Song and Chorus 85c.

LITTLE RED SCHOOLHOUSE. In the above named Songs the words are by MRS. W. H. CROWNINGSHIELD, Music by H. P. DANKS.

For sale by COLBY & RICH. MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily Pridays Saturday Manual Pridays

IVI holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 a. M. to 6 P. M., ... tt. Oot. 11. NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. STONE. For sale by this office. Price \$1.25: cloth-bound copies \$2.00.

Banner of Bight.

BOSTON, SATURDAY, MAY 9, 1891.

MISS JENNIE LEYS IN WASHINGTON.

BY GEORGE A. BACON.

Seventeen years have rolled their circling round since our sister Jennie Leys first filled the position of lecturer to the Spiritual Society here, an office which she was again solicited to fill during the month of April. Always a lady of special refinement and accomplishments, these added years have brought to her corresponding mental and spiritual riches, as well as invaluable interior experiences. In her own person she is to-day probably as harmoniously developed an exponent of the facts, philosophy and religion of Spiritualism, representing the triune principles of Divinity-Love, Truth and Wisdom-as there is now before the public. Notwithstanding her long absence from the platform, the spiritual beauty and power of her teachings are in no wise abated. Whatever might be noticed as lacking in mere physical force, is more than counterbalanced by a deeper flow and a more serene elevation of spirit. Verily, she presents in herself one of the happiest embodiments of natural elo quence to be found anywhere. On any other than that of the unpopular spiritualistic platform Jenuie Levs would be regarded as a modern wonder, and be held, as she deserves to be, in highest honor. These words are written solely from a sense of the simple truth they seek to express-not to please or to displease any one; though I have no doubt, should they be seen by her, they may cause her to take exceptions to them. By right of birth, education, adaptation, inspiration and experience, she is in a special sense a spiritual teacher. Mentally she is clear, just and discriminating, with evenly-sustained reasoning powers. The spirit in which she discusses public matters is all that could be desired-the perfection of fairness, kindness, and an open desire to present the actual truth: while her exceptional interior experiences enable her to spiritually illumine with rare power of insight and intuition the subject of her discourses. To her poetic temperament, varied and beautiful imagery is as natural as thought is spontaneous and elevated.

The following comprise some of the topics discoursed upon: Early Personal History and Experiences; The Future of Spiritualism; The Influence of Spiritualism upon Thought; Shall there be a Union of Church and State in this Country? Dark Spheres in Spirit-Life; Is Spiritualism the Work of Satan? Spiritualism and Theosophy Compared.

The one in reply to the reverend gentleman who had publicly charged Spiritualism with being the work of Satan-a man who belied his title, both in word and spirit-was a wholesome and effective exposure of the ignorance, inconsistency and untruthfulness of such a public defamer of the truth. The character of this man's attack may be gathered from the following: Spirits of to-day, he said, are mentioned as coming from below, while in the Bible angels are described as descending, etc., hence Spiritualism must be of Satan! and more to the same effect. Alas! that such a travesty upon common sense and reason could possibly pass for argument. She justly noted that such a sample of reasoning could only come from a man who, while living in the afternoon of the nineteenth century, claiming to be intelligent and Christian, was one who must fully accept the Mosaic cosmogony, that the earth is flat, etc.

One of her most interesting lectures consisted of a series of graphic pictures of spirit life, portrayed in vivid word-painting, each scene striking and dissimilar, and conveying an important lesson, which through this method became as it were a part of one's consciousness. These representations gave the central features of the earth-life of certain individuals, each representing a class found in every community, and then presenting these actually as in the life beyond, where the legitimate effect of their mortal lives were fully and clearly seen.

Another lecture, which attracted unusual attention was her closing one on "Spiritualism and Theosophy Compared." The central ideas arranging themselves under these respective heads were placed in juxtaposition and analyzed, showing wherein they agreed and disagreed. In many respects, she said, they clasped hands in efforts to illumine the mind; in others they widely diverged. While Theosophy sought to be the nucleus of a Universal Brotherhood, tending to creedism, Spiritualism primarily sought to become diffusive; not to hold men together as of old, from which the world had suffered so much, but to have mankind divinely permeated with immortal truths: no crown of priestcraft to be established on this earth; no class to dominate the spiritual nature of man. Progressed spirits knew what this had resulted in, and they wisely sought to evolve better conditions. A sharp difference, however, was shown to exist as represented between these two forms of thought in their respective definitions and divisions of the constitution of man, the Spiritualists conceding that the physical, the spiritual and the celestial fully embraced the (triune) nature of man, while the Theosophists claimed seven elemental principles, etc. The teachings central to these two forms of thought were most interestingly presented and compared in a spirit

A public farewell reception was extended to this able lecturer by the Society on the evening of April 29th, at the residence of her entertainers, Mr. and Mrs. Chapman, which was not only largely attended but proved to be quite an exceptional occasion. There were vocal and instrumental music, with recitations by Miss George and N. Frank White, brief addresses by the President, Mr. M. C. Edson, and the writer. trance utterances through Mrs. Levy and Miss Simmons, and appreciative responses by Miss Leys. Mr. Edson then, on behalf of the Society, presented Sister Jennie Leys with a "Certificate of Ordination," signed by the proper officers and duly attested. The Society being a legally chartered organization, this Ordination authorizes and empowers her to solemnize funerals, perform the marriage ceremony and dedicate children. The address of acceptance, so replete with feeling, which followed this presentation was of the highest degree of eloquence and appropriateness -one long to be remembered-and proved a fitting close to a month mutually beneficial and successful to

all concerned. Washington, D. C., April 30th, 1891.

Maverbill and Bradford, Mass.-Last Sun day Mr. Oscar A. Edgerly of Newburyport was the day Mr. Oscar A. Edgerly of Newburyport was the speaker, giving tests after each lecture, before the Union Spiritualist Fraternity in Brittan Hall. His subject in the afternoon was "The Ability of Man to Make Known His Continuity of Conscious Existence," and in the evening the very stirring theme, as it was treated, was "The Inherent Possibility of Individual Man." A powerful control made use of the medium both afternoon and evening, but in the evening the inspiration was far the most energetic, and was, apparently, reluctant to surrender control, the medium being held to an hour and a half of rapid and eloquent speech. The leading thoughts expressed were, that all the elements of God exist in embryo in man, and are only waiting for the moiding and evolving processes of time to develop them, and suggesting that how to develop these inherent qualities, which are capable of ultimately comprehending and dominating the universe of matter under the sway of natural law, is the important question. Man, the controlling spirit said, is the epitome of God in the universe, and it is his duty to make use of every power that is being unfolded to get nearer to him, and become acquainted with a more perfect unfoldment of matter under the guidance of law. The God of the universe is equal to all needs, and the growing and expanding elements of God in man will finally become so large and all-pervading that there will be left no room for the devil in the universe. Many tests were given of an interesting character;

Next. Sunday Regar W. Emerson of Manchester, N. H., will occupy the platform.

Enverball, Mans., Red Men's Halls.—Mrs. speaker, giving tests after each lecture, before the

Haverhill, Mass., Red Men's Hali.-Mrs Celia M: Nickerson spoke and gave tests to appreciative audiences last Sunday before the First Spiritualist Society, it being the first meeting in her engagement for theimonth of May. She gave two very interesting discourses, atternoon and evening. Her subjects, taken from the audience, were so interestingly and intelligently treated that the speaker held the close attention of her hearers to the end. Mrs. Nickerson 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. Next Sunday Mrs. Nickerson will speak for us again, afternoon and evening. O. P. H., Pres. Cella M: Nickerson spoke and gave tests to apprecia-

Meetings in Boston.

Moiritual Meetings are held at the Banner of Light flall, 9 Howeverth street, every Tuesday and Friday after-noon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chatrman. These interesting meetings are free to the multi-

to the public.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Sunday,
"Temple Fraternity School for Children" at 11 A. N.; Loeture at 12, P. N., by Mrs. H. S. Lake. Tucsday, Industrial
Union at 13, P. N. Wednosday, Sociable at 73, P. N. E. A.
O. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley

Mail.—Services at 10% A.M. and 7 P. M. Social Conference at 2 P. M. Seats free; public cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

John A. Andrew Hall, corner Essex and Chaun-cey Streets.—The Children's Progressive Lyceum meets

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

First Spiritualist Ladies' Aid Society.—Organized 1837; incorporated 1882. Pariors 1031 Washington street. Business meetings Fridays at 2½ P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7½ P.M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Soo'y.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

John A. Andrew Hall, corner Essex and Chauncey Streets.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 0 V. Mathews Conductor. Rathbone Hall, 604 Washington Street.—Spiritual meetings every Sunday, at 2% and 7% P.M.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pligrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. Cambridgeport, Mass. — Meetings are held Sunday evenings at Odd Fellows Hall, 548 Main street, Cambridge port, at 7½ o'clock. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets .- Last Sunday afternoon, May 3d, Mes. H. S. Lake returned to the platform, and was warmly welcomed, after an absence of four weeks. The entrancing intelligence spoke upon "The Ministry of Spirits." and said, substantially: "A ministry is a service; no service is so beautiful as that of love. A true ministry is established upon this sentiment. We who come to the material world to minister to you do so because of the existence within us of this divine emotion. The earthly understanding of love is rarely the conception of enlightened spirits. It is difficult for some persons to distinguish between self-love and love for another self. The present personality is so obtrusive that it shuts out the recognition of others' needs. A true love is mutual exchange. In manifesting to you we are compelled to descend, so to speak, into your atmosphere of suffering. We suffer with you, and in that way we exchance forces, for you sense our freedom and our joy, and that raises the tide of your spiritual nature. To be able to distinguish between yourself and us you must learn somewhat of the capacities of your own spirit—you must grasp in a measurable degree the mighty mystery of personal being. This I essayed to do while living in a form like yours; but I failed. My introspection did not reveal all there was of myself; I did not understand the law of interior search. Now in other planes of consciousness I carry on the investigation. The results of these inquiries render it possible for us to serve you, to sanctify your lives by stimulating desires for nobler pursuits.

There are many mistakes in the minds of multitudes regarding the service of spirits. We never interfere, Mrs. H. S. Lake returned to the platform, and was

suits.

There are many mistakes in the minds of multitudes regarding the service of spirits. We never interfere, in the last analysis—we cannot—with your conduct. We advise, and are sensibly moved by special regard, yet, subject to the great law of individual attainment by individual effort, you pass on in your experiences, not directed but merely affected by our presence, our passions and our purposes. Unlimited, and incomprehensible and eternal as we recognize the soul of man to be, yet we are not foolhardy enough to say that there is not something which is not ourselves; that this something is attainable we know—but that any spirit has the power to place this something in the reach of another we deny. All souls have the capacity to absorb the elements of spiritual life, as the plant absorbs moisture and sunlight. This immeasurable outlook expands the capacity of being, and equips the spirit with new faculties and forces.

When we make ourselves materially visible to you, we do so merely to lift your conception of being from this world to larger and more enduring ones. It is a noble, but a painful service. We do not perform this feat upon desire—yours—but we mold bodies out of elements such as we can manipulate, flung off from your material plane. Yet, knowing the larger realms of sentient life with which the universe abounds, we ask you not to linger in the sense-states, but to pass on into other conceptions and conditions; to climb from physical bodies to spiritual vestments, from the limited world of the five senses to the unlimited realm of soul-sense.

To wait upon your movements with a wealth of There are many mistakes in the minds of multitudes

of soul-sense. To wait upon your movements with a wealth of love untold is the true ministry of teaching spirits. Though all the world were to turn its back upon us and say: 'There is no life beyond the grave, and souls are not revealed to mortals,' we should only

souls are not revealed to mortals,' we should only close about your borders more compactly and bend our beings' forces to the breaking down of barriers of sense. This is the meaning of our manifestations, and the true ministry of spirits."

The lecture was heartly commended at its close. Mr. E. E. Truette presided at the organ with his usual skill. Several appropriate selections rendered by Mrs. Jennie H. Bowker were appreciated, and the service closed with congregational singing.

Next Sunday the subject of the discourse will be, "The Search after Truth."

Meeting of the Psychical Research Society Tuesday.

"The Search after Truth."
Meeting of the Psychical Research Society Tuesday evening next, May 12th; Wednesday evening, usual Social; Thursday evening, Class in Elocution; Friday evening, rehearsal of Choral Club.
All are welcome at these meetings. REPORTER.

Berkeley Hall.-Mrs. Ida P. A. Whitlock occupied the platform at this hall Sunday, May 3d, both morning and evening. This is the first time Mrs. W.

pred the piatiorm at this hall Sunday, May 3d, both morning and evening. This is the first time Mrs. W. has spoken from this platform this season. A good-sized and intelligent audience greeted the speaker. Mrs. Whitlock has a pleasing and unassuming manner upon the platform, and always holds the closest attention of her hearers.

The subject for the morning discourse was: "The Mission of Spiritualism," and in the evening: "Does Modern Spiritualism Meet the Needs of the Hour?" Hoth topics were handled in a careful and scholarly manner, and the views expressed were greatly appreciated by the audiences, as the generous appliause given at the close of each lecture testified.

At the Conference meeting we were favored with a short address from Mrs. M. T. Longley, and those who stayed away missed a rare treat.

The Board of Directors of this Society are ever on the alert to please the people who attend the meetings, and it having come to their ears that another test seance was wanted, they have secured the services of Mr. Joseph D. Stiles for one and possibly two Sundays in May; and next Sunday afternoon (May 10th), in place of the usual Conference, Mr. Stiles will occupy the platform and give a test seance. Let us pack the hall, thereby showing to Mr. Stiles our ap preciation of his faithfulness as an instrument in the hands of the spirit world, and to the management for the effort thus made in our behalf in securing the best talent possible.

Mrs. R. S. Lillie returns to the platform next Sundays the remainder of the month, which closes the

Mrs. R. S. Lillie returns to the platform next Sunday for the remainder of the month, which closes the meetings at this hall for the season.

The Children's Progressive Lyceum opened selection from the orchestra, followed with singing by

have used no other."

LET

Well Enough

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agent has ever given such good and great satisfaction. The Royal

has likewise been proven by the official Government tests abso-

The market is full of cheaply made imitation baking powders, mixtures containing alum, lime, and sulphuric acid, which are dan-

gerous to use in food, or even to experiment with. All kinds of schemes and slanderous stories are employed to work these off upon

unsuspecting consumers. Prudent housekeepers should be on their guard. If in grocery stores, in cooking schools, or by peddlers in

your kitchen, these powders are recommended in place of the Royal,

it is because such recommendation is paid for. Send back and

decline to take any baking powder in place of the old and thor-

the best manufactured. Since its introduction into my kitchen I

Marion Harland says: "I regard the Royal Baking Powder as

oughly tried Royal. "Let well enough alone."

lutely pure, greatest in strength, the best baking powder made.

the school and an Invocation by Mrs. Longley. The morning reading of appropriate selections by the financian and pupils was from a little work of spiritual instruction which is filled with wise teachings from the higher life—fity copies of this work having been presented the Lyceum by Mr. Frank T. Ripley, Following the reading came the tanual time for discussion between each teacher and the members of her class, after which Mrs. Longley explained to the school the lesson and its truths, which on this occasion concerned the development of mediuniship and the nearness of the spiritual world.

After the Grand March came the musical and liter ary exercises, consisting of recitations by Alice Ireland, Flossie Waite, Willie Sheldon, Mr. Lorrimer and Louise Barlow, with songs by Josie Smith, Baby Maude and Jessie Judkins. Each number of this programme was complete in rendition and finish, and proved that the talent of our pupils is of a high order.

Mr. Falls, as Conductor, presided with his usual dignity, and during the morning made folicitous remarks, in which he mentioned the fact that some of the Sunday schools in the country—especially Methodist schools in parts of the West—have adopted a grand march with flags for the children as a part of their exercises, and certain of the religious papers are exclaiming "How beautiful it is!" "Why," said Mr. Falls, "the Spiritualists have made that same grand march a part of their Lyceum exercises for over twenty-five years; some of our own people have criticised it as being too gay for Sunday work, but now that the churches are adopting it we may not be criticised so severely hereafter."

Mrs. Butler announced that this Lyceum would give a fine entertainment on the evening of May 10th; also that the pupils would have a private social with ice cream and other refreshments on the same date, previous to the hour for the public entertainment. Mrs. Butler also stated that arrangements are being made for another grand excursion and entertainment at Plymouth in June; that the pupil

Dwight Hall, 514 Tremont Street. - Last Sunday the developing circle was opened by Mrs. Hall at 11 A. M. Mrs. Dr. Heath was gladly welcomed, and gave words of encouragement and tests of spirit con-

trol.

Afternoon.—The session opened with singing by Prof.
Peak, and an invocation and remarks by the Chairman,
Mr. F. A. A. Heath. Mrs. Forrester also made remarks
and gave tests of the presence of spirits, who were recognized from her descriptions. Mrs. Fannie Stratton
gave delineations and character-readings. Mrs. Loss
ins-Hall also gave psychometric readings, and made
remarks concerning the consolatory influence of Spiritualism

Mrs. Dr. Heath spoke of the work being done here, thanking those who had supported the meetings dur-ing her filness, and asked for a continance of the same support while she shall be away engaged in spiritual work elsewhere. She also gave several remarkable

support while she shall be away engaged in spiritual work elsewhere. She also gave several remarkable tests.

Mrs. M. W. Leslie referred to the difference between the manifestations twenty years ago and those of today. We are, she said, ever learning of the forces which control the world, and coming into harmony more and more with spiritual life. Several tests were given. Mr. L. Whitlock spoke in answer to the oft-repeated question why we do not see our own friends from spirit-life, explaining the conditions governing spirit control.

Mrs. Simpson gave tests and descriptions of spirit-life, Miss L. E. Smith readings, and Prof. Peak described a mental vision.

Rvening.—Music and an invocation by Mr. Heath, with remarks upon the religion of Spiritualism as binding all humanity in one bond of brotherhood. Mrs. M. W. Leslie said that many church-members are Spiritualists, and inculcated the truth that we should do right because it is right, and not through fear of the consequences of failing to do so. Her remarks were supplemented by proofs of spirit return.

Mrs. Josephine R. Stone said that the teachings of science are progressive, and the material world is improving. She gave several fine readings. Mr. J. E. Hall remarked that mediumship costs something, and we should not retard or cast aside its development; if we do, we shall lose it, and with it our influence for good.

Dr. C. D. Fuller gave tests with names.

if we do, we shall rose in a sign of the good.

Dr. C. D. Fuller gave tests with names.

Mrs. Mary Eddy-Huntoon will hold a séance for materialization and other physical manifestations in this hall Sunday. May 10th, at 8 o'clock. She is well known, and the public may rest assured that what ever is presented through her mediumship will be reliable.

Eagle Hall, No. 616 Washington Street. Wednesday, April 29th, the usual conference and test meeting was opened with singing. Remarks and tests

were made and given by Mr. Tuttle, Mrs. J. E. Wilson, Mrs. Chandler-Bailey, Mr. Walter Anderson, and the Chairman, Dr. Mathews.
Sunday morning, May 3d, the customary developing and healing circle was attended by large numbers, results being very satisfactory. The process of magnetic healing was demonstrated by Drs. Mathews, Shute, Kingsbury, Willis, Blackden, and Mrs. Chandler-Bailey.

ler-Balley.

Afternoon.—Services opened with singing and an address by Mrs. Collier. Remarks, tests and readings by psychometry were made and given by Mr. Anderson, Mrs. Chandler Balley, Dr. Allen Toothaker, David Brown, Miss Jennie Rhind, Mrs. S. E. Buck

The Ladies' Industrial Society and the Independent Club met at John A. Andrew Hall Tuesday, April 28th-it being the last session for the

Tuesday, April 28th—it being the last session for the season—opening again in October. The Ladies' Industrial Society will then give notice in The Banner where and at what time it will meet.

Mr. Adwards spoke of the grove meetings the Independent Club will hold once a month this summer, inviting all to attend. Singing by the audience "The Sweet By-and-By"; remarks by Mrs. Whitlock and Mr. Roscoe; music by Misses Burnett and Fay; a poem by Mr. Talinadge; remarks by Mr. Chaapel and Mrs. Ewer. The meeting closed by all singing "Over There." The Industrial Society will hold a May dance the second Tuesday in May—the 12th—at John A. Andrew Hall. All are invited to join us in our last entertainment for the season.

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

America Hall, 724 Washington Street.-Last Sunday morning, after an invocation, Mrs. Ella A. Higginson spoke eloquently and truthfully upon "The Lesson of Patience." Mrs. Higginson is a new speaker upon the spiritual platform, and exhibits a wonderful flow of harmonious thoughts. Mr. C. E. Bell and Mr. Ridell gave a large number of tests at the close of the discourse, which were correct.

*Afternoon.**—Invocation by the Chairman, Dr. Hale.

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itemarks by Drs. Hate, and Haskell, Miss Nottle M. Holt (her first appearange on account of sickness for twelva weeks). Mrs. A. Wilkins, Mrs. I. K. Downing, Mrs. H. W. Qushman and Mrs. Chamiler-Bailey, several of the speakers following their remarks with excellent tests. Mrs. Kate H. Stiles also offered remarks of much interest, and gave many tests.

Evening.—An instructive locture was given by Dr. Hale upon "Life, and Human Magnetism and its Effects upon Life." It was a sound, practical setting forth of truths suggested by these themes, and was listened to with the closest attention by an appreclative audience. Miss L. E. Smith and Mrs. Fannie Stratton tollowed with tests and readings. Dr. Hale closed the services with tests, which were wonderful and true, that included names, dates, ages and personal incidents. The services were interspersed with music by the usual talent.

The services of Thursday afternoon, April 30th, were largely attended and of unusual interest.

Services at this hall every Thursday afternoon at 3 o'clock; every Sunday at 10:30, 2:30 and 7:30.

M. M. Holt, Sec'y.

The First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.-Usual ser-

vices last Friday afternoon and evening.

Annual Memorial Services will be held Sunday, May 24th, at 2:30 and 7:30. All lecturers and mediums are invited to be present, also the public.

A series of Sunday meetings, under the auspices of this Association, is talked of in June.

The President alluded to the transition of our loved sister—Mrs. Henry Wood—of whom the Boston Transcript says: script says:

script Says:

"There passed to a higher life (April 27th) at the residence of her son, E. A. Wood, 16 Durham street, Mrs. Eliza H. Wood, wife of the late Henry Wood of Boston, at the age of eighty-two years six months and eighteen days. Mrs. Wood was well known for her kind and benevolent acts—replaces and the end words have carried happiness into many a family. She was a firm believer in Spiritualism, and lived up to the belief which made her declining days peaceful. She never allowed the left hand to know what the right hand doeth She will be missed by many. She leaves six children to reverence a good mother."

A. L. WOODBURY.

Salem, Mass. - Large assemblies convened in Cate's Hall both afternoon and evening on Sunday last. At the day session the lecture on "Spiritualism and Morality" was a grand exposition of the power

and Morality" was a grand exposition of the power of Spiritualism for good, and showed its purpose to be the elevation of all mankind. It should be heard by every Spiritualist and liberal thinker in the land, for it cannot fail of great appreciation and value.

The evening lecture dealt with Spiritualism as a religion, and demonstrated how natural and yet humanitarian it was in its methods. It was an exceedingly radical lecture, but the earnest applause accorded the speaker in his incisive utterances proved the power of the former and the believed need of the latter.

The scance of one hour, when spirit after spirit was

The scance of one hour, when spirit after spirit was

The séance of one hour, when spirit after spirit was described, named and recognized, was fully up to the standard of Mr. Baxter's mediumship, and carried with it much pleasure as well as conviction.

It had been announced that this would be Mr. Baxter's last Sunday in Salem this season; but the interest is so great in his words and work that a change in dates has been effected between Societies whereby he will again address the Salem Society on Sunday, May 24th. He will open the Salem course in the fall on Sunday, Sept. 27th, '91.

Acxt Sunday, in the afternoon, a Mediums' Meeting will be held under the leadership of Mrs. Hurd of Lynn; and in the evening a concert by extra talent from various Societies will be given for the benefit of Miss Amanda Balley, the efficient Secretary and Musical Director of the Salem Spiritual Society. Later, and to close the season, Mr. Baxter, assisted by the Society's quartette and other gifted ones, will benefit the Society by a unique entertainment, the date to be soon announced.

Newburyport, Mass.-Last Sunday Mrs. E. C. Kimball of Lawrence gave a practical talk on matters relating to our earthly life, following with a large

relating to our earthly life, following with a large number of tests, giving names in full with incidents that established the spirits' identify.

In the evening Mrs. Kimball's control gave a lecture on how we ought to live and what marriage ought to be, and afterward described spirits present, giving their names, characteristics and events in their lives.

We are all very much pleased with the success of this our closing meeting of the season.

Just before the opening of the evening services Mrs. Kimball was presented with a fine bouquet of pinks and roses, for which the recipient was very grateful.

The annual meeting of the Society will be held the first Monday in June for the election of officers for

Detroit, Mich .- At a special business meeting of the People's Progressive Spiritual Society, our President, T. R. Sandford, was reflected, also the following new officers: Vice-President, Mrs. L. Larraway; Financial Secretary, Mr. G. G. Carr; Treasurer, Mr. G. Guscomb; and for Recording Secretary, Mrs. Guscomb; to whom all letters should be addressed; her street number is 249 National Avenue. We are pleased to report new interest in our meetings. Mrs. Belle Ireland, test medium, late of Cincinnati, is doing a great work here, and we are pleased to have her domiciled with us.

E. Sutton.

New Bedford, Mass .- The platform of the First Spiritual Society was most acceptably filled last Sunday by Mrs. Carrie F. Loring of East Braintree, giving very interesting addresses, following with tests of a startling nature. This was Mrs. Loring's last Sunday with us for the present season, and we feel as though she had done a grand work here.—Next Sunday Mrs. E. C. Kimball will be the speaker, followed Sunday, May 17th, by Edgar W. Emerson.

SEC'Y.

Providence, R. I., Slade Hall, corner Wash ngton and Eddy Streets.-The Ladies' Spiritual ist Aid Society held a very pleasant and well-attended meeting Thursday, April 30th. Remarks under spirit control by Miss Flossie Salmon and Mr. Wm. Whittum, and tests by several mediums.—Next Thursday conference and séance as usual. MRS. M. A. WATERMAN. Pres.

Portland, Me.-H. A. Lamb, M. D., 337 Congress treet, Portland, will lecture in Science Hall, corner of Temple and Congress streets, Sunday, May 10th, at 2 P. M. Subject: "Does Science Sustain the Doctrine of Spiritualism?"

A noble gift to the world Dr. Johnson left in Johnson's Anodyne Liniment. Many bless him.

Meetings in Brooklyn.

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

An cordainy invited. Samuel Bogart, Fresident.

Spiritual Union, Fraternity Rooms, corner Bedford
Avenue and South Second street. Meetings Sunday evening at 7% o'clock. Good speakers and mediums always
present. Services held under the auspices of the Ladies
Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J Rand, Secretary. Spiritual Meetings are held in Mrs. Dr. Blake's par ors, 224 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Eureka Hall, 378 Bedford Avenue, between 80 4th and 80.5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A. M. and 7% P. M. Spiritual . Conference, Test and Experience. Meetings are held Tuesday evenings at Mrs. M. O. Morrell's rooms, 181 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums in attendance. Als meetings every Friday at 3 P. M. tharp. Mrs. M. C. Morrell Conductor.

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

Meetings in New York.

Adelphi Hall, corner of 52d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10% A.M. and 1% P.M. Meeting for manifestations and general conference at 2% P.M.—Friday evenings, at 8 o'clock, meetings devoted to lectures, tests, psychometry and psychical phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 a. M. and 8 r. M. Speaker until further notice, Mrs. Helen T. Brigham. Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 r. M. Medlums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Meetings in Philadelphia.

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

The Second Association meets every Sunday after noon at 2% in the Church, Thompson street, below Front. T. J. Ambroels, President, 1222 North Third street. Keystone Spiritual Conference every Sunday at 2½ P.M., Southeast corner 10th and Spring, Garden streets. Wil-liam Rowbottom Chairman.



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Defiance, O .- On Sunday, 26th ult., and on Monday evening following, we were favored with the presence of Mr. and Mrs. G. W. Kates of Philadelphia, confirmof Mr. and Mrs. G. W. Kates of Philadelphia, confirming the excellent impression made by Mr. Frank T. Ripley a short time ago. On Sunday afternoon Mrs. Kates's guide gave an excellent discourse on "Spiritualism in the Bible," a subject suggested by some one in the audience, and followed it by several good tests. In the evening Mr. Kates lectured on the subject of "Spiritualism as a Philosophy and as a Religion," and was followed by Mrs. Kates with excellent tests from the platform, and a song on the subject, "The Wanderer," given by some one in the audience.

subject, "The Wanderer," given of some and dence.
On Monday evening Mr. Kates gave an address which was well received, and was followed again by his wife, who spoke under control on the subject of "Spirit Life," and gave tests, which were recognized. Mr. and Mrs. Kates aroused great interest, and we shall be glad to have them return in the fail, if possible.
We hope to have Mr. Baxter here one evening in May.

B. B. Kingsbury.

Worcester, Mass .- Mr. Edgar W. Emerson appeared on our platform last Sunday, May 3d afternoon and evening. Numerous tests were given and promptly recognized.
Mr. J. Frank Baxter will be our speaker for May

Mr. J. Frank Baxter will be our speaker for May 10th.

The supper and dance on the evening of May 8th will take place in Grange Hall.

At a meeting recently held by Worcester Spiritualists for the purpose of organizing as a legal Society, a petition for chaiter having been duly sent in, the following officers were elected up to July 1st, 1891: President, Woodbury C. Smith; Vice-President, Thomas R. Johnson; Secretary, Leander Eaton; Corresponding Secretary, Mrs. Georgia D. Fuller; Treasurer, Ivers Gibbs; Directors, Woodbury C. Smith, Thomas R. Johnson, Leander Eaton, Mrs. Georgia D. Fuller; Ivers Gibbs, Peter Goulding, Charles E. Wyatt, Warren C. Keyes, Mrs. Lauretta E. Dodge, Mrs. Eliza Fisher, Mrs. C. B. Ferrin, Mrs. Helen E. Smith.

GEORGIA DAVENPORT FULLER, Cor. Sec'y.

Edmonds, Wash .- P. C. Mills writes: "We had very good Anniversary meetings at Seattle, with excellent attendance, at Masonic Hall, where Mrs. Spalding holds regular services every Sunday at 3 P. M. There are many Spiritualists through this country, and I hope to see a good permanent State organization established soon. For this end I shall work heart and soul?

Philadelphia, Pa .- Mrs. Millie Renouff has just completed a very successful month's engagement for the First Association of Spiritualists of this city. She has made many friends while with us.

JULIA R. LOCKE.





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