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Spiritualism Abroad.

SPIRITUALISM IN RUSSIA.

Specially translated for the Banner of Light from "Psychische Studien,"

BY W. N. EAYRS. The Apparition of Herr Wuenscher, the Brewer.

Karl Dignowity of Schlesien says: "Nearly a year ago there died in a neighboring village a brewer by the name of Wünscher, with whom I was on very friendly terms. His death occurred after a short illness; and as I rarely had opportunity to visit him I knew nothing

either of his sickness or of his death. On the evening of the fifteenth of September, tired out by the labor which my occupation of farmer required, I went to bed at nine o'clock. Here I wish to say that I am a man of very frugal habits. Beer and wine are never seen in my house; and on this evening my drink, as usual, was only water. I am consequently in robust health. So, then, I fell asleep as soon as my head touched the pillow. In my sleep I heard the brewer calling in a loud voice, 'Here, young man, make haste and bring me my boots.' This awoke me, and I noticed that my wife, to please our child, had left the lamp burning. I was much amused at my dream, and thought how Wünscher, the thinking of this, I heard Wünscher's voice outside directly beneath my window. He seemed to be scolding some one, and in a loud voice. I sat up in bed and listened, but could not understand what he was saying. 'What can the brewer want?' I said to myself; and I confess that I felt vexed with him for making a disturbance at that time of night, for I was sure that his business with me, whatever it was, could just as well have waited till morning.

Suddenly, and to my amazement, he came into my room, emerging from behind a clothespress; and, passing the bed where my child lay, he advanced with hasty steps to the bed of my wife. Gesticulating wildly with his arms, as was his habit, he cried out: 'Well, old fellow, what do you say to this? This afternoon at five o'clock I died.' Astounded at this statement. I replied: 'No. that is not true.' But he retorted: 'Just as true as that I am standing here and telling you of it. They are going to bury me Tuesday afternoon at two o'clock. Now what do you think of it?' During this conversation with my visitor I kept pinching myself to determine whether I was really awake or was dreaming.

I asked myself: 'Is this an hallucination? Am I in possession of my faculties? Yes; there is the lamp; there is the pitcher; there is the mirror, and-there is the brewer.' I came to the conclusion that I was awake. Then the thought came to me, 'what will my wife think | cross; her left hand rested on Mimi's brow. if she awakes and sees the brewer in her sleeping room?' In my fear lest she should awake. I looked toward her and saw to my relief that she was asleep; but I noticed that she looked very pale.

I said to the brewer: 'Let us talk more softly, Herr Wünscher, for if my wife should be aroused she would feel very indignant to find you here.' He replied in a more quiet tone: Don't be afraid; I will do your wife no harm. I was puzzling my brain to find an explanation of all this, and thought to myself, 'strange

On Easter morning we visited the restingplace of the dear and never-to-be-forgotten Sophie. It was a warm, bright, spring day, and Mimi roamed among the graves, reading the inscriptions on the stones. Suddenly she called to me:

'Mamma, see, here is the end of a coffin sticking out.'

The superintendent of the place explained to us the reason of this: 'Yesterday,' said he, there were brought here four children who had died of diphtheria, but because it was a festival day at the church, no one was willing to dig the graves. Consequently we covered the coffins only lightly with earth. When the festival is over they will be properly buried.'

While standing near this coffin my daughter must have breathed the infected air, for on the evening of the same day she complained of pain in her temples, dizziness and nausea. The physician, who was immediately summoned, pronounced it diphtheria. From the beginning the disease assumed an unusually malignant character. On the third day gangrenous diphtheria set in, and both we and the physicians saw that the case was hopeless, and that my darling must die. One of the physicians whom my mute despair alarmed, and who read perhaps in my face a reproach that all their skill and experience were powerless to save my only child, said to me, with a sad voice, 'We have done all that we can. God be

merciful to weak, mortal man.' Grief and anxiety had sharpened my senses, and so I heard him whisper to the maid in the adjoining room: "Toward morning she will ure, the second produced remarkable results. good-natured, jolly old fellow, would laugh have ceased to suffer." This was at ten the taking of the photographs was under the when I should tell him of it. While I was o'clock in the evening. Of my grief I cannot personal care of Herr Aksakow's nephew, M. speak; it cannot be expressed in words. My only wish was now to be alone with my

> So I sat alone by the bedside of my darling child, holding her little hands, burning with fever, in mine, which were icy cold, and accompanying with a frenzied prayer every struggle of hers to breathe.

> About one o'clock Mimi lay rigid, as if dead There was no breathing; her features were distorted; cold sweat stood on her forehead. These I felt were the last moments. Then from my breaking heart there sprung the cry: Sophie, Sophie, you are now with the Heavenly Father; beg Him, oh! beg Him to spare

me my Mimi.' Immediately I saw lying on the brow of the suffering Mimi a tender, snow-white hand, and I heard Sophie's voice, 'Auntie, dear, trust and grieve no more, see! Mimi is already better.' I raised my eyes to the speaker and hung from the veil over the left ear. A band of fresh and fragrant snowdrops extended the right side; a wreath of dewy snowdrops adorned her head; her right hand clasped a bunch of the same lovely flowers, and a golden

This apparition seemed to me at first quite a natural one. 1 did not think it strange that Sophie should be with me, though I was not able to account for the manner in which she was dressed. I forgot for a time that Sophie was no longer with us. After a while memory returned, and I said to myself, 'But Sophie is dead.' Then looking lovingly upon me with a smile on her face she gradually disappeared as a light vapor; but the hand upon my daughter's forehead remained for a long time visible.

Mimi lay motionless as if dead. Beside

ly opened, and she placed in Sophie's hands a golden cross, which she wore upon her breast, and said, 'Take this, Sophie, as a remembrance of me.' Two days before her death Sophie begged me to cut her hair, for the weight of her tresses was so great that she could not raise her head, and I did so; but her dear face was so emsciated as she lay in her coffin that I took a long, heavy tress and placed it beneath her left ear to give to her face a greater fullness.' Mimi is restored to us, and to the ministrations of Sophie's spirit alone do we owe this restoration."

Herr Aksakow reports a remarkable case of posthumous telepathy, the truth of which was confirmed only after nearly a year's careful

"On the 3d of April, 1890, Mrs. E., who was occupied in the counting-room of Mr. Matthews Fidler, an English gentleman residing in Gothenburg, was engaged in answering some business letters. She had just begun a reply to one, and her attention was closely directed to a list before her, when, without her knowledge, the words 'Sven Strömberg' were written on the letter which she had just dated. The name was unknown to her, as well as to those who were in the counting-room; nor could any one be found in the neighborhood who could explain the meaning of these words.

In company with Mr. Fidler Herr Aksakow was engaged at this time in experiments in spirit-photography. These experiments were conducted in two series: one in the daylight, the other in the darkness, by the light of the magnesium lamp. The first series was a fail-Butlerow, who provided his own camera and prepared his own plates. On one of these plates there appeared a man's face. No one knew to whom it belonged, nor was any explanation to be had of the strange appearance.

At a sitting held in Mr. Fidler's house on June 3d, it was suggested that perhaps some information relating to the strange name that had appeared on the letter could be obtained by inquiry of the spirit who was writing automatically through the hand of the medium. The question was accordingly asked: 'What does the name "Sven Strömberg" mean? Immediately this answer was returned, 'Strömberg? Oh, yes! I know; Strömberg wanted you to let his people know that he is dead. He died, I think he said, in Wisconsin on March 13th. He could not give this information himself, although he has been trying to do so for more than a month. He says he used to live in Jemtland. Is there such a place? At all saw standing before me Sophie, clothed in a events he is dead, and his wife and three chilwhite satin dress; a long white lace veil fell in dren are in America.' To a remark made by rich folds from her head to her feet. Her deep Mr. Fidler that 'if he used to live in Jemtland, black hair was cut short, but one heavy tress a province of Sweden, we ought to be able to get the address of his wife, the answer was made, 'No: he died in America. Some of his from her left shoulder, across her breast, to friends live about here somewhere. I have forgotten the address, but I will look after him for you.' These replies led us to make inquiry on the 6th of June about the face on the photograph. The spirit asserted that this portrait was that of Strömberg, and added that it was not Wisconsin, but New Stockholm, where he died; it was the 31st of March, not the 13th; that he used to live in Ströms Stocking in Jemtland, and that he left that place in the year 1886. He was married and had three children. He died universally respected and lamented.'

So far as information obtained from the spirit-world is concerned, nothing more could be got. Several circumstances connected with Mimil lay motionies as M dead. Bestide things happen sometimes for which theor is myself with grief I arose and leaned over her no explanation to be given.' At last I said:

"Here Winschen, I'll be after you are clearly correct the contract of the contra this matter were of such a nature as to give to

THE OVERLAND TRAIL.

BY EDWARD B. PAYNE.

In the summer of 1873 I was thirty years of age-in perfect health and of steady nerve. I was no believer in the uncanny-hardly in the supernatural—and had always pooh-poohed at tales of ghosts, phantoms and visions of all sorts.

It is unnecessary to explain how I came to be traveling in the far West without companions, except for horse, and dog, and gun. Following the general route of the old overland trail. I camped one night in the edge of a considerable forest, and at a point from which I could look forth over a broad, open plain.

It was already after sundown. The good horse was picketed, and having provided a supper for myself and dog from a rabbit which my gun had brought down an hour two earlier, I disposed things for the night, and as the stars

came out, lay down to sleep, comfortably rolled in a blanket.

It was probably in the small hours of the night that I awoke, and rose to a sitting posture. The moon was climbing the eastern sky, with not a feather of cloud in her course, and every object stood forth as clearly as in the

But it was not for me to contemplate in quietude the rare beauty of the night. In almost the first moment of consciousness my eyes fell upon a slowly-moving object in the distance. It was one of those canvas covered wagons, the "prairie schooners" so familiar in the early days of overland travel to Caliin the early days of overland travel to Cali-

fornia.

It was approaching almost directly toward me, and my curiosity was at once aroused. Why any one should be traveling thus, and so late at night, I could not imagine. The moveand the man who walked by their side had a

and the man who walked by their side had a weary step.

Twenty minutes passed, the vehicle approaching nearer and nearer. Still on it came, until when about thirty yards from me it suddenly stopped, and the man looking about seemed to be considering the wisdom of making camp.

At this point I suddenly realized that the approach of the wagon had been utterly noiseless. What could this mean? Was I dreaming? No, I was never more awake. Was this hallucination? No, for the dog, who had been aroused by my movement in awakening, now turned his head in the direction of the new arrival, and uttered a low growl. I laid my hand on him to keep him quiet.

ttered a low growl. I laid my hand on him to keep him quiet.

The man now stood by the forward wheel, looking in at the opening of the canvas top, and, though I heard no voice, I imagined that he was speaking to some one within. A woman's head appeared, and, after a glance around, gave a nod of assent, and the man proceeded to unharness the horses and turn them loose to graze. Then after a moment, in which he seemed to be anxiously surveying the trail over which they had come, he helped the woover which they had come, he helped the wo-

over which they had come, he helped the wo-man to alight.

And now their movements greatly puzzled me. Walking to and fro, they seemed to be searching for some particular spot of ground. Finally the woman pointed to a space between two young trees, and the man, after looking at it for a moment, went to the rear end of the wagon and brought forth a spade. With the edge of this implement he marked off a rectangular space about five feet by two.

off a rectangular space about five feet by two, and began to dig. All this, let it be remembered, was in absolute silence.

By this time my curiosity had turned to marvel. Here was a contradiction of common sense! I could not believe that what I saw was real; these beings must be constituted. sense! I could not believe that what I saw was real; these beings must be apparitions. And yet here by my side was the dog, as alert as I, and trembling with an impulse to investigate, while obedient to my hand of restraint. The digging proceeded, and the soil being soft, some five feet of depth was soon reached, and then the man threw out the spade upon the ground. The woman, meanwhile, had been plucking branches of evergreen, bringing them in armfuls and throwing them beside—"the grave," I thought. And now, with the utmost care and patience, the whole cavity was lined with these sprigs of evergreen, held in place by twigs thrust into the banks on either side.

manner in which they rode I knew they were Indians.

Ah! I saw it all now, and understood why these spectral visitors had so often looked back so apprehensively in the direction from which we had approached. These pilgrims across the plains had seen signs of savages, and had used the night to push on beyond their reach, if haply they might bury their dead in peace, and find safety for themselves. But the foe had discovered their trail, and followed them, bent on massacre.

on massacre.

I laid my hand instinctively on my rifle, under the edge of my blanket, that I might join in the defense, and was about to cry out in warning of the danger I saw approaching, but instantly bethought myself that this was unreality, a mere vision, calling for no practical action, and I might better let these shadows work out their tragedy to the end. I again rework out their tragedy to the end. I again re-restrained the dog, who seemed agitated, whether because he saw what I was seeing, or out of sympathy with my emotion—I know not

which.
The two at the grave seemed unconscious of the threatened danger until their enemies were within a hundred yards, when the man sprang up, and lifted the woman also to her feet. They turned toward the wagon, as if to gain its shelter and secure weapons for defense. It was too late. I saw flashes of fire and also a flight of arrows, still without a sound, however, to break the calm of the night.

sound, however, to break the calm of the night.

Both the man and woman staggered as if wounded. They stopped and turned face to face, throwing their arms about each other, as if realizing that this was their last embrace. Another volley, and still clinging to each other in the agony of death, they fell together upon the grave of their child.

The Indians were not long in completing their work. Then catching the horses and harnessing them into the wagon, they hastened away, as though themselves in fear of pursuit. I watched them until they disappeared, and then was alone with my thoughts and the brilliant night.

I realized that I had seen a vision, and,

though I turned myself resolutely to rest, my sleep for the remainder of the night was fitful and disturbed. When finally I awakened again the sun had risen, and under the influence of that great dispeller of illusions, and in spite of that great dispeller of illusions, and in spite of the vividness of the night's experience, I began to think that, after all, I might have been only dreaming, especially when I saw that the space where I had seen the burial and the tragedy that followed was not open and clear, but overgrown with brush and young trees.

Nevertheless, yielding to a curiosity of which I was meanwhile almost ashamed, I soon made my way into the bushes. Parting these with my hands as I went forward, and scanning the ground closely. I shortly experienced a new

ground closely, I shortly experienced a new shock of surprise, for there, in the exact spot

shock of surprise, for there, in the exact spot marked by the night scene, was a little mound, and over it were the remains of two skeletons.

And now for a retrospective fact, which gave to this weird experience of the night a personal significance. While I was yet a lad in my teens, my brother, twenty years older, had taken his young wife and only child and set out to cross the plains in pursuit of fortune. The mails had brought home tidings of their journey up to a certain point. Beyond this all trace was lost, and we never heard of them trace was lost, and we never heard of them

I have not been able to account satisfactorily for what I have related. Was this an indubitable intimation youchsafed to me from dubitable intimation vouchsafed to me from another world as to the fate of my relatives? Was it impossible that I should have this vision elsewhere? And if this is the case, then why? Had nature photographed these tragic scenes and preserved their reflection, to reproduce them for an eye that was fitted by some occult law of sympathy to behold? Let the savants answer if they can—I cannot.

Did the Ghost Kill Him? A DARING YOUNG OFFICER WHO WOULD SLAY

IS HIMSELF SLAIN.

The most distinguished ghost of all appears to be the black lady of the castle of Darmstadt. In deep mourning she comes to announce the death of some members of the families of the grand dukes of Hesse or of the Bavarian royal family.

family.

The apparition of this lady has, from time immemorial, produced a sort of panic among the troops of the garrison. The boldest sentinels are afraid of her. One day a young officer of the grenadiers solicited from the grand duke Louis 1, the favor of acting as sentinel at the door of the chapel through which the mysterious visitor was expected to pass. "If it is not a genuine ghost," he said, "I will cure the practical joker of his nonsense."

It was agreed that the officer should order

Original Essays.

IN RE MATERIALIZATION.

Are Materialized Forms Always Responsible for What They Say or Do ?

I do not propose to discuss the existence of the so-called materialized forms. I have had such evidence on this point that I cannot deny them. To do so would be to deny everything. I also know that they are not, as has been suggested by an able writer, efficies, or artistic productions, in the sense that an artist produces a picture or a statue. Certainly no Greek artist ever surpassed in beauty of form some of these embodiments.

However much this may have commended them to my artistic taste, it was not what I was seeking. My interest lay back and behind this. It was in the childlike simplicity and the intense humanity which, under certain conditions, these forms developed. These conditions were obtained by establishing between them and myself a close magnetic relation, which enabled them to rely on me for much of the strength necessary for them to control their temporary bodies.

And yet, with all the assistance I could give them, in my early investigations I encountered many things that perplexed and annoyed me.

Just what all these things were may not interest those pursuing this subject, yet there are things existing more or less in some séances that should be explained, as I know them to be a fruitful source of misunderstanding, and in order to do so I propose to relate an incident in my early experience.

At the first seance which I attended, there came to me a form under circumstances that went a long way toward satisfying me of her

Her personality, both mental and physical, was very attractive. I may as well state here that of the many hundred séances I have attended with different mediums, she has never missed me but twice. She claimed to be a near relation, who passed away when quite young.

In my association with her I noticed at times certain ideas and expressions which strongly reminded me of the medium. They were so out of harmony with her general character that I felt strongly impressed that there was a duality in the manifestations. This led me to decide to visit another séance, under a different medium, for the purpose of seeing if this condition would follow her there.

With my usual frankness, I told her that I was going to another séance, not stating where, and expressed the hope that she would meet me there.

With an anxious and pained expression she told me that she could not come through any other medium; that if I wished to see her I must come here.

This only made me the more anxious to try the experiment. I went to the proposed séance, where I was a stranger, and as a matter of precaution against skeptics I was placed in the back of the room, behind most of the audience, where I would be least likely to do harm.

In the course of the séance I heard my name spoken near the cabinet in a conversation be- have never seen that it paid. It is true the tween the manager and one of the forms. It missionaries have preached the gospel, as they jecting to the form coming out. I therefore the essence of the movement, apparently, bestepped forward, and, as I did so, the form ing the conversion of the benighted to a creed sprang from the cabinet, grasped me by both and a sect. The religion they seek to inculhands, and pulled me into the centre of the cate is of the hell-fire kind, one of terror and room. She was overjoyed at meeting me, so fear, rather than one of benignity and love. much so that she could scarcely contain her- | The grand, fundamental mistake has been the self. She talked so rapidly that it was difficult | putting everything on a religious basis, whereto follow her, and remained out so long that as the basis should rather have been industrial, the manager complained of it. Throwing her arms around my neck and pulling my head down to her, she said in a low tone, "He thinks dustry and ethics more certainly and surely he runs this séance, but he do n't.

There was no mistaking her individuality; she was the same being who had come to me | To stuff a heathen with dogmatic religion and so often at the other place. I did not feel dis- absurd theological absurdities in no way fits reminding her of the false statement she had opment, or a well-rounded manhood. The made. I met her again at the first séanceroom. She had no recollection of having met me | him such, though he may glibly recite the comelsewhere, and when questioned, stated positively that she never went to the place I named. I left her with feelings of disappointment, not to say disgust. I had no desire to meet her again; but some weeks afterward. when at Onset, I was persuaded by a friend to go with him to a séance held by still another medium, where, to my surprise, she came to me more beautiful than I had ever seen her. As she came forward I was so ungentlemanly as to charge her with falsehood. Without making any reply, she retreated to the cabinet. and as I returned to my seat I said to my friend, "I have put my foot into it now; you will not see any more forms coming to me." I had scarcely sat down when she rushed out, threw both arms around my neck and sobbed like a child.

I do not propose to relate the conversation, except so far as it related to the charge I had made against her. She said: "You think me untruthful." I replied, "How can I think otherwise?" "You will change your mind when you know more about these things. You know that when a person is magnetized he can be made to do what he is not responsible for. When you learn that there are mediums and their controls who magnetize or hypnotize the forms that come through them for mended it to others, thus securing for it quite a their own selfish ends, you will know why I circulation. My copy I have loaned, and kept at told you what I did. I could not help it. I missionary work, passing from hand to hand was not responsible for what I said. The fact that I am here should teach you that. Whenever you see anything in the seance room that reflects the character of the medium, you may besure that it belongs to her, and not to the spirit who comes to you. You cannot realize what we have to go through in our efforts to reach our friends.

"With the magnetism of the medium and her controls, together with the conflicting emanations from the audience, we sometimes get sadly mixed up. I do not expect you to accept fraud; you can do much to prevent its coming to you. To the magnetic influence of your will, kindly but firmly exerted, either the controls must submit or the manifestations will prove a failure."

During the years I have known her this is the only instance that I have had to call in question her truthfulness. I am fully satisfied that her explanation was correct.

Again, having entered upon the study of this subject, I was willing to go where the truth might lead me. I was satisfied of the existence of these forms. I had seen them dematerialize under conditions precluding any mistake. I had also seen many that I knew were nothing but attempts to deceive; mere skillful handling of the curtains and the dropping of the forms at the entrance of the

cabinet. The medium knew of this trick, and when spoken to about it justified it on the plea that it interested her audience. She did not realize that many of the visitors had seen through it, and for that and similar reasons had left her scance in disgust. And yet this medium is one of the most remarkable I have ever known. The question is, why does she mar her otherwise excellent scances with these delusions? Is she, too, hypnotized by an unfortunate control, that so completely overshadows her personality that it is often difficult to distinguish between the two? I have so thoroughly tested this phase of materialization that I have no hesitation in saying that no one can successfully study this subject under different mediums without more or less taking into account this hypnotic control of the forms. It is present in many of the experience in business with Dr. D. J. Stansseances, often dominating the individuality of the returning spirit.

It is important to understand the influence that can be exerted by the enfranchised spirit of the medium, acting independently of her physical organization. It depends upon her honesty and the unseen forces that surround her whether deception is or is not used. Her cations from many of my friends who have confederates are not, as many skeptics have supposed, on this side of life.

It is a well-established fact that mesmeric subjects when under control, if left free by the mesmerizer to express themselves, are truthful, developing a character above their normal condition. The medium who in her entrancement lends herself to fraud, or knowingly permits deception, must be morally and mentally inverted.

Mediums are human, having their faults: but whatever these medial instruments may be, a large majority of them are honest and truthful in the exercise of their gifts, fully realizing that they are in the hands of a higher power for a noble purpose. I do not agree with Mr. Savage that fraud is uppermost in these manifestations. If his conclusions are drawn from personal observation, I can only say that his experience differs widely from my

I know that these forms exist for the time being, and that they are as apparent to our senses as any other object; that under favorable environments they develop a character full of mental activity, and are remarkably pure in their affections.

We neither know where life begins nor where it ends. But it is certain that a careful The Doctor knew nothing of the arrangements study of this subject brings with it all the force of a scientific conclusion to a probable. if not positive, knowledge of a continued individual existence after we have left the physical form. E. A. BRACKETT.

Winchester, Mass.

MISSIONARY WORK.

BY WILLIAM FOSTER, JR.

The field is open for missionary work. I do not have in view the so-called heathen, about whom our orthodox friends are concerned. and for whom they have organizations requiring vast sums of money yearly to carry on their operations. I have ever distrusted this orthodox missionary policy, for in its results I was my impression at the time that he was ob- say, but this gospel has been one of dogmas, when the ethics of morality might be the betunfolding civilization, tending to induce societary order and well regulated government. posed to mar the pleasure of the meeting by him for a broad civilization, an all-sided develmissionary policy finds him a dwarf and leaves mandments, the catechism and the creed. With all his gettings of religion, he gets no intellectuality.

The outcome of missionary work may be seen in the Sandwich Islands. Its teeming population has been reduced to a fraction of what it was, running down to some seventy thousand souls, with a fearful moral decadence, notwithstanding the islands have been deluged with religion. Everywhere, in all lands, these orthodox religious forays have borne similar fruits. All this may be for the 'glory of God," but it has not been for the benefit of humanity. There was not virtue enough in the religion carried to heathendom to neutralize the vices which were concomitants.

So the missionary labor and work I would recommend is not on these orthodox lines, nor to be expended in foreign lands. Rather it should be at home, in our own neighborhoods. Chiefly it is to be done through papers and books. For years I have taken two copies of the BANNER OF LIGHT, one to file and preserve, the other to do missionary work. Re cently my attention was called to Florence Maryatt's work, "There is No Death." I pro-oured it, found it intensely interesting, recomwherever I found an opening. A few days ago a lady, one of my neighbors, came to her door as I was passing by, and asked me if I had any spiritualistic books to lend. I loaned her Mrs. Maryatt's as the one just adapted to her case: and when she has read that I shall hand her "Spirit Workers in the Home Circle," a record of most wonderful phenomena, with pertinent comments and suggestions. Another book adapted for missionary work of the kind I suggest is Miss Abby A. Judson's "Why She Became a Spiritualist." There are plenty of books for circulation in this way, and many pamphlets, pithy and pointed. If our Spiritualist friends will undertake this work, much good may be accomplished at little expense. There is a wide undercurrent of inquiry on the subject of Spiritualism which can be answered best in the way I suggest. Whenever a query is asked or a word dropped that indicates a desire to investigate, hand out a book or pamphlet; thus a way will be opened, thought stimulated, resulting, nine times in ten, in the acceptance of the truths of spirit-existence and spirit-communion. Good friends, become missionaries; thereby you will bless yourselves

No other preparation so meets the wants of a debilitated system as Ayer's Sarsaparilla.

and bless others.

Spiritual Phenomena.

Mediumship of Father and Son. To the Editors of the Banner of Light:

Psychic Phenomens, as important factors in the quest for truth, are eagerly sought after by all earnest investigators in Spiritual Philoso- had a sitting under the same conditions, and phy; and only through a sense of duty have I decided to give to the readers of the BANNER this communication: "A Merry Christmas to of Light the following facts. I have hesi- you, my beloved. I shall be with you on your tated about giving, these experiences on account of having been associated in business with the persons of whom I am to write; but [Life." I know that I am in a position to afford some positive testimony of the sterling qualities and pure motives of these mediums. After a year's bury, with ample opportunity at all times to test him in his mediumship and in business relations, I have found him to be a man of noble character, who would not knowingly wrong a fellow-being. I have in my possession a score art in oil and crayon, others contain communipassed to the other life. I will mention only a few of the most important ones.

The spirit-control of Dr. Marion K. Stebbins, a clairvoyant of Brockton, Mass., then in Boston, said to me that she could produce her portrait in oil through the mediumship of Dr. Stansbury, and I promised to give her the opportunity.

I took a pair of large slates that had been in my possession for six months, with my initials cut into them, to Mrs. Stebbins's rooms, and with the assistance of herself and two other persons, we fastened them firmly together, putting eight screws through the frames, and sealing both heads and points. After preparing the slates in this manner, I returned with them to my rooms.

About the 15th of April, 1891, I had some dealings with Dr. Stansbury outside of our regular business, and made him the proposition that I would allow a certain amount of what was due me if he would give me a sitting with sealed slates, and he promised to do so. On the 18th the Doctor came into my rooms, and said it was a good time to have the sitting. I then produced the above-mentioned slates, and we sat down facing each other, without the usual table between us, both having hold of the slates. I had made, and had never met Mrs. Stebbins. After a few moments of general conversation he spoke of feeling the influence of a lady, and asked if any other person was interested in the slates, and if that person was near-as he felt that the work could not be completed until she was present. We then adjourned till seven o'clock in the evening, when I invited Mrs. Stebbins in, and introduced her to the Doctor. We then sat at a table, with a lamp burning brightly upon it, and placing the slates on top of the table, held our hands upon them about ten minutes, when raps were heard on the slates, indicating that the work was done. I went with Mrs. Stebbins directly to her rooms, and in the presence of those who helped to seal the slates they were opened, and upon the inner surface of one of them was an oil portrait of an Indian maiden/in many colors, nearly covering the whole surface of the slate, with the word "Sauntee" underneath, which is the name of Mrs. Stebbins's control. Upon the other slate were several communications in different

styles of writing. On July 1st I prepared a pair of new slates in the same manner with screws, using the seal of a South Boston druggist, and one of an odd design. I addressed a note to my wife in spirit-life-saying that I prepared the slates especially for her, and hoped she would communicate upon any subject that would be most interesting to us both-and enclosed it between the slates. I went to Onset to spend a few days and visit Dr. Stansbury, who was located there at the time, taking the slates with me. The day before I left I said to him: "I have a pair of slates I brought from Boston." I produced them, and he examined the seals very closely, saying there was something familiar about them, and he thought we would get good results. He asked me no questions. but was led to believe by the seals, as he afterward told me, that they belonged to some friend of mine. We sat down and held these slates in the usual manner about twenty minutes, and I then replaced them in my grip. The seals were not broken until I reached Boston, when upon opening them I found a portrait in crayon of my wife, with her name signed in full on one of the slates, and on the other a communication of three hundred and thirty-five words upon matters quite interesting to me. It was impossible for the Doctor to have known who prepared the slates or the

nature of what was within. The last week in September I visited Onset again, taking another pair of sealed slates, and held them with the Doctor in the presence of three other persons who were sitting for slatewriting at the same time. The Doctor passed from one to the other, taking hold of the slates a few minutes with each. I saw three of the four pairs opened, and they had writing and works of art upon the inner surfaces. My slates contained a quite perfect picture of my mother (who passed to spirit-life five years ago), as compared with a photograph in my possession, and a short message from her referring to the difficulty of producing spirit-

portraits. I have had several sittings with the Doctor's son, H. Newton Stansbury, of 43 Worcester street, Boston. I had long known he possessed fine mediumistic qualities, but did not expect such grand manifestations as I received at my first series of sittings with him in December. His method of operating was so simple and plain that no person could doubt the genuineness of the manifestations, for in nearly every instance I held the slates myself. We sat at a small table opposite each other. I placed two slates upon the table, one upon the top of the other-after thoroughly cleaning the surfaces -and held my hands upon them, when he only passed his hands around over the frames. asked no questions, made no requests, did not place anything between the slates. I received upon the inner surface of one, written cornerwise, a communication from an aunt who passed away a year previous, addressed to her husband, who was then living in this city. She asked to be excused for intruding at that time, and wished me to bear the message to her loved one. There were three portraits upon the same surface, one in gold color, one silver and one in bronze, representing a male. a female and an Indian; marks like rays of light in gold color streamed from one corner across the slate. On several occasions I got various works of art. At one sitting I placed between the slates a plate of tin such as is used

words underneath: "Not dead, but living. Owen Meredith:" This was soon after the death of Edward Bulwer Lytton, whose nom de plume it was. Those who are familiar with his picture say it is a very natural one of him.

On Dec. 23d, the day before I left Boston, l obtained a very good portrait of my wife, with lourney West. Be brave, be cheerful. Your Darling Wife, Louisa, from the Spirit-side of

At the same sitting I placed upon two slates, as I held them together, several tubes of artists' paints of different colors, and received on the inner surface of one of the slates an oil painting of a rose in many colors, a good specimen of art-work.

I arrived in Moline on the 27th day of December, and on the 8th day of January my uncle, S. W. Wheelock, passed to spirit-life. I conof slates-upon some of them are fine works of | versed with him several times before his illness upon the possibility of spirit-return, in which he was greatly interested-he having had some experience with Dr. D. J. Stansbury with sealed slates, and a firm believer in this phenomenon. A few weeks after he passed out I sealed a pair of slates at his late residence, in the presence of five persons, and sent them to H. Newton Stansbury, hoping that we might get something from him. In due time the slates were returned, and carefully examined by the several witnesses, and every seal pronounced perfect. On opening them we found on one of the slates a communication signed with his full name, thanking me for the talks we had during his last few days on earth, and referring to the joyful greeting he received in spirit-life from his relatives, mentioning the names of several members of the family who had gone on before. On the other slate was a master work of art in colored crayon, repre senting a bunch of pansies.

I have made this article longer than I intended, but feel justified in giving this testimony to the world, and recommending to all seekers after truth these grand and reliable DR. WM. E. WHEELOCK. mediums.

Moline, Ill.

For the Banner of Light. THE REIGN OF MAN.

BY ANNA MORRIS WHALEY.

It comes in power and glory, To write in earthly story A Golden Age: The time-worn chains to sever Which bind the vast forever To written page.

On creeds of nameless terror, On dogmas born of error Full light to cast; To burst their bonds asunder, And rolf Time's wheels from under The buried past.

With hearts all free from malice, To lift Truth's holy chalice For all to drink. Fear's chains forever riven. Love, free as sunlight given, All hearts to link.

It comes in Time's new morning, With light the earth adorning, From source divine, When ever-present angels Are writing new evangels From wisdom's mine.

To weak, or poor, or erring, It comes, their seared hearts stirring To life and hope. The wrongs of ages righting-Toil glory-crowned, inviting To grandest scope

Hark! from heaven's open portals Come warning notes to mortal's Enlightened age; Which bid each yield to other, As fellow-man and brother, Earth's heritage.

Which show that toil's sore burden, With want and woe its guerdon No land can bless; Nor can the gilded measure Of rank or hoarded treasure. To earth bring "peace." Yet not in judgment posing,

But through all ills disclosing, Life's tangled skein Unraveled, hopes will brighten, Man will his burdens lighten, The heights to gain. See, fade the thrones of splendor.

Where groveling masses render Their servile praise; "The Home o'er throne or steeple." "The Earth for all earth's people." The watchwords raise! Beyond all Sinai's thunders

This living age of wonders Will wrongs efface. The "Son of Man" it cometh, All "power," all "glory," summeth To bless the race. Eternal Law's unfolding

An era New is molding On nobler plan. And higher knowledge voicing. The world will hall, rejolcing The "Reign of Man."

Raldudn, N. Y.

May Magazines.

MAGAZINE OF AMERICAN HISTORY .- A portrait of John Quincy Adams, engraved by Andrews from the painting by Healy, is the frontispiece. The opening article, from the pen of Mrs. Martha J. Lamb, has for its subject "The Ingham Portrait of DeWitt Clinton." "Colonial Memories and Their Lesson" is the title of an interesting illustrated contribution by Mrs. John Erving. Other papers treat upon "The Youth of George Washington," "Hull's Surrender of De-"Did the Norse Discover America?" followed by Notes, Queries, etc. New York: 743 Broadway.

NEW ENGLAND MAGAZINE .- "Village Life in Old England" is the subject of the opening article, which, with its twenty beautiful illustrations, brings, the reader into close contact with many of the most charming nooks and rural localities of the old country. Next to this Mr. H. J. Perry follows "On the Track of Columbus." Then comes "The Governor's Reception," a very readable, illustrated story by Frances M. Ab-"Gov. Winthrop's Farm" is an interesting chapter of Old Bedford history, with portraits, facsimiles of old documents and views of ancient buildings. Mr. J. K. Reeve contributes "A Shaker Community," a description of the past and present of affairs at Union Village, O., the writer stating that the Shakers are all Spiritualists." Several excellent noems enrich this number. Boston: 86 Federal street.

THE HOUSEHOLD.—Charming stories are followed by excellent articles upon practical matters in every branch of domestic life. The tomb of Columbus is shown in an engraving, and described by Mr. Butterworth. Boston: 50 Bromfield street.

LADIES' HOME JOURNAL. -"A Day in Pattl's Castle" (Swansea Valley, Wales), "A Modern Martyr" (story), No. 6 of "Memories of H. W. Beecher," and "Hints from a Mother's Life," by Mrs. Gladstone,

by photographers for tintypes. A portrait in gold colors was produced upon this, with these twenty departments, each entertainingly and instructively filed. Philadelphia: Curtis Publishing Co.

FRANK HANRISON'S SHORTHAND MAGAZINE ODERS with "A Plea for Stenography," and continues with advice, suggestions and instructions of value to reporters in all branches of their professional labor, Boston: Exchange Building, Frank Harrison.

The Reviewer.

ANTIQUITY UNVEILED. Ancient Voices from the Spirit Realms Disclose the Most Startling Revelations, Proving Christianity to be of Heathen Origin. 12mo, cloth, pp. 608. With portrait and other illustrations. Philadelphia: Oriental Publishing Co.

That a man from the ordinary walks of life, wholly ignorant of what before his entrancement he was to speak, and even if he had known was peculiarly unfitted for the task, should deliver these one hundred and sixty addresses, purporting to come from those who lived on earth prior to, during and years subsequent to the opening of the Christian era, is a fact that should entitle this volume to a respectful consideration. The historical data given are in themselves a marvel, and more confirmatory-considering the channel through which they come-of the identity of the controlling intelligences than any other feature of the work.

We are told in the preface that "in order to read the book with the best results, all prejudice and preconceived opinions should be laid aside, as well as the idea of a personal God. It should be remembered that the question of a Supreme Being is not under consideration here, whether termed God, Creator or Natural Law. Nor should the fact that it is involved with Spiritualism be allowed to prejudice the mind, for through Modern Spiritualism, which is simply a continuation of Ancient Spiritualism, intercourse between the two worlds has become an established fact, having been suppressed by priestcraft for centuries."

Very properly the first address is given by Apollonius, held by many and herein asserting himself to have been the Jesus Christ of the Christian Scriptures. Previous to it is an engraving from a portrait painted in 1874 by the highly-inspired spirit medium, N. B. Starr, on the lower edge of which when done was found inscribed: "The Nazarene, by Raphael. N. B. Starr, Medium." In his remarkable communication Apollonius says:

cation Apollonius says:

"Nine Epistles were presented to me by Phraotes of Taxila, India (or rather between Babylon and India). Those Epistles contained all that is embraced in the present Epistles claimed to have been written by St. Paul; and from what I have learned as a spirit, I conclude that I am both the Jesus and St. Paul of the Christian Scriptures; flattering enough to my vanity, but the ruin of my happiness. It is my duty here to testify to all I can bring to recollection, in order that spiritual darkness may disperse and the light of truth shine. What is known to you moderns as the Anti-Nicene Library, contained documents, some of which are still extant, that fully warrant you in challenging the translators of to-day as to the correctness of their productions. Let them examine if they dare the manuscripts referred to, and they will find what is now being published erroneous in many particulars. They have followed too closely what their ancestors translated without having translated for themselves... Now and here I declare that the Christian Gospels were all preached by me at Jerusalem, Ephesus, Athens, Phillippi, Rome, Antioch, Alexandria and Babylon. In all those countries I preached, and by manipulations and certain qualities developed in me, I healed the sick, restored the sight of the blind and in the way herein set forth even raised the dead."

These statements of Apollonius are corroberated by the spirit of Damis, his pupil and scribe, who says:

raised the dead."

These statements of Apollonius are corroberated by the spirit of Damis, his pupil and scribe, who says:
"I know personally the truth of all that I shall say here. I know that the evidence exists that will support all I say, and I also know that Apollonius of Tyana, my teacher, was the Jesus Christ of the Christians."

Strahe the great reconstruction.

Strabo, the great geographer and historian, in his spirit testimony says: "If the records of the past had not been destroyed, Christianity would not have existed to day."

In addition to the above much is given respecting Apollonius and a brief sketch of his life from the 'Penny Cyclopædia." published in London in 1834. Following the communication of Apollonius is one from Damis, his friend and disciple, corroborating

the truth of the statements of the former. Akiba, a Jewish Rabbi, gives a communication, in which he

"When I was about twenty years of age I knew Apollonius of Tyana. I met him at Smyrna, where I listened to his teaching, and became a proselyte to some of his ideas, but not to all of them. While he delivered his discourses he underwent that wondrous phenomenon of modern times, transfiguration of face and form, as it is described to have occurred with the so called Jesus Christ. Rays went out from his garments, and his face became so bright that the eye could not endure it."

The first of this saries of communications was re-The first of this series of communications was re-

ceived by Mr. J. M. Roberts, at that time editor and publisher of *Mind and Matter*, in March, 1880. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 250, passed from it in the year 315, and was as follows:

andrian school, who, born into earth-life A. D. 250, passed from it in the year 315, and was as follows:

"Sir:—There has never been a religious idea promulgated on earth in latter times, that has not had its counterpart in more ancient religious systems. The principal quarrels of the Christian church have been over the doctrines of the Trinity, or the effort to make three out of one. This has been the occasion of a vast amount of bloodshed. In my day I tried to reconcile these creedal ideas of all religious systems, and to amalgamate them together; but the same difficulties met my efforts that meet yours to-day. Ecclesiastics have but one means to keep their hold upon the people, and that is the encouragement of ignorance and bigotry. Wrest these from them and their power is gone. For trying to regenerate old ideas—for trying to make a better system or a more systematic religion, I was met by curses, and I ended my life in exile. I was banished because I tried to purify the then existing religious systems. But you have a far better day to work in, because you have the ald of the greatest art of modern times, namely, the art of printing, and you can scatter truth all over the land. Keep on with your work, and although you may be persecuted there is one thing they cannot do—they cannot banish you nor take your life at this day. All the good you moderns enjoy has been the work of men who were infidels to the prevailing creeds and beliefs of their time. And in conclusion, I want to say a few words on the absolute proofs of spirit existence. We dare not as spirits give the masses of the present day absolute proofs of spirit infinity of the after-life, you would find this people becoming a nation of suicides. First they must understand the true duties of mortal existence before they can safely receive the absolute proofs of spirit existence. I am Potamon."

The communications continued to be received until 1884, under the direction and superintendence of

The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religons, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators. An excellent portrait of Mr. Roberts faces the title page.

Good Cooking

Is one of the chief blessings of everyhome. To always insure good custards, puddings, sauces, etc. use Gall Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

A CRITICISM OF COL. INGERSOLL.—It seems to be incumbent on us now to go on and state our own position in regard to Mr. Ingersoll. He is a man whose wide sympathies and wonderful eloquence have commended him to thousands of people, and whose felicitous exposure of many an absurdity has laid all genuine lovers of truth under obligation to him. His is an attractive personality, and his practical benevolence often expresses itself in ways that Christians cannot improve upon. We have heard him at his best, and at his worst, have enjoyed his wit and been shocked by his awful irreverence. We rather like him on the whole, and while we have never heard of his making any sacrifices for the good of his fellow-creatures, we have no doubt he is a better man than many who criticise him.—The Christian Leader. A CRITICISM OF COL. INGERSOLL.—It seems

For Over Bifty Years

्रिक्तारकार्य र क्षेत्री असीर रहेकी हुने हुने का वालाई क्षत्रीक को उसे उसे हुने हुने हैं है है है क्लान स्वाहित अध्यान स्वीहत असी बोक्स कुछ है जन है जा निर्देश है है है है कि सुन

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

A HAPPY LITTLE GIRL.

- Frisky as a lambkin,
 Busy as a bee—
 That's the kind of little girl
 Feople like to see.
- Modest as a violet,
 As a rosebud sweet—
 That's the kind of little girl
 People like to meet.
- Bright as a diamond,
 I'ure as any pearl—
 Ev'ry one rejoices in
 Such a little girl.
- Buch a intro a...

 Happy as a robin;
 Gentle as a dove—
 That's the kind of little girl
 Every one will love,
 —Fashion Bazaar.

Banner Correspondence.

New York.

WATERTOWN .- Mr. F. N. Fitch writes: "The Spiritualists and Liberals of Watertown, N. Y., have been singularly fortunate the past three months. During February Mrs. Carrie E. S. Twing of Westfield, N. Y., was here, and was followed by Mrs. Tillie Reynolds, of 1637 6th Avenue, Troy, N. Y. Then came J. Frank Baxter for the first three Sundays of April. Mrs. Ada Foye, of world-wide fame, was here

lette, who gave a very satisfactory slate-writing experience, Mrs. Emma Miner, Edgar W. Emerson, twice, and Mrs. Corey of Watertown three times, Mrs. Twing and others, thus placing upon our platform the best talent our means afforded, and by which we carnestly hope much good has been accomplished."

Maine.

LEWISTON.—"K." writes: "The Auburn Society of Spiritualists having moved the place of their meetings to the Golden Cross Hall, on Lisbon street, Lewiston, held the first meeting there on Sunday, May 8th, under very favora-

there on Sunday, May 6th, under very favorable auspices.

Mrs. L. F. Curtis is President, which position she occupies acceptably. Miss Damon fills the office of organist to the satisfaction of all. The exercises on the above occasion were conducted by home talent, and consisted of speaking by Dr. Warren Bucklin, S. A. Miller, Mrs. L. F. Curtis; readings by F. T. Steward, Mrs. Ellen Parker, Mrs. L. F. Curtis, and

others.

The next meeting is to be held at the same place Sunday, May 22d, on which occasion Dr. H. F. Merrill of Augusta, Me., (test medium) will be present."

California.

SUMMERLAND. - A. H. Nicholas writes: 'It seems that by supreme or divine powers mediums are enabled to predict events that

E. S. Twing of Westfield, N. Y., was here, and was followed by Mrs. Tillie Keynolds, of John Mrs. Ada Foyo, of world-wide fame, was the first three Sundays of April. Mrs. Ada Foyo, of world-wide fame, was the first three Sundays of April. Mrs. Ada Foyo, of world-wide fame, was the first three Sundays of April. Mrs. Twing was known to Jefferson Country people, having attended the State Grange a couple of years before, and being chosen as their ablest speaker to reply to the cloquent three of the state of the would be No! but with the simple repetition of the warning. The same morning, as I passed into the music room, and before I had seen my daughter, a voice seemed to say to me, "Some of the workmen on that building will be killed today." Shortly after breakfast business called me down town. Upon my return about four o'clock in the afternoon, as I left the Broadway car, corner of 43d street, an ambulance came rushing past me and stopped in front of the house next door to us, and hundreds of persons had already gathered in front of our conservatory. At once the whole impression of the morning came back to me in full force, and before entering our house the terrible

hold, then gives the name, the paper is then opened, and the person who furnished it also from the person who furnished it also an opened, and the person who furnished it also an appear in and stopped in front of one of the sight of the medium, and receive he had a sawers by raps. No mistake was made either evoning. She sea and take was made either the strolled, the writing being from right to left, as it some person standing before her select her had and write with it. She has to turn the had and write with it. She has to turn the had and write with it. She has to turn the had and write with it. She has to turn the had and write with the her had a strong in the her had a strong his own State of her writing.

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**New York, epsaking and holding circles. The last handling of york was been been and wern and the was devoted to holding circles in Bed. had not closed her eyes, when our wildly natural, that my skiter was not alarmed holding circles. The last handling of york have been considering the him president of the many which holding circles. The last handling had holding circles. The last handling

flues, which the landlord would not repair, compelled us to again seek other quarters, although we still held on to our 14th street business.

About this time I was unexpectedly called upon to perform at some concerts in Rhode Island and Massachusetts. The whole of our business cares then devolved upon my boy, still in his teens. Upon my return, after an absence of a few weeks, I found our darling already afflicted with that terrible miasma so well known to many occupants in fatal 14th street as "typhoid." The deadly poison had done its work, and I now saw plainly that the warnings which I had been constantly receiving for at least a year were about to culminate in the heart-breaking event which followed. A few days after the demise of our darling the authorities took charge of the matter, and compelled renovation of the premises.

J. JAY WATSON.

Saw a Vision!

Harper's Weekly for May 14th contains the following, which-under the caption "Was It Second Sight?" and over the signature of Kate Woodbridge Michaelis - indicates that the spiritual vision of a loved and loving child was temporarily opened to behold his father's death in battle:

Among the many curious instances of seeming second sight may be placed the following incident of that saddest tragedy of modern days—the death of Custer and his gallant folfowers.

days—the death of Custer and his gallant folfowers.

The love existing between Captain Blank
and his blue-eyed, golden-curled boy, little
"Buster," the pet and darling of the whole
garrison, was something to be remembered.
Wherever the tall, soldierly figure of the young
father was to be seen, unless on duty, that of
the child was sure to be close beside, sometimes riding on his father's shoulder, sometimes clinging to his hand, always lifting to his,
eyes full of passionate love and content.

When the dreaded day came that was to separate those fearless men from the women and
children who so loved them, Buster could
hardly be torn from his father, and my husband
told me that long after the child's shriek of
utter misery, unchildlike in its intensity, rang
in his ears. For some days after the command
had marched across the low purple hills, out of
the reach of loving eyes, Buster drooped and
pined; but he was a child, and the old childish
gayety came back to his eyes, and his laugh,
which rang out as happily as ever, almost
jarring upon his young mother's ear.

One warm June day at Fort Lincoln Mrs.
Blank sat sewing in her 'tiny parlor, her baby
creeping about the floor at her feet, while she
chatted with two or three more lonely wives,
perhaps of the beloved ones far off across the
plains, and their possible return. Suddenly
Buster rushed in through the open door, eyes
sparkling, hair flying.

"Mammal" he shouted, "my papa's s'ooting
his 'volver! I heard him!"

"Did you, darling?" his young mother said,
stooping to kiss the little flushed, eager face.
"How very nice! I wish he could come home
and s'oot it. Don't you?"

"He's s'ooting Injuns," the child went on;
"and he'll s'oot'em all, and zen he'll tome
home."

"I'm sure I hope he will," sighed Mrs. Blank.
"Euro out and he'll soot'em all, and zen he'll tome
home."

home."

"I'm sure I hope he will," sighed Mrs. Blank.
"Run out and play, Buster, and don't go in
the sun."

"How Buster does talk about his father!"
some one remarked. "I often meet him running along with some one, and, child or man,
child or man,

ning along with some one, and, child or man, soldler or officer, you can always catch the words 'my papa,' if you listen to him."

Then the talk wandered on, always in a minor key, for there had been quite an interval of time since the last letters, and there was always unacknowledged anxiety, though all felt unbounded faith in the powers of the callent Savanth

gallant Seventh. Presently the sound of a child's bitter crying brought them all to their feet, and Buster ran into his mother's arms at the door, sobbing

brought them all to their feet, and Buster ran into his mother's arms at the door, sobbing wildly:

"Mamma," he sobbed, "the Injuns has dot my papa. He's dot no more s'oots in his 'volver; he's s'ooted it all. Oh, I want my papa, and the bad Injuns has dot him!"

Mrs. Blank knelt down on the floor beside her boy, drawing him close to her heart. "Hush, Buster," she said, very gently but firmly, "you must not be such a silly little boy; the Injuns can't get your papa. General Custer is there; he will take care of your papa, and all the men. Do you think F Troop would let the Injuns get papa? See, you are making us all feel very bad, and papa would say that you were not his brave little lad. Now stop crying and go and play; you could not hear papa's 'volver so far away."

"Yes," the child exclaimed, earnestly, "I tan hear my papa's 'volver, and I know he's s'ooted it all!" But army discipline prevailed, and the boy choked back his sobs, nestling in his mother's arms and resting there, strangely quiet, for the rest of the long summer day.

That evening, when the children were both sleeping, and the daily bulletin to her absent husband had been written, Mrs. Blank sat for some moments in silent thought, then drawing a sheet of paper to her, wrote down the date, June 26th, and poured out to her only brother the aching of her heart and the sense-less anxiety caused by the 'child's foolish word, the memory of which still stirred him in his sleep, for he sobbed and tossed all night. On the 6th of July, when the whole army writhed and cried out in agony at the news that had come to us, we, to whom Mr. B. had shown his sister's letter, knew that on the 26th of June, Captain Blank had dearly sold his life, and had been found pierced with many wounds, his empty revolver clasped in his stiffened and had been found pierced with many wounds, his empty revolver clasped in his stiffened hand. And far away, in his quiet home, his baby boy had seemed to know it.

AYER'S PILLS

constipation, dyspepsia, jaundice, sick headache.

THE BEST

remedy for all disorders of the stomach, liver. and bowels.

Every Dose Effective

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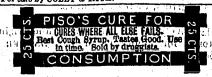
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Before the oncoming light of Truth, Creeds tremole, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

Specimen copies will be furnished gratuitously to canvassers and to those who wish to utilize this paper.

COLBY & RICH, Publishers.

"Myth and Miracle" is the title of a thoughtful discourse delivered in Washington, D. C., May 8th, by W. J. COLVILLE. We have received a verbatim report of this lecture—taken specially for our columns—and shall give it to the readers of next week's churches thus?" BANNEB.

The Belgian Law Against Hypnotism.

We take from the April number of the Psychische Studien, Berlin, the draft of the law which has been accepted by the Belgian govconcerning the practice of Hypnot

ism:

1. He who gives a public exhibition of hypnotism, either in his own person or in that of any other, shall be imprisoned for a term not less than two weeks, nor more than six months, and shall be fined from twenty-six to one thousand francs.

2. He who, not a regular physician, shall hypnotize any person who is not twenty-one years of age, or who is not in full possession of his mental faculties, shall be imprisoned from two weeks to one year, and pay a fine of twenty-six to one thousand francs, even if no public exhibition is made of the hypnotized person.

3. In the case of such acts which violate the law governing the practice of medicine, the same provisions shall apply.

4. He who, with the intention to cheat or commit wrong, shall cause any such documents as a contract, order, obligation, release or statement to be signed by a hypnotized person, shall suffer imprisonment. This penalty also attaches to him who shall convert such document to his own use.

5. In the case of the violation of this proposed law, the provisions of Section 85 of Chapter 7 of the penal code shall be applicable.

The Belgian Chamber of Deputies is thus the

The Belgian Chamber of Deputies is thus the first legislative body to restrict the use of hypnotism by statute. Little do these legislators comprehend the field opened by hypnotism for the investigation and discovery of the influence exercised by the mind on the body and vice versa, than which no knowledge can be considered more important, since it constitutes the larger number of replies if he had instituted most interesting branch of the science of biol-

An elaborate article in Light (London) discusses this matter in a remarkably clear and rational way. The writer sets out with the remark that the hypnotic state is an abnormal physiological one, though transitory. Hence Thousands of perfectly credible persons, whose the absurdity of the Belgian minister's affirmation that hypnotism belongs to therapeutics, because it can be used as a chirurgical anæsthetic; which is equivalent to saying that periences described, who evidently would reheat, electricity, light, atmospheric air, water, fuse to acknowledge them under the title given etc., belong to the therapeutic art, and not to them by Prof. James. They believe them to the cosmological sciences, since they are all be facts of actual experience-and they truly used for therapeutic purposes. The consequence would of course be, if the reasoning of the Belgian minister is followed, that only private a nature that they are regarded as too medical men would be allowed to meddle with or employ these natural agencies.

In fact, in the discussion of the bill to restrict hypnotism in the Belgian Chamber, the Minister of Justice placed himself wholly at the disposal of the medical class. He said: "I have in some measure written the 'Exposé des Motifs' and the Bill at the dictation of the Academy of Medicine: I content myself in such a matter to be merely the obedient organ of the opinions expressed in the deliberations of the Academy of Medicine."

Considering all this, the writer in Light asks what title medical art has to a monopoly which subordinates to it science, and gives to it every kind of facility to make of hypnotism any use it may think fit, even if it is for selfish objects. So distinguished a medical man as Sir Astley Cooper says: "The science of medicine is founded on conjecture and improved by murder." Dr. Baker says: "The drugs administered for scarlet fever destroy far more than | wish."

that disease does." And the famous Magendie says: "Medicine is a great humbug."

It is extremely offensive even to common sense, says the writer in Light, to find that, under such a regulation as that dictated in Belgium, eminent men of science like Tyndall, Huxley and Crookes, and others of similar attainments, should be prevented from acting as they think convenient, to enlarge through hypnotism the field of biological and other knowledge; while the men of the yet conjectural art could use it as they think conducive to their views, not only for therapeutic purposes, but even to retard the propagation of it, always having been opposed to Mesmerismwhich they have rechristened Hypnotism-in the most decided manner, and expressing their contempt by calling it charlatanism and im-

Pharisaism in Its Own Looking-Glass.

As the Sunday reformers are so earnest in denouncing the secularization of Sunday by the Sunday newspaper—by unfitting the minds of its readers for worship, and by tempting them to dwell on the contemplation of secular and unholy things-it becomes a matter of special interest to note that very recently a clergyman who is a member of the American Sabbath Union, distributed to his Sunday evening congregation a program of the evening services, on the back of which were printed certain business advertisements of the most pronounced order, together with an advertisement soliciting more advertising. Of course there is nothing secular in this, and of course it was not working at a secular employment for the clergyman referred to to countenance the distribution of them among the seats of his expected congregation.

The American Sentinel, in commenting on this transaction, remarks that the publishers of Sunday newspapers do not invade the place and hour of worship, and thrust a copy of their advertising sheets in the face of each worshiper, and revives the old inquiry about the moat and the beam in the two eyes.

Upon this, the Sabbath Outlook joins forces with The Sentinel, and procures a copy of the advertising sheet referred to. It (the circular) is named, says The Outlook, "The Epworthian," and the issue in question was No. 8, Vol. 1, printed in Chicago in October, 1891. It is a monthly publication, published in the interest of the "Wabash Avenue Methodist Episcopal Church." The Outlook also discovers in the same issue an advertisement of the Louisville, New Albany & Chicago Railroad Company, in which are set forth the advantages of that line "between Chicago and all points South," and it concludes that it is fair to infer that such a road runs "Sunday trains."

This issue of "The Epworthian," says The Outlook, was distributed at the Sunday evening service of the Wabash Avenue M. E. Church in Chicago, on Sunday evening, December 13th, 1891, and the early comers that evening had ample time to study this page of advertisements, and to ask one of the ushers what would be the rates for inserting other advertisements, inasmuch as a part of the page was blank, with the exception of the announcement that it was "reserved for advertisements."

As a business enterprise it regards this Sunday advertising as a good scheme, helping to pay for the program and to bringing money into the Church treasury. "Think of it!" exclaims The Outlook, "The Wabash Avenue M. E. Church putting secular advertisements into the hands of its worshipers on Sunday evening! That is just what Sunday evening theatres do. Do Chicago theatres corrupt her

The baldness of this line of Pharisaism is but too apparent. Bigotry is ever overtaken by its own tricks, and its bedraggled chickens are always coming home to roost.

"Terrene Facts" and "Phantasms."

At a recent meeting of the American branch of the Society for Psychical Research, Prof. William James presided, and superintended the reading of a paper written by Mr. Myers of England on "The indications of continued knowledge of terrene facts on the part of phantasms of the dead." It seems that Prof. James has been taking what he calls a "census of hallucinations," and he proceeded to give a summary of the same. He studied the subject of returned spirits from the "hallucination" side, trying to discover for the Society whether there are "many common, everyday people who have had at any time in their lives a hallucination." His statement was that out of 5,600 persons who have filled out and returned the "hallucination" blanks, 540 persons claim to have had such experiences. And he went on to relate some of the cases reported to him.

Undoubtedly he would have received a much his inquiries on the right basis instead of the wrong one. He has no right, in the first place, to assume for hallucination what is a proven fact: He judges the case, and then proceeds to fit the evidence to suit his pre-judgment. testimony would be taken in other matters without any hesitation, have had the very exare. More frequently they are of so closely sacred to be made public, but on the contrary are treasured by the recipients, and numbers of them members of churches at that. Prof. James is altogether too "bumptious" in asking for facts from persons whom he charges in advance with "hallucination."

MA A lady in Iowa writes regarding Abby A. Judson's book, "WHY SHE BECAME A SPIRITUALIST," in the following terms:

"This book engages the absorbing interest of the reader. The first query that arose/in my mind after reading it was, 'How did she darp to do it, nurtured as she had been?' I sought the solution in the pictured face, and read the answer in the luminous eyes that looked so fearlessly into mine. Truly this is a wonderful book. May it be the means of leading many into that glorious Spiritualism that has 'made her so happy.' That tens of thousands of this book may go on their heaven-sent mission to doubting mortals, bringing them hope and light, is my devout

Capital Punishment from the Medi-cal Side.

The New York Medical Society has given the subject of capital punishment its consideration of late, and we find a sincere approval of its report in Science Siftings, a weekly scientific journal of London, The Society's report deals with the question almost entirely from the medical side, and comes to the conclusion that his church. Another heresy trial appeared to inasmuch as it has the advantages of physiclogical knowledge, and understands the difficulties of being always correct, besides the impossibility of making a positively safe diagnosis in every case of alleged crime or presumable cerebral disease or anomaly, it is opposed to the perpetuation of capital punishment, and hopes that means will be found to protect the community by less uncertain and less inhuman methods.

The Society does not deal with the nature of crime, or of responsibility or irresponsibility, or of judgment and will as cerebral functions, or of the existence or non-existence of a free will and its limitations, except from an anatomical and physiological point of view-in other words, from the scientific one. "Crime," says the report of this medical society, "is an evil impulse that ought to be controlled." Judgment and will are the true controlling powers. A person who is held responsible for his aberrations and wrong-doings, is termed a criminal and punished as such. A person who is irresponsible is no longer a criminal to be punished, but a lunatic against whose vagaries society undertakes to protect itself. Thus the punishment of the criminal and the incarceration of the hopelessly insane are different modes of self-preservation employed by society. Civilized society long ago gave up the theory of revenge or retaliation. The physical and moral health of the community is more the object of its concern than the annihilation of the rebel against the common welfare.

Science Siftings finds the boundary between responsibility and irresponsibility to be extremely uncertain, and the one thing that forms a puzzling factor to the satisfactory solution of the capital punishment question. There is surely reason for a doubt as to the causation of the criminal act. A man may blunder, but, it adds, society cannot afford to be brutally mistaken where it is at the same time accuser, judge, jury and executioner. And it enumerates the several conditions which are to be taken into account in judging of a person's responsibility for crime. They are as follows: The influence of disease, and conditions of the heart and circulation on the brain and the cerebral functions; the diffuse affections of the brain from various physical causes: and, above all, that inanition of brain which springs from overwork and anxiety. These are adduced as common causes of aberrations with which medical men are conversant from their daily observations of mankind, and which account for very much of what the ordinary and even the judicial mind designates as crime and visits with punishment, sometimes, it would seem, on the principle of retaliation.

Proof Positive of Spirit-Communion.

The BANNER OF LIGHT for May 14th contained on its editorial page the following paragraph, embodying a request which it will be seen by the subjoined letter has called out a direct and definite rejoinder. Only "psychic researchers" can wriggle out of the conclusions which the perusal of the query and pertinent reply naturally force upon a reflective

QUESTION.

"On our sixth page is a message in which the spirit giving his name as John T, Cox, says he was killed by coming in contact with an electric car, and that he lived in Attleboro, Mass. Who knows anything about him? We do not, neither does our medium. Let us know the facts in the case."

To the Editors of the Banner of Light:

You asked in the latest BANNER for facts, if any, in spirit to be recognized, and who was killed by an electric car at Attleboro, Mass.

Now I was not at all acquainted with this Cox, nor did I ever hear of him, but I have a brother, a resident of Attlebore, who was personally acquainted with him, and knew about the accident. Two years ago the present month, while engaged in the old custom of hanging a May basket-or in connection with it, as the others were out searching for him, and he naturally was running from them, as is the custom—he is supposed to have undertaken to board the rear electric car (there being two connected together) which was passing at the time, and to have fallen between them.

Other verifications may reach you in regard to this matter, but I felt impressed to let you know at once what I have learned about it.

MRS. G. W. MILLER. Olneyville, R. I., May 15th, 1892.

Prof. Lombroso and his Opponents.

That the change in the position which the famous Professor of Psychology at the University of Turin has made concerning the objective reality of the spirit-phenomena should arouse the hostility of some of his associates in scientific pursuits, was to be expected. A certain Dr. Albert Mall of Berlin has come to the front as one of the most vigorous assailants, to whom the Italian professor makes the following reply, which we quote in part from a recent number of a German contemporary:

"I have read the articles of Herr Mall against my first communications concerning Spiritualism; but I hold that any reply to them is useless; for my long experience in scientific researches has taught me the absolute uselessness of polemics in great scientific questions. The basis of the opposition and criticism in regard to every new theory rests in 'Misonelsmus' which is hostility to anything new, and inasmuch as the times are not ripe for the acceptance and appreciation of absolute truth, many thinkers busy themselves with the new theories only in order to find in them defects and errors, but never for the purpose of discovering the right. [The writer here refers to instances in his own career wherein he had been the object of ridicule by scientific men for his advancing certain new theories which to-day are accepted as true, and concludes:] The same fate will attend my investigations in this new field of scientific research; and even were it not so. I would rather wait the ver dict of time than that of controversy.'

It is the infirmity of certain minds to pick at the shortcomings, to dwell upon and magnify the errors of others, rather than extol their virtues, their excellencies.

We have on hand several fine Original Stories for publication in THE BANNER as soon as we can find room for them.

Turning the Screw.

Rev. Burt Esten Howard, associate pastor of the First Presbyterian Church of Cleveland, O., having published an article in The Arena on the doctrine of the atonement, was summoned before the Cleveland presbytery to explain himself, inasmuch as his views were taken to conflict with the recognized creed of be imminent. But the Cleveland Sunday Leader says it was "skillfully avoided without the sacrifice of dignity or honor on either side " by a "stroke of diplomacy worthy of a Blaine" on the part of the committee appointed by the presbytery to confer with Mr. Howard. After much discussion they invited him to make a distinct declaration of his belief. He did so to their perfect satisfaction, and the committee reported that no further action be taken.

Mr. Howard "solemnly and sincerely" de-clared that "the aforesaid article does not represent my full belief in the doctrine of the atonement, in that it deals with the atonement on the human side alone"; whereas he believes that "the atonement not only involves a change of character in the believer, but that on the divine side it possesses a legal quality in which the death as well as the life of Christ is essential to the salvation of men."

He further declared that "the construction placed upon my article in The Arena by the signers of the overture presented to this presbytery is not such as I intended it should receive." Thus does orthodoxy as it is received by the church feel obliged to whip its men of thought into the ecclesiastical traces, while openly doing as little violence as possible both to its creed and to the convictions of the 'heretics'' aforesaid.

The Anniversary, Next Sunday,

Of the Veteran Spiritualist Union in Berkeley Hall, Boston, is likely to be a grand affair, judging from the following order of exercises: Quartet Song.-Mr. and Mrs. C. P. Longley, Mr.

and Mrs. J. B. Hatch. Opening Address .- Dr. H. B. Storer, President of the Union and of the Onset Bay Association, who will also read a letter from the veteran Spiritualist, Dr. J M. Peebles, regretting his inability to be present, and defining the present attitude he holds to our Cause. Song.-Miss Amanda Bailey, who sang at Spiritual ist meetings forty years ago, the gentleman who was her organ accompanist then, Prof. Phelps, to be the

same on this occasion. Address.-Dr. Joseph Beals, President of the Lake Pleasant Association.

Song.-John T. Lillie. Address .- Andrew Cross, a veteran Spiritualist of Scotland.

Song.-Charles W. Sullivan. Address.—Mrs. M. T. Longley. Song.—John T. Lillie.

Address.-Mrs. Jennie Hagan-Jackson.

Song.-Amanda Bailey. Address.—Eben Cobb. Song .- Miss Minnie Sears, organist of the First

Spiritual Temple. Address .- Mrs. H. S. Lake, Vice-President of the Union. The Museum of Phenomenal Productions

will be on exhibition in the rear hall. Doors open at 1 o'clock, and, on account of

the length of the program, the exercises will commence promptly at 2 o'clock. The admission to both halls will be Free. A collection will be taken in aid of the benevolent work of the V.S. U.

The Idle Wealthy Class.

An indictment of London society appeared in a recent issue of the North American Review by Lady Jeune, which is causing a pretty lively discussion over there. The papers admit its strictures of a particular class in society are true, but deny that they apply to society at large. The class of people she condemns and shows up are known as the "smart set," idle, vicious and vulgar, aiming at notoriety instead of eminence, and wealth instead of worth. A London correspondent explains that the enormous material development of modern times, and the production and distribution on a large scale, have so vastly increased the number of hose who "toll not, neither do they spin, that the democracy with its industrial develregard to a certain JOHN T. Cox, who came as a opment is held responsible for what Lady Jeune discusses in her letter, and the least it can do is to counteract these evils. Idle wealth, she alleges, is a curse, and the measures tending to the equalization of wealth which are sometimes spoken of as revolutionary and anarchical, are in reality, under present circumstances, the great forces carried on the side of morality and social order.

Electric Light Foretold by Spirits.

A correspondent of the Medium and Dayreak writes that at a séance held in London thirty years ago, Mr. W. Wallace being the medium, it was asked whether electricity would ever be utilized as an illuminator. The reply was: "Yes, it will light your cities, propel your machinery, and warm your homes." At the time this was said the statement was out of the range of possible realization; yet the prediction is now fulfilled in nearly all its particulars, and the prospect is that it soon willibe in all.

A recent mail from Europe has brought to us three books, a hasty examination of which convinces us that they deserve a more extended notice than we can give them at present. We shall refer to them at an early day in a manner more in accord with their merits. These volumes are, "La Communion Universelle des Ames dans l'Amour Divin," by "Hab, a pseudonym of Mme. Grange, editress of La Lumière, Paris: "Nouvelle Révélation, La Vie. Méthode de la Connaissance." by Charles Fauvety, Paris; and "I Fatti Spiritici e I Ipotesi Affrettate," by Dr. G. B. Ermacora, Padua, Italy.

Remitting from North Scituate. Mass. the amount of a year's subscription to THE BANNER from Mrs. L. Newcomb. Dr. Geo. L. Newcomb writes: "She has been a subscriber to THE BANNER since it was first published. Mrs. N. will be ninety years of age next August. and always looks for her paper on Thursday of each week, and reads it without the aid of glasses."

See elsewhere the notice of the Quarterly Convention of the Vermont State Spirit ualist Association, to be held at Tyson, June 3d, 4th and 5th, of which J. Crossett is Secretary. Please send to THE BANNER a full ac count of the proceedings, and oblige.

Echoes from England," No. 48 by our European Agent, J. J. Morse, will be published next week, and THE BANNER read ers will find it specially interesting.

Read the call (eighth page) for the Quarterly Meeting to be held at Ionia, Mich.

The Vaccination Humbug.

The Boston Globe of the 14th first, contains a reportconcerning alleged harsh and unwarrantable action on the part of a Fort Examiner in Boston regarding the vaccination of immigrants, which should be at once made the subject of official investigation by the proper officials, for its dental or substantiation. If the latter result is reached, we trust that severe punishment may be visited upon the over-officious operator, who—as it is claimed by The Globe—compelled poor women to bare themselves to the waist in plain sight of the men on board, and stand shivering awaiting their turn on the open deck, while "a strong breeze was blowing, enough to freeze the marrow in anybody"-when the captain of the steamer himself expostulated, and said the operation could better be done below deck. Immigrants ought to give Boston a wide berth, if their personal rights are to be thus heartlessly interfered with.

To all these charges the physician doing the vacci-nating—a Harvard Medical School student, (fourth year,) according to his statement—enters a general denial. We trust, as we have said above, that this matter will be searchingly investigated by the author-

Mr. Colville in Washington.

On Sunday, May 8th, W. J. Colville lectured in Washington, D. C., to one of the largest audiences ever assembled in Grand Army Hall (seating capacity eight hundred) on "Myth and Miracle." We shall print the full text of this interesting and thoughtladen discourse next week.

On Sunday, May 15th, his morning subject was (by special request) "Employments in the Spirit-World." He was announced to lecture in the Universalist Church on "Woman in the New Era," Monday, May 16th.

He continues his work daily at 519 Seventh street, N. W., till May 28th, inclusive, and returns to Boston in time for Sunday, June 5th.

Relief Where Most Wanted. - The "small loans bill" will no doubt have passed the Massachusetts Legislature before this comes under the eyes of the reader. An amendment was made fixing a penalty for charging over eighteen per cent. a year. We should think that that amount was liberal to excess. Anybody who cannot get a living by charging that rate for loans, which is one and a half per cent. a month, ought to go out of the business and try something else. It is hard on the needy borrower to have to pay anything like that. Yet many of them have to submit to the extortion of three and five per cent. a month, which speedily eats up the principal and finishes the borrower for good. A fair rate of interest is one thing, and crushing the very life out of a compelled borrower is another. We are glad to see the Legislature taking this matter up, and hope it will pursue it until something is done to prevent a class of Shylocks in the community from preying on the necessities of those who have an equal right with others for help in need.

A German Doctor-Dr. Weiderhold, Director of the hospital for nervous diseases at Cassel, the capital of Hesse-Nassau-has just been sentenced to three months' imprisonment for maltreating a patient, the wife of Consul-General Zachmann. He admitted in court that he had boxed the lady's ears, beaten her with a stick, and whipped her because of her screaming and moaning as if she were suffering great pain. Her only trouble, he alleged, was hysteria, while her pains were wholly of the imagination. He contended in defense of his decidedly heroic treatment, that the punishment he inflicted upon her was the best treatment for hysteria, and that he had really done nothing but what was for her benefit. The testimony was conflicting in regard to this style of treatment for nervous disease. This doctor acted the part of the true allopath, however. He fought one disease by getting up a different trouble, and pitted the actual against the imaginary.

Dr. J. Edwin Briggs-an old BANNER advertiser, and a skillful clairvoyant and eclectic physician who has had a large practice in New York City for years (and who founded the Health Institute at Troy in 1865)—passed to spirit-life through a disastrous accident which occurred at his home, 111 West 33d street, on Friday, April 28th; an explosion of naphtha, followed at once by fire, took place, which practically wrecked the building, at a loss of \$20,000 to the owners, severely burned two ladies, killed outright two female inmates, and entirely consumed all the property of the tenants. Dr. Briggs was fatally injured, and was removed to the New York Hospital, where his decease took place on the following Satur-

Dr. Briggs was a kind-hearted and sympathetic man, and has done much for the relief of human suffering, mental and physical, during his long years of

dependence of all ranks in society, and the importance of labor as a producer of capital, was given in the heart-full message from the famine district of Russia, through Capt. Sargent of the Philadelphia relief ship *Indiana*, wherein the starving peasantry said by deputation at Libau: "Our thanks to the rich men of America, whose wealth has done so much for us; and love and greeting to the workingmen of America, whose labors make men rich and charity

Our own thanks, and those of our medium and our spirit-irlends, are tendered to Joseph Heberle of Kentucky, for a donation of lovely flowers to our Circle-Room. Thanks are also returned for similar favors on the part of Mrs. M. E. Simons, Cambridgeport, Mass., Leroy E. Thorpe, Abington, Mass., and Mrs. S. M. Ingraham, Windsor, Vt.

Mr. W. Ruby of Louisville, Ky., writes that he has paid for an advertisement of THE BANNER in three of the Louisville papers, The Post, Times and Courier-Journal-hoping that this effort will accomplish the good for which it was intended. We cordially thank the brother for his kindly action.

Dr. Zell and The Princess Charlotte-(by Warren Richardson) a volume of marked interest to psychologic inquirers, and highly entertaining to the general reader also-has just reached its third edition. The book is for sale by Colby & Rich, at the Banner of Light Bookstore.

Mr. and Mrs. L. M. Williams of Springfield, Ill., acknowledge the receipt of books in aid of their work for the Cause in that place from Colby & Rich, and thank the donors for the same. At the time of writing a Children's Progressive Lyceum was about being established, with good prospects of success.

A. E. Giles, Esq., of Hyde Park, Mass., recently visited THE BANNER office, he having just returned from a Southern tour, taken for the improvement of his health-which object, we are glad to note, seems to have been successfully attained.

A report of proceedings at the SIXTH ANNUAL CONVENTION OF THE CONNECTICUT STATE SPIR-ITUALIST ASSOCIATION, held in Hartford May 7th and 8th, sent us by its secretary, will appear in our columns next week.

Mr. Henry Lacroix, whose letters of Foreign Travel have so often interested the readers of THE BANNER-and who has an article on the materializing phenomena in this issue—is now temporarily-located in Boston, at 55 Indiana Place.

Hattle C. Stafford, after a most harmonious and successful season of work, closes her seances on Sunday, May 29th, and will be at "Rose-Bud Cottage," Onset, Mass., during the camp-meeting.

Mrs. F. M. Eddy is now located at 410 West Madison street, Chicago, Ill.

Read the announcement of the Anniversary Meeting to be held at Sturgis, Mich., in June next.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy. Hall's Hair Renewer was invented, and has proved itself success-

NEWSY NOTES AND PITHY POINTS.

The ceremonies attending the dedication of the Exposition buildings in Chicago, Oct. 11th, 12th and 18th, 1892, are to be elaborate and impressive. \$300,000 are to be devoted to that purpose. It is expected that the President of the United States and his Cabinet, many of the Sanators and Congressmen and Governors of the States, numerous representatives of foreign gov-ernments, and 10,000 militia and several thousand United States regulars will be present.

Now that the two gunboats built at Bath have been mamed after Maine towns, it is suggested that the ram now building there be named after that city. As the vessel is designed to sink any ship she runs against, perhaps Bath would be as appropriate a name as could be found for her.—Gardiner (Me.) Home Journal.

Swampscott people, it is said, are complaining because the refuse and garbage from Boston, which is dumped into the sea from scows, is washed ashore on their beaches, and want some way devised to stop it. In view of this state of affairs an exchange remarks, with truth:

"Olites like Boston ought to run a fertilizer factory, and utilize the refuse as far as possible, and cremate the rest of it. The dumping of garbage and sewage is a waste of valuable material, and a damage also to many interests."

A bill has been introduced into the U.S. Senate extending the free delivery system to post offices in towns of 5000 population, or having annual receipts of

A French company is now building a street car line in Tashkend, the capital of Russian Turkestan, where, not very many years ago, any white man who had visited the place would have lost his head.—New York

One of the attractive features of the pottery exhibit at Jones, McDuffee & Stratton's are the decorated plant pots and pedestals used in bay windows and yestibules of fine houses. Burmantofts jardinières, which hold the common earthern plant pot of the capacity of half a bushel or a bushel, and cost up to \$100, are the

[A SUGGESTION.]—Why not colonize all the spring poets in Algeria, which has a river of ink? With ink free and white paper only three cents a pound, the poets might print their own effusions and give the editors a rest.—The Evening News, Oneonta, N. Y.

The Arkansas building at the Columbian Fair is to be built by a woman, Miss Jean Longborough. On the ground floor will be a fountain constructed of the many colored crystrals found at Hot Springs.

"THE DEADLY PARALLEL."

"Let no man call himself happy while another is mis-glorious plains of heaven, erable. If one man lives in the shall behold with ineflaziness, another man diesfable bits the awful mistofhunger."—Chinese Proverb.

"Let no man call himself and the shall behold with ineflaziness, another man diesfable bits the awful mistofhunger."—Chinese Proverb.

"Let no man call himself and control is control in the careful provents of the shall behold with ineflazing of heaven, and the shall behold with ineflazing of heaven, we shall behold with ineflazing of heaven, and the shall be another is mistoff and the shall behold with ineflazing of heaven, we shall behold with ineflazing of heaven, are shall be another is mistoff and the shall behold with ineflazing of heaven, we shall behold with ineflazing of heaven, are shall be another in mistoff and the shall behold with ineflazing of heaven, are shall behold with ineflazing of heaven, are shall be another in the shall behold with ineflazing of heaven, are shall be and the shall behold with ineflazing of heaven, are shall be another in the state of heaven, are shall be another in the effect of heaven, are shall be another in the effect of heaven, are shall be another in the effect of heaven.

Dispatches from Fuenfkirchen, Hungary, say that about moon, May 13th, a waterspout sweeping over the mountains flooded the mines near the city, and about eighty miners were drowned. A most singular acci-

Notwithstanding the constitution of Washington says: "Absolute freedom of conscience in all matters of religious sentiment, belief and worship shall be guaranteed to every individual," a boy was expelled from the public schools of Davenport because, on being questioned as to his religious belief, by a pious teacher, he confessed that he did not believe in God.—Boston Investigator.

"X" is said to be the most unfortunate letter in the alphabet-since it is always in a fix, and never out of perplexity. There is some palliation for this, however, in the fact that it is never in trouble, doubt or

There's a lazy, lollin' feeling in the deep an' dreamy days, The wind a kiss is stealin' from the violets in the ways: An' now the red woodpeckers are drummin' more an

more,
But the best of all is checkers by the village grocery Ah! me; there aint no sayin' what fun is in that game, When a felier gits to playin' 'till he mos' fergits his

Though one good sign of springtime is tax sales on the The surest sign is checkers by the village grocery

Paper is now being made fireproof, and used as a building material-taking on a polish much like various kinds of wood.

Granite is the lowest rock in the earth's crust. It is the bed-rock of the world. It shows no evidence of animal or vegetable life. It is from two to ten times as thick as the united thicknesses of all other rocks. It is the parent rock, from which all other rocks have been either directly or indirectly derived.

If you would wait to speak the truth until you can If you would wait to speak the truth until you can replace the old decaying formula by a completely elaborated system, you must wait forever; for the system can never be elaborated until its leading principles have been boldly enunciated. Reconstruct, it is said, before you destroy. But you must destroy in order to reconstruct. The old husk of dead faith is pushed off by the growth of living beliefs below.—Lestic Stephen.

DROPS INTO SPRING POETRY.-A great Western daily, which is nothing if not sensational and bizarre in its treatment of all topics coming under its notice, has in a recent issue an illustrated "pome"-stretched along the column heads of one of its pages-of which the following is a specimen stanza in proof of the efficacy of the noble art of advertising:

"If your mule has gone astray,
Advertise, and it will pay;
Never mind the space or price,
In the Courier-Journal twice—
Once will get him, as a rule,
Three 'times, sure to find your mule."

A large skating-rink in course of construction in Buenos Avres, Argentine Republic, collapsed May 11th. Thirty persons were killed. The architect and the bullder were arrested.

"Do I have to stick this stamp on myself?" asked a dude of the clerk at the post-office. "Oh, no," replied the clerk; "you could n't go in the mail bags, and besides, that is a letter stamp, and you are not first class male matter."—Er. first class male matter."-Ex.

A terrible explosion occurred May 10th in the coal mines of the Northern Pacific R. R. Co. at Roslyn, a small town about four miles from the main line of the road, and 107 miles from Tacoma, Wash. Some 50 men

The Babcock Printing Press Manufacturing Company, New London, Conn., will please accept our thanks for a unique specimen of the "paper weight"

At high noon, May 12th, with impressive ceremonies, the great steel bridge across the Mississippi River, at Memphis, Tenn., was formally declared open for traffic.

SUNDAY AT THE WORLD'S FAIR. — What is the duty of the State in this matter? Clearly, to do whatever conserves the welfare of the majority of the people. The minority have the right to stay away from the Exposition on Sunday, but they have no right to throw obstacles in the way of a majority by influencing popular sentiment or securing legislative enactments to prevent them from enjoying that day in whatever way they may see fit, provided they do not infringe on the rights of the minority.—Elizabeth Cady Stanton, in North American Review.

The ten lines of railroad centering in London send out 2,210 suburban trains a day, carrying 400,000,000 passengers a year.

STUMBLING-BLOCKS.

Life's greatest art, learned through its hardest Is to make stepping stones of stumbling blocks.
—Harry Lyman Koopman.

Boston city authorities are going to squeeze the Chinese located here.

Fund for the Destitute Poor.

DONATION MONBYS RECEIVED. Mrs. M. D. Bell, \$2.50; Ethin M. Mason, 50 cents; Ira W. Russell, \$2.00; Mrs. Betsey Whitcomb, \$1.50; A Friend, \$5.00; O. P. F., \$2.00; M. W. W., \$5.00; Jas. H. Taylor, 50 cents; O. M. North, \$2.00; Miscellaneous Contributions from Circle-Room, \$5.00; Miester, \$1.00: A. G. F., \$2.00; S. A. Morse, 50 cents; Sagoyewatha,

Interesting Seances in Boston.

To the Editors of the Banner of Light; At Mrs. Esy's.—After affording the readers of THE BANNER an excursion to Europe, and further still Rastward, to Athens and Constantinople-by my written account of that trip-I now appear on this side, to interview my beloved ones who come from the other side (which, by the by, is the right side of the human family) to greet me.

other side (which, by the by, is the right side of the human family) to greet me.

For about a year I had been deprived of the blessing of meeting my dear children and friends who hover around me at all times, to my conscious knowledge, and whisper to me sweet words of love. I longed to touch them, to see and hear them, in those strains that leave on the senses a vivid and lasting impression: To realize such experience I would travel the world over.

Mrs. Fay very graciously held a scance somewhat to my benefit, lately, when six of my dear ones came with their usual familiar faces, and went through their endearing performance, as if there had not been a long interruption in our communion. Sickness does not seem to affect Mrs. Fay's mediumship—not in the least. The forms came out as numerous, as agile and as prettily as ever, holding forth to the mind the fitting conclusion that there is really no dividing vell or boundary between the two worlds.

Fifty odd forms appeared during the sofrée, many proceeding in twos and threes at the same time from outside the cabinet. That a small white spot on the carpet of the room or on a distant sofs should quickly become a well-organized human form, male or female, with suitable paraphernalla upon the that. I say, is always an interesting fact to witness. The form of the medium was several times brought out by visible spirits.

Whatever may be the course which Mrs. Fay may adopt—perhaps the quitting her arduous labors as a materializing medium, thereby depriving the public of her valuable contribution to the Cause—I would say that her name, like that of dear Fanny Conant, of Banner of Light memory, will stand enshrined in the hearts of those who have been benefited by her services, and figure also in golden characters in our annals.

At Mrs. Martin's.—On Wednesday night, 11th

At Mrs. Martin's .- On Wednesday night, 11th inst., I was at Mrs. Martin's séance, with some fifteen persons who, like myself, had not been afraid to brave the storm of the night, so as to get to that safe and elegant harbor which Mr. Albro, master of it, keeps always in good trim, as others can testify. For a good number of years this experienced manager, or "right man in the right place," has always been found equal to the difficult position he holds: of having to please all, and at the same time not endanger the health of the four. I believe, mediums whom he has had under his care since about twelve years.

the health of the four, I believe, mediums whom he has had under his care since about twelve years.

This was my second visit to this medium, and, to be candid, I must say that I was astounded at getting a great deal more than I expected. Six of my children came, and came well indeed, considering the new conditions they had to battle against; and two of them came a second time. My charming daughters conversed freely, coming two at a time and holding me enlaced in their arms.

Years ago, at séances, many would find fault with me for jesting and laughing aloud with my children at the cabinet. I should be solemn, they said. But none of my folks ever came from the Puritan stock. They were French—and jolly! Returning spirits have been educating Bostonians and others to be cheerful with them, and séance-rooms now no more look like mourning-rooms. The bad weeds have been forn out from there as from the ground.

The manifestations at Mrs. Martin's are very strong. Before the medium went into the cabinet a female spirit appeared alongside of her, and took her inside. As at Mrs. Fay's the forms here are often materialized outside of the cabinet; sometimes the process is instantaneous, and at other times gradual. My little Margaret came thus, and, bending down her head forward, she shook her hair with her hands to make it grow long and thick, and afterward did the same to her white dress to bring it to a proper length.

FOR NERVOUS DISEASES USE HORSFORD'S ACID PHOSPHATE. Dr. F. G. KELLY, Alderton, W. T., says: "I have prescribed it in a large number of cases of restlessness at night, and nervous diseases generally, and also in cases of indigestion caused by lack of sufficient gastric juice of the stomach, with marked success, and consider it one of the best remedies known to the professional world."

Benefit Entertainment.

To the Editors of the Banner of Light: The Helping Hand of the Boston Spiritual Temple was tendered an entertainment by Miss Lucette Webster and some of her pupils Wednesday evening,

May 11th, at No. 3 Boylston Place.

The literary and musical part opened with a song by Miss Amanda Bailey, who sang with even more than her usual ability and marvelous execution; this called for another, which was a Scotch ballad of rare beauty, and appreciatively received. Next came a reading by Miss Amy David, entitled, "The Young Martyr," which was also very fine. A song by Miss Jud kins was next in order; she gave a pleasing ballad, "Marguerite," and was followed by a reading by Miss Osgood of "The Voiceless Chimes," which she gave in a manner showing that she entered into tender sympathy with the faithful young wife whose story of idelity it recited. After another song by Miss Balley Miss Oliver appeared in a very stirring story, entitled, "How Salvator Won"; one of the finest things of the evening. Miss Oliver held the audience spellbound by the vividness of her recital, and made all feel the race to be so real that we wanted to swing our handkerher usual ability and marvelous execution; this called the vividness of her recital, and made all feel the race to be so real that we wanted to swing our handker-chiefs for Salvator when he came in ahead. Miss Judkins sang "The Picture Turned Toward the Wall." Another reading by Miss Osgood, a song by Mr. Lillie, which was appreciatively received, "The Honest Deacon," read by Miss Oliver, and the entertainment closed with a song by Miss Balley. After which Mrs. Wood, President of the Helping Hand, extended a vote of thanks to those who had contributed to the evening's pleasure. Miss Webster has the gratitude of all concerned, although we were solicitous of her welfare, as she is but slowly recovering from a serious iliness. It is to be hoped she will be none the worse for this effort on her part. The entertainment was of the highest order, and should have had a crowded house.

R. Shepard Lillie.

"Consumption, and Rheumatism-A Scientific Statement."

To the Editors of the Banner of Light:
Permit me, unsolicited, to call the attention of your readers to a practical little work with the above title, by George Dutton, A. B., M. D., of Boston. I have

by George Dutton, A. B., M. D., of Boston. I have carefully perused the pages of this book, and find it one that thoroughly treats of the subjects mentioned, giving in detail many facts concerning the cause and prevention of the forms of disease under consideration, and urging upon the public mind the importance of individual study of the various organs, functions and demands of the body.

It certainly does not seem as if any intelligent person who reads a work like this need become the victim of either consumption or rheumatism; or, if aiready lattacked, need long remain under its control. In addition to the rational remarks and sound advice upon this subject, Dr. Dutton cites in this little work a number of valuable remedies for these and other forms of disease, the recipes for which are given in full.

MRS. M. T. LONGLEY,

Birthday Parsy.—The many friends of Mrs. It. W. Cushman gathered in the Ladies' Aid Parlors on Wednesday, May 11th. In the afternoon birs. Cushman held a scance, at which the guitar was played by invisible hands.

A bountiful supper was partaken of, after which the attendants increased to one hundred and twenty-five. attendants increased to one hundred and twenty-five.

Mrs. Barnes, President of the Ladles' Aid, presided in her usual graceful manner, and the evening exercises opened with a song by Mrs. Mary F. Lovering, Mrs. Barnes alluded feelingly to the transition made to the higher life of many who worked in former years with Mrs. Cushman, Mrs. Brown read a fine birthday poem. Mr. Chase of Lynn recited "That Woman of Mine," and gave other humorous recitations. Miss Gertie Hanson entertained the company with excellent music. Mrs. Kaite R. Stiles spoke kindly of her early acquaintance with Mrs. Cushman, when she came to her as a skeptic, and witnessed the playing upon the guitar by an invisible power of tunes she desired to hear, the request for them being given mentally. Mr. Talman spoke of the demonstration of immortality given through Mrs. C.'s mediumship. Mrs. Alice Waterhouse spoke of the few old workers that are left waiting the summons "come up higher." Miss Flosate Butter recited "Our Baby," and for an encore gave sevetal short personations in a very artistic manner. Mrs. M. Adeline Wilkinson gave greetings and good cheer. Mrs. Willis read a poem entitled "Old Friends Are Ever Best." Mr. Frank W. Jones said he had known of the mediumship of Mrs. Cushman twenty years, and was glad to greet her upon her birthday. Mrs. Cushman, amid hearty applause, expressed her surprise at seeing so many present, and the hope that all might be alike honored when old age comes to them. Mrs. Maggie F. Butler and Mrs. Ida P. A. Whitlock were present a few moments, but were unable to remain and speak in the evening. Mrs. Barnes, President of the Ladies' Aid, presided in

DISTRICT OF COLUMBIA.

Washington.—Mrs. H. S. Lake officiated very acceptably as lecturer for the First Society of Spiritualists during the month of April. She and her control ling intelligences evinced no lack of their accustomed power. Her lecture on Joan of Arc on Sunday morn-

ling intelligences evinced no lack of their accustomed power. Her lecture on Joan of Arc on Sunday morning, April 24th, electrified the audience. The universal verdict was that it was a truly wonderful discourse, as well in the beautiful diction and intense interest of the narrative, as in the eloquence and logical power with which it was demonstrated that the heroine was in truth "the Medium of Orleans." Several members of the Society expressed their deep regret that the lecture had not been taken down stenographically; and they stated their determination that, when Mrs. Lake comes next season, it not before, they will see that provision is made for reproducing such remarkably meritorious lectures through stenographic reports of them.

Mrs. Lake's closing lecture on the evening of the same Sunday was on "Spiritism, Spiritualism and Spirituality." It gave most clearly and satisfactorily the distinctions between them; and her comments as to each of the subjects were most interesting, eloquent and edifying. Another of her great successes in this course of lectures was the one on "Unity and Diversity in Spiritualism." In fact, all of her lectures evidently made a deep impression upon the large audiences who heard them. She certainly accomplished a most useful and every way meritorious work in her recent lecture engagement with the Society. So pleased were the people with her work here that she has been engaged for a special course of lectures, to be delivered next September. G. A. Hall, Sec'y.

CONNECTICUT.

Norwich .- Sunday, May 15th, large and enthusiastic audiences assembled to listen to the music and readings by Prof. Carlyle Petersilea, the celebrated readings by Prof. Carlyle Petersliea, the celebrated musician of Boston. After a program of plano and vocal selections of a high character, Mr. Petersliea read selections from "Oceanides" in the afternoon, and "The Discovered Country" in the evening, prefacing the readings with very interesting remarks explaining his position, and why he stood upon a spiritual rostrum. He said impressively, in effect: I am a Spiritualist because I have received through my own personal experience positive proof of the truth of spirit communion; and while I once derided the phenomena as fraudulent, I to day firmly believe that where there is found one grain of fraud there are a million tons of truth.

He briefly related his experience with his own father, saying he was well assured that he was the direct author of his books. He urged his hearers to investigate for themselves, and become familiar with the grand and beautiful teachings of Spiritualism.

The entire services were intensely interesting, and we trust this talented gentleman will be enabled to voice his principles before the Spiritual Societies everywhere, reaching through his musical gifts many who would not otherwise be attracted.

Next Sunday we celebrate the tenth anniversary of the organizing of the Norwich Spiritual Union. Willard J. Hull of Buffalo, N. Y., and Joseph D. Stiles of Weymouth, Mass., will officiate.

MRS. J. A. CHAPMAN. musician of Boston. After a program of plane and

Nothing would please us better than to be able to send out THE BANNER to the inquiring world at a lower price than we now charge for it; but this, under present circumstances, we are unable to do, for the very good and sufficient reason that our Free Circle-Room Springfield, III.—Meetings are held in the G.A. R. Hall on 5th street, every Sunday at 7½ P. M. Mrs. A. B. Lepper, meetings, held twice a week, put us under an expense of twenty-six hundred dollars a year. This is the principal ground on which we and our spirit-friends at the present time ask for a larger addition to our subscription list.

Those of our readers who have sent questions for answer by the spirit at our Circle-Room, are respectfully informed that all queries suitable for presentation are considered in due season; but as each must take its regular turn, it may be some time before those who have sent them may see the reply in our columns.

Special Notice.

The Annual Memorial Service of the First Spiritualist Ladies' Aid Society, Boston, will take place at its parlors, 1031 Washington street, on Sunday, May 22d, at 2:30 and 7:30

The following will contribute addresses, tests, etc. MTS. Alice Waterhouse, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Mrs. M. A. Chandler, Mrs. Shackley, Dr. H. B. Storer, Mrs. M. T. Longley, Mrs. Nellie Thomas Mrs. Jennie Hagan Jackson, Mrs. Carrie Loring and

Fine music by Miss Amanda Bailey, Prof. Longley, Mrs. Lovering and others; also quartette singing by Mr. and Mrs. C. P. Longley and Mr. and Mrs. J. B. MRS. A. E. BARNES. Pres. MRS. A. L. WOODBURY, Sec'y.

Old Blue Canton Chinaware.

By Ship "Comet," from Hong Kong, we have landed 26 packages of genuine old blue, in Dinner Ware (in Sets or pieces separate), Piazza Seats.

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Tea Jars. Biscuit Jars,

Umbrella Stands,

Pilgrim Bottles. Punch Bowls. Floor Vases. Also Teakwood Stands for fine Plant Pots.

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By Steamer "Wilhelm Oelssner," from Hamburg, we have an importation of Royal blue Meissen (onion pattern), in Breakfast, Dinner and Tea Ware, in sets or separate matchings, as required. In our CUT GLASS Department are many new and exclusive shapes and cuttings, of the clearest and most brilliant specimens, adapted to wedding gifts, in

Tall Rose Vases, Flower Bowls, Salad Bowls, Ice Tubs, Candelabra, Cheese Covers, Jelly Dishes, Carraffes, Celery Trays, Sugars and Creams, Apollinaris Pitchers, Punch or Lemonade Bowls, Ice Cream Dishes, Sorbet Cups, Colognes, Tumblers, Hocks, etc.

Also in etched or deep cut Table Services complete.

Patrons requiring old pieces of rich cut glass or sets matched will please inquire for Mr. Souther or Mr. Lapham (for years with the Boston and Sandwich Glass Co.), in our Glass Department.

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

R. J. Bowtell spoke at Cummington, Mass., May 15th; lectures in Springfield, Mass., May 22d; in Greenfield, June 5th, 12th and 19th; May 29th at present unengaged. Address 223 Shawmut Avenue, Boston, Mass.

ton, Mass.

Mr. J. Frank Baxter is at present on Sundays successfully lecturing and demonstrating in St. Louis, Mo. Sunday, May 20th, he will occupy the platform of the Brockton (Mass.), Society; Sunday, June 5th and Monday evening, June 6th, he will lecture, sing and delineate in Haverhill; Mr. Chas. W. Sullivan will accompany him to that city—aiding in Sunday's music—and will, with Mr. Baxter, give an entertainment on the 6th for the benefit of the Brittan Hall Society.

Dr. Lucy Barnicoat spoke and gave tests last Sun-

Dr. Lucy Barnicoat spoke and gave tests last Sunday to good acceptance in Providence, R. I. She will accept calls to lecture and give platform tests and psychometric readings wherever her services are desired, for which purpose she may be addressed at 175 Tremont street, Boston, Mass.

Miss Abby A. Judson can be addressed—wherever she may be temporarily—at Minneapolis, Minn. "Frank T. Ripley of Boston spoke to a full house at Spiritual Hall last Sunday morning and evening," says The Wonewoo (Wis.) Reporter, of May 5th. Mr. Ripley speaks there during May.

Ripley speaks there during May.

"Prof. E. C. A. Sutton"—so writes a correspondent—"can be engaged upon reasonable terms by Spiritualist and Liberal societies in the United States and Canada, so far as his business will permit. Terms can be made to sult young and struggling societies. Address for particulars, 31 Monroe Avenue, Detroit, Mich. Open for debates at any time."

Mrs. E. Cutler of Philadelphia, Pa., platform test medium and psychometric reader, lett Indianapolis, Ind., after a month's work there, and spoke in Shelbyville, Ind., May 7th; Chicago, May 12th; Pittsburgh, Pa., May 18th. Societies can make engagements for next season. Address her 1749 No. 4th street, Philadelphia, Pa.

Mary L. French has, we are informed, just recovered from her recent severe illness, and is now engaged to lecture for the next six months for the West Groton Liberal Association. She will attend funerals free as usual. Address Box 98, Townsend Harbor,

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. S. S. C., LYNN, MASS.-We, of course, cannot judge concerning the manuscript suggested, without first reading it. --- You can use your name or a nom de plume.



SPIRITUALIST MEETINGS.

Chicago, III.—The First Society of Spiritualists meet at Washington Hail, Washington Boulevard, corner Ogden Avenue, every Sunday at 104 A. M. and 74 P. M. Speak, er. Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sun-day at 3 P. M. Speaker, Mrs. Enuma Nickerson. Warne.

Buffalo, N. Y. First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. William F. Pfeiffer, President, 2 Gelstin street; L. C. Beesing, Secretary, 846 Prospect Avenue. Baltimore, Md. – The Religio-Philosophical Society meets every Sunday at 11 a. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secre tary, 1403 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P.M. Progressive School at 1 P.M. Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10½ A. M. and 7½ P. M.: Thursdays, 3 P. M. and 8 P. M. Mrs. Etile F. Josselyn, President.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock. Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ P.M. at 512 South 9th street. D.N. Lepper, President; Miss H. A. Thayer, Secretary.

Dowton A .- The Progressive Spiritualist Allis Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7½ P. M., at Knights of Honor Hall, 100 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y.

San Francisco, Oal.—The Society of Progressive Spiritualists meets every Sunday at 11 A. M. and 7 P. M. in Washington Hall, 33 Eddy street. M. B. Dodge, President; Mrs. S. B. Whitehead, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

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

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Pariors isl Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 P. M. Mrs. Mary 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.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 451 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall, 816 Spring Garden street, Sundays, at 10½ A.M. and 7 P.M. Lyceum at 2½ P.M. Joseph Wood, President; Benj. P. Benner, Secretary.

Keystone Spiritual Conference every Sunday at 2% P. M., Southeast corner 10th and Spring Gardenstreets. William Rowbottom, Chairman.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 2.

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. Owing to a very large and increasing office practice, it will be impossible to treat patients by mail. Letters from patients under treatment strictly confidential. Consultation, with directions for cure, \$2; every subsequent interview in office or by letter, \$1. Medicine extra. His remedies, if any, are very few and simple and effective, being exactly adapted to the Individual condition. (No professional visits at residence of patients.) If May 21.

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., is agent for the Banner of Light and keeps for sale the publications of Colby & Rich.

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

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Doctors disagree. They have to. There are differ-, ences of opinion among the best; there will be so long as knowledge is incomplete.

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May 21. May 21.

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May 21.

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BY EDWARD STANTON.

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A book which is sure to attract the attention of all thinking readers. The book deals with the occult, and treats of other than materials things. The author holds that those whom a materialistic judgment calls dead are only beginning to live, and in the form of these dreams he has veiled the teaching of a great truth.

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Moral responsibility for crime committed under the influence of evil associations or hypnotic suggestion, or under the influence of stimulants, and the idea of personal explation in this life for sins committed in some former existence; in fact, all the doctrines of re-incarnation and Karms, are put forth with a clearness and vivacity and life-likeness of style which at least must win for the author recognition as a litterateur of much promise.

"Dreams of the Doad must prove_a magnet of keen in

a litterateur of much promise.

"'Dreams of the Dead' must prove a magnet of keen in tellectual and spiritual attraction. It is written, too, in a style of simplicity; indeed, in parts almost of naiveness, with very little attempt at eloquence, and yet with an earnestness that, in spite of the mystical nature of the things treated, goes far to produce an immediate effect of vraisemblance. The author is conduced in sleep by the ghost of an old friend into many curious corners, not of the ultimate spiritual world, but the mediate one which is wrapped about us as the atmosphere is wrapped about the earth; and in this mediate realm (where spirits are represented mostly as still clinging in one fashion or another to the affairs and passions of the world where they once moved in garments of fleelit the author has many adventures that suggest reflections which the living would do well to profit by."—Roston (Globe.

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भी । इति दिन्न के भी विकासिक निर्माण के अधिक निर्माण के दिन्न है। जिस्से कहा को निर्माण के दिन्न के दिने की विकास

Message Department

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held the Hall of the Hunner of Light Establish-ment, free to the public, commencing at 8 o'clock F.M., J. A. Shel-hamer, Chairman.

At these Scances the spiritual guides of Mns. M. T. Long-Lay will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. Besides, excarnated intriducing anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

EFF 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 of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

EFF Natural flowers are grapefully 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 aitar of Spirituality their floral offerings.

Letters of inquiry in regard to this Departme must be addressed to COLBY & RIGH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held Feb. 19th, 1892.

Spirit Invocation.
Oh! thou Supreme Spirit, thou Infinite Source of all Life and Intelligence, conscious of our weakness of intellect compared with that mental unfoldment which it is possi-ble for mind to acquire, conscious of our own spiritual blindness compared with that glorious exaltation and illumination of the spiritual nature which it is possible for humanity to reach, we turn to thee at this hour with hearts receptive to thine inspirations, and with the longing cry that we may be uplifted in thought, aspiration and spirit

ual power nearer, still nearer to thee.

We would at this time be drawn closely into the atmosphere of pure angelic souls, those who delight to do thy will according to the highest dictates of their lives, those who spend their time and their power in blessed service to mankind, those who are the apostles of freedom, truth and human justice, those who are ministers of mercy to the weak, sorrowing and sad, those who bring consolation and peace to wounded hearts. From such as these we would gather sympathy, helpfulness and all holy instruction this hour. We desire to be made pure, so as to be fitted for the companionable and association of such pure lives. May we reach out in aspiration toward thee and thine angel hosts, that our own souls may be uplifted, that our own spiritual natures may unfold their best qualities, and that the spirit of brotherly love, of tender sympathy and helpfulness, with a sense of justice toward mankind, may be exercised through our own lives. Thus may we struct to ourselves the good and beautiful of the heavenly world, and thus may we be prepared to walk and talk with those who gather here from angel-life to minister unto human need. We ask thy blessing, and beseech the benediction of all pure spirits to be with us. human justice, those who are ministers of mercy to the

QUESTIONS AND ANSWERS.

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

Ques. — [By A. H., Livermore Falls, Me.]

Does the use of anæsthetics tend in any way to
the development of mediumship?

Ans.—Whatever tends to stupefy the external avenues of sensation in the human body
is not to our mind beneficial in any respect to
the human system, and this applies to the
spirit and its development as well as to the
organic form.

organic form.

It may be necessary, in the experience of surgical science or psychics, to apply amesthetics to a patient under the doctor's care, and this may be sanctioned from the standpoint of mercy, that the patient may not suffer the tor-tures of pain while passing through a surgical operation; but we should not recommend the administration of anæsthetics for any other purpose than as agencies of medical or surgical purpose than as agencies of medical or surgical science. Certainly we would not advise one who desires to develop mediumship to resort to any such course as this, because we believe that the entire being of man, physical and spiritual, should be acted upon naturally by those intelligences who approach from the spirit-world in order to stimulate into activity whatever medial qualities may be possessed by the sitter. The very best phases of mediumship, and their most useful work, are developed naturally and slowly through the prooped naturally and slowly through the processes of growth.

One on earth can provide the spirit attend-One on earth can provide the spirit attendants with favorable conditions for the development of medial powers by bringing himself into a harmonious state, by taking care that his associations on the mortal side are of a like character, and that his own habits and line of conduct are pure and of that nature which will be likely to attract good spirits to him, also by sitting at regular intervals either alone or with one or two individuals who are in sympathy with him in his desire to commu-nicate with the unseen world, and by seeing to it that his apartment is well ventilated and his surroundings as far as possible so attrac-tive as to be pleasing to himself and his friends tive as to be pleasing to himself and his friends as well as to those spirits who may congregate about him. By pursuing such a course as this, invoking the presence of pure spirits, and seeking earnestly for the unfoldment of his highest gifts, the sitter will be likely to afford to his spirit-friends those conditions which are best conducive to the development of those qualities which he seeks to unfold.

Q.—[By T. E. H., Atlanta, Ga.] When spirits pass out of the mortal body from sickness, where do they go? How long do they stay? and why? and how long after leaving the mortal body before they can return and communicate to friends left behind?

A.-While some who pass from the mortal form have the power to return almost immediately and communicate with friends on earth, others may not have the strength or the opportunity of doing so for a long time. Very much depends upon the habits and character, also upon the magnetic qualities of the spirit, and likewise upon the facilities afforded him on the mortal side as to how soon or how late he may communicate with mortal friends through medial agencies.

Where do spirits go who pass out of the physical form because of illness? Some of them remain right in contact with this material life. They have not been weaned from the external activities of existence; they have not external activities of existence; they have not desired to pass out from contact with matter; their inclinations and tendencies are earthward, and they live in touch with the physical environments of their former friends and associates. Others pass out directly from the physical atmosphere into that of the spirit-world, which in its loveliness and purity affords a delightful home to those spirits who reach upward after having passed through the experiences and the discipline of mortal life. Some spirits remain in contact with earth a

riences and the discipline of mortal life.

Some spirits remain in contact with earth a very long time before they have any desire or attraction toward a spiritual life, or the world of spirits. Others, as we have said, pass immediately on, but they can return and communicate with their friends on earth whenever an opportunity on this side is afforded them so to do; and they can likewise exercise a watchful influence and care over their friends, and assist them in meeting life's trials and the perplexities which hedge their way.

INDIVIDUAL MESSAGES.

John Arnold.

We are not dead; we are active men and women on the spirit-shore. We were so here when in the body. Each of us had our experiences, and each of us lived out our own ener-

when in the body. Each of us had our experiences, and each of us lived out our own energies through active ways, so that we made ourselves felt and known while we remained on earth. It is gratifying to be able to report that this energetic power continues with us in the spirit-world, and that all who are active, or who desire to be active in useful ways on earth, find the power and opportunity of expressing their energies when they pass from this physical form.

I have taken quite an interest in the progress of Spiritualism in Providence, because I know now that it is a truth, and I have known it for a long time. I have seen some whom I remember walking and talking with in the past, who were rather hide-bound in their opinions of a future life, becoming slowly permeated with the spiritual truth which communication between the two worlds has brought to man, and it has pleased me to mark this sign of progress in the lives of those who in the past were rather prone to hold to old opinions. To them I have not been willing to work for the advancement of spiritual light and understanding, and I feel that I, in company with others, have exercised a little influence in that direction.

I am John Arnold. I am John Arnold.

Dr. J. M. Holt.

You will, Mr. Chairman, I am sure, give in-dulgence to the old veteran who returns from the spirit world to express himself to dear ones in the mortal form.

In the mortal form.

During the years that have passed since I went from the body, I have been doing my best to help on the work of Spiritualism, for it is a glorious work. I have not been an idle man on the spirit-side of life, but I have been busy in studying new forms and methods of work and operation through magnetic lines of labor, and I have, sir, been very active, together with other spirits, in trying to be of use to those who come to the other world sick and in affliction. Now it is true that there are those who come to spirif-life sick and in need of a physician, in need of counsel, ministration and wise treatment, for they are distorted and warped, cian, in need of counsel, ministration and wise treatment, for they are distorted and warped, and they bear many ills of the spirit that need to be cured before they can come up to an un-derstanding and enjoyment of the true life. There are dear ones on earth whose feet are nearing the spiritual shore, who have borne the heat and burdens of life for many years, and to

heat and burdens of life for many years, and to whom I feel closely attracted in sympathy and love, and to them I send my greeting and affec-tion. I trust that they will believe that the old man holds for them a most warm and lov-ing regard and respect, and that whenever pos-sible he sends to them his influence of magnetic life, trusting it will be like a mantle of warmth and power to shield them from the adversities

and power to shield them from the adversities of physical existence.

I bring my greeting to the good friends of Vermont, particularly to those in Bridgewater, and I hope they will believe that those of our towns-people who have gone out to the spirit-world are alive, in active association and companionship, and that they all feel glad when it is possible to early a world or even a way of is possible to send a word, or even a wave of thought, to those who linger on the mortal

side.

I would especially, Mr. Chairman, bring a few words of counsel and affection to my beloved daughter at this time. She will see them in your paper, and I trust that they will prove helpful to her, for I know that her spirit has gone out to her friends in the higher life, asking for a renewal of their sympathy and protection, that she may receive larger relays of magnetism and power from those dear ones who have been accustomed to stand by her side.

I know, my dear child, that you have had many strange and trying experiences through your earthly life. I know that no one can understand as well as yourself what the discipline has been which has come to you. I know, also, that some of the experiences of the last year or two, from both sides of life, not brought, however, by the nearest and dearest of your home

two, from both sides of life, not brought, however, by the nearest and dearest of your home
and heart, but through comparative strangers
whom you have sought to bless, have been painful and hard to bear, but I wish to say that all
will be well for you. A strength will be given,
and a light will be shown you that you may
pass on, gaining new powers in the coming
months, while doing your duty in loving labors
for a dear soul who will soon join us on the
other shore. other shore.

You have done well in the course pursued the present season in entering conditions that You have done well in the course pursued the present season in entering conditions that have been familiar to you in past years, and in reaching magnetisms that belong to your life, and that are brought to you from both sides, spirit and mortal. These will assist you in the work to be done by and by. But remember, child, that you must pay heed to the promptings of the spirit, and when these come to you full and strong, obey them, even though your charitable heart should feel that you are not dispensing to others that which perhaps they crave of you. Injustice has been done. You have been preyed upon by others who had no right to thus reach into your life; and that is why I speak as I do. I have no fear but what you will, dear child, give of the abundance of your rich life to those who can really prize and understand it, but I do desire that you should not be brought into contact with spirits who are mischievous, and who are working only for their own selfish ends. Take heart, and be of good cheer. The right will come, and the blessed influence of the old home-life and guardian circle will be returned to you with force and with might. Dr. J. M. Holt.

Jane Parker.

I am Jane Parker, and that is the name by which I was called on earth. I did not call my-

which I was called on earth. I did not call myself Jennie, or any of these new-fangled names, but just plain Jane; and I come back from the spirit-world in just the same way.

I had friends here. I left them in Rochester, N. Y. I have been trying a good while to come back and speak for myself about the things of the other world, and also about some things helonging to this world. I left save of come back and speak for myself about the things of the other world, and also about some things belonging to this world. I left some affairs rather tangled up, I know, that belonged to the material life. I suppose I ought not to be saying anything about them, as I am a spirit, but they did sort of bother me a good while after I got out of the body. I wanted to see them straightened out and be made to go just as I thought they should. [To the Chairman:] Well, I could n't get much of a hand into these matters, and so I had to let them drift; but you see, sir, it took me quite a bit to get away from them and find out what the spirit-world is. So I could understand what your manager said about some spirits living in the earth-life after flaving gone out of the body, and some going directly away from it.

I thought myself a pretty good sort of a woman when I was here. I tried to live as near the light as I knew how. The light was a pretty dim one, I have found, but I thought then it was a good, bright, steady light, and a good guide for my actions. Perhaps I was a bit narrow and prejudiced, but I have been trying to grow out of that state and to look at life more broadly.

I thought I would come back and see if any of the old folks remember me, and if they care to hear something of the spirit, what it is and where it is after the death of the body. If they would like to hear from me, and will open the way, I will be very glad to come right straight back to them and give them a part of my experience. I'm not going to give it to the public, for the public had nothing to do with me, and I have no desire to tell them what I know from my own observation concerning these things; but if any one who has

what I know from my own observation con-cerning these things; but if any one who has

[To the Chairman:] Good afternoon, sir. I would like to give my greeting to relatives and former friends of mine in the city of Providence, R. I. Years have passed since I went out of the body, and it has taken years for me to persuade myself to approach a medium and speak in this manner; but a relative, William Arnold, who tried this years ago and reported it well to me, has many times tried to induce me to come for myself.

Henry Gray.

Henry Gray is the name by which I was known on earth, and the one which I claim now. I come from the city of Lowell, speaking to you, sir, as I shall reach any friends who care particularly about hearing from me as a spirit, but I shall at least gain an experience for myself in taking possession of your medium, and that will certainly be worth the trial. I would say, however, to those who for our people have gone to the other world):

I am very much obliged to come.

[To the Chairman:] I am very much obliged to you, sir, for opening this way to me.

Henry Gray.

Henry Gray is the name by which I was known on earth. Of course I have my abiding-place in the city of Lowell, speaking to wow. I come from the city of Lowell, speaking to wow. I come from the city of L

the body.

Well, I have a body now. It is a good deal like the one I had here, only a little stronger and in some respects a little better adapted to my use; but it is a human body, and looks very much like the one I left here. I suppose some may be surprised at a spirit's having a body, but of course we must have a vehicle through which to express the powers of mind and spirit, and that is all there is to it.

The other world is a practical and a real world, as far as I can see, just as much as this one is. I walk its streets, and I pass through lits various places, coming in contact with men

whom I have known will investigate Spiritualism and get the facts of it in their own lives, not only that they may communicate with the dear friends that they consider lost, but also that they may know how to prepare for what is coming to themselves after they leave the body.

Mary Dunham.

[To the Chairman:] I have been here, not to (To the Chairman:) I have been here, not to speak, but to visit your meetings, a few times, and I have seen all kinds coming here—that is, those who were wealthy and in high positions, those who are educated and intelligent souls, and those who were humble and who had but few advantages—and I have learned that those who guard this place do not distinguish between here. tween human beings, but allow all to come who can. So I have made bold to come and speak, hoping that some of my former friends and associates in the city of Worcester will learn of my return.

learn of my return.

I was only a humble working girl. I had to work early and late to get my living. I was not supplied with beautiful things on earth. I knew more of privation than I did of prosperity, and sometimes life seemed hard to me. I thought it was strange that I had to pass through these experiences while others seemed to be so wall of to be so well off

After a while I grew weak, and then came a change to me. I was so surprised to find myself in a beautiful country where there were flowers and sunshine and birds and water, and where the air seemed so balmy and sweet. How many times when I worked in the shop in warm weather have I longed to be out in in warm weather have I longed to be out in the woods, out in the fresh air and sunshine, where I could listen to the song of birds and get rest. How many times the sound of the machinery seemed to be rushing through my aching head, and I felt as if the whole weight of it was on my brain. Then when I went to the spirit-world and found the beautiful country with its freshness and growth and bloom, I felt that that was truly heaven. Not only did I see these pleasant places, and have a home prepared for me which I entered, where others like myself, who had known sorrow and

others like myself, who had known sorrow and pain on earth, young lives that had gone out in sadness, also found a pleasant home, but I met many kindly friends. I did not know but a few of them on earth, but they all seemed to know me, and to try to make everything as pleasant for me as they could.

So I have been living since that time—not forgetting those I left on earth who were working hard—trying to help them, coming back when I could, and striving to make their burdens lighter and their pain less severe. I do not forget any one. I have such a tender feeling for them, that I can sympathize with them in their afflictions, for I have passed through just such experiences, and know what they are.

I bring my love, hoping that it may not be rejected, and also hoping that I may find some way to help some of those who are here struggling with the trials of life. I am Mary Dunham.

Horace M. Richards.

It gives me great pleasure, Mr. Chairman, to occupy a few moments' time in your Circle-Room, through which I may reach out my spiritual hands in hearty greeting to my spiritualistic friends, and assure them that never before have I felt a more glowing and kindly sympathy and affection for them in their work than I do to-day. Will you kindly say to those who have been recently wishing they knew how life fares with me in the spirit-world, that I am conscious of their thought, and that I have done my best to respond to it?

I come here this afternoon to give verbal ex-

have done my best to respond to it?

I come here this afternoon to give verbal expression to my satisfaction in the spiritual life that I have entered upon. My ways have been devious since going from the body. It has not all been easy to my tread. Sometimes the path has been rugged, and I have had to make effort to pass over it in order to reach the brighter spots that I saw beyond. I have, sir, stood in places that were not so very attractive, where the shadows rolled up around me to an extent, although the clear light was overhead all the time, and I was not entirely enveloped in the murky clouds, as I see some unfortunate souls are for a time. While standing in these barren spots, I would behold a little ways before me lovely places, bright with flowers and sunbeams, and there I would see forms that I recognized, with outstretched hands and welcoming faces, waiting to greet me, and I would have to make effort to free myself from the shadows, and pass on over the ard of the standing faces to the blooming spots of suppling myself from the shadows, and pass on over the arid places to the blooming spots of sunshine and flowers.

and flowers.

I am thankful to say that the effort has been made and the work accomplished; that I have traversed these places that were unattractive and reached the more fertile spots; that I feel to-day stronger and happier as a spirit than I did before, more as if the man within had been triumphant, and the spirit immortal had risen above the old into the new condition, the new life, and the new power.

Tell this to my friends in the ranks of Spiritualism, not only in Philadelphia, but in other places, for I have dear friends to whom my soul is linked in sympathetic concord in various parts of our good land.

Spiritualism is dear to me. It seems to me that by-and-by I shall be able to sing a loftler song in its name than I ever could have done on earth. I tried to do my best here, but the flesh was weak. I groped amid the shadows, and hadows are a list woon me of services.

on earth. I tried to do my best here, but the flesh was weak. I groped amid the shadows, and burdens were laid upon me of various kinds. Now, as a spirit, I look back over the past and its discipline, feeling that it was what I most required, and although much of it was painful, yet because of it I can enter into sympathy, as the young woman said who preceded me, with others who have struggled and battled with forces within and without, and realize what they are passing through, seeking to help them by my influence and what, strength I may be able to give, and knowing that I can be engaged in no higher work. Horace M. Richards.

even though I have been outside of a mortal form. I presume that those who may have known me in the past will wonder why I should speak of any such pursuit as this when I am a spirit; but, bless you, we are not deprived of the opportunities of exercising our tastes and cultivating our talents or abilities because we step out of the physical form. If would be just as sensible for you on earth to say that you will be out off from every opportunity and facility of expressing your mental powers through the physical avenues of sensation because you step out of one suit of oldens into another, or out of one house into some other building, as to say that we lose all our opportunities and facilities by slipping out of the body.

Well, I have a body now. It is a good deal like the one I had here, only a little stronger and in some respects a little better adapted to my use; but it is a human body, and looks to reason the past wild not prove the providence of the past wild not proved the proved the past wild not proved the proved the past wild not proved the proved the past wild not proved to far from the spirit, and tell them the spirit where to all these years, contribute the provided they could had they for I find more and more afteness of things there, and associations binding them more and more afteness of the past file. There are others for it is not the cilibate of the pipic, and seed the provided the provided the past provided the pas

The Nazarene came to earth under the guardianship and guidance of intelligences from the spiritual world. He was placed here to perform a certain work for his kind. It was necessary that he should meet with special experiences, and pass under a discipline peculiar to his own life and times. In order to best perform that high spiritual work through his agency, his spirit attendants undoubtedly provided such conditions for him as they could, and led their charge onward in the course which he pursued. No doubt it was best that he should not enter into the family relation, or form a conjugal union with any one on earth, one is. I walk its streets, and I pass through its various places, coming in contact with men and women who are as real to me as your people are to each other. I do not know why mortals should have the vague idea that spirits are visionary and impalpable, or why they should think they are of a ghostly, vaporous substance just because they are not walking about in these bodies of clay. It is just as sensible, to my mind, to feel that there are human beings, strong and substantial, in other worlds, as to believe that they walk this earth. [To the Chairman:] Well, sir, I did not come to preach, if I am running on in this style. I come to send greeting to any one who cares for it. Tell my friends I am ready to meet them any time, and I hope that some of those ism and get the facts of it in their own lives,

receive instruction. But because the Nazarene chose to live a life of celibacy, perhaps feeling that he could thus best perform his work according to spiritual guidance, it does not follow that it was intended that the race, or that any considerable number of the race, should follow that example.

In taking upon one's self those responsibilities and duties which the establishment of the conjugal relation brings to the intelligent, discreet human being, an individual may perhaps gather to himself or herself such beautiful and strengthening influences of life, and may acquire such experiences as will tend to enlarge the nature, cultivate the spirit, and bring out the highest qualities of character. Through the formation of the endearing ties of homelife, the very finest attributes of buman nature are developed and find expression; but if one are developed and find expression; but if one is called upon, as was the Nazarene, to perform a life-work, denying himself those associations a life-work, denying himself those associations which others may enjoy, because he feels a duty pressing upon him, then will he, through following that line of conduct and of labor, best fit himself to enjoy the spiritual world. Yet, again, those who intelligently, and with a knowledge of the responsibility devolving upon them, enter the conjugal relation with the desire to do their whole duty, and to express their spiritual nature, which is the love nature, in their home-life and toward their companion, will certainly develop from within that which will fit them to enjoy and understand the spiritual life beyond. itual life beyond.

INDIVIDUAL MESSAGES.

Capt. James L. Thomson.

Capt. James L. Thomson.

[To the Chairman:] Good afternoon, sir. I am very glad to come to your meeting and to express myself. I hope my words will reach my friends in the West, in the State of Ohio, and in Kentucky, for I have friends there.

I feel that I am not forgotten, though a few years have passed since I went out of the body. I was called onward in the summer of '86, but I have not been asleep since that time, and I have kept track very well of what has been going on; so you will tell my friends in Ludlow, Ky., that I feel myself an active man, and more interested perhaps in the workings of affairs with which I was concerned than I would be now were I in the body. I am interested in the affairs that belong to the workingmen, to the people at large, who, by their own men, to the people at large, who, by their own honest efforts, are doing much to create the wealth of the world, and I have been privileged to approach strong, earnest minds in the spirit world who are engaged in studying these questions, and who are doing their very best to evolve some plan which may be expressed after a while for the betterment of these hu-

man toilers.
Tell the boys of the old Lodge Kenton that I have not forgotten them, and I give them my greeting. Changes are coming into the lives of some of them, I know; but this is a world of change is what takes you along over the road up to a higher point, and brings something better to your life. In speaking of the Lodge, I mean that of the "Ancient Order of Workmen," and I have a good feeling for others outside of that, which I hope they will receive and consider as coming from me.

side of that, which I hope they will receive and consider as coming from me. I want to send my greeting over the river from that place to Mt. Lookout, and tell those there that I feel myself strong and happy, and glad to come with a greeting of remembrance and good will. I hope they will not consider me as dead, but think of me as one who is alive, but is just trudging along a little further over the upward road, seeking the new camping-ground. I am Capt. James L. Thomson.

John Hill.

[To the Chairman:] John Hill is my name, sir. I would be a very old patriarch if I resided here now. I had a good life, with experiences, hard work and discipline. I met changes in that life and picked up what I could by way of strength and information, and I feel that it all did ma a great deal of read.

strength and information, and I feel that it all did me a great deal of good.

I have known of this place a long time from others connected with me who have been here, but I did not speak myself, and now I take it as a great privilege to have the opportunity of saying a few words to let the good people of Ogden, N. Y., know that I am a living man, and as active a one, too, as I was through the days of my earth-life. I would have them feel that those who are taken from the earthly form are not orippled up, nor are they lost to all remembrance and consciousness; but they are strong and well, and have plenty of life to express according to their own energy and talent.

I was a native of Vermont, and though many long years have rolled away since I moved

long years have rolled away since I moved about in that locality, I have a fond feeling for the old Green Mountain State. I would like to get spiritual knowledge to those who are ready for it if I can, because I

feel it is better than book-learning on this side, for it prepares you to meet what is to open before you through the eternal years. I will not linger, Mr. President, because I see others crowding up around you who have a right to speak. I thank you for your good-

Mary Arnold.

Mary Arnold.

More than thirty years have passed since I left the physical form to take up the robes of immortality. Many events have occurred since then. Many experiences have come into the lives of my friends, and most of them have passed onward to the spiritual world; yet a few remain, and I have such kindly sympathy and affection for them that I would if possible illuminate their lives with the light of the

and affection for them that I would if possible illuminate their lives with the light of the spirit world, that they may see clearly these things which belong to the heavenly life, and which are abiding with us.

I went from Chicago, and many changes have taken place in that city since I lived there. It hardly resembles now the place I knew thirty years ago, for it has grown immensely and has made rapid progress in many directions. Spiritualism has a hold there, even in that city where so much materiality, and worldly influence dwell, for the spirit world has its mediums and workers there, and I have at times been able to approach some of them sufficiently to note the marks of advancement and to see the yarious changes which have taken place.

taken place.
[To the Chairman:] Give my love to my

W. F. Rogers.

Mary Arnold.

[To the Chairman:] I see that your visitors ome from different places, some of them from ar off, and I make bold to try to speak, though

far off, and I make bold to try to speak, though this is strange to me.

I need not be surprised if I get mixed up in my effort to make myself known, because I have felt a good deal mixed since that sudden shock came to me which sent me from the body, yet I am not ignorant of what has happened, or where I am. I know that I am a spirit out of the body, and that while I was attending to the duties of my office there came to me a sudden, swift experience, which hurled my spirit from the mortal clay. I also know that I am surrounded by spirits who are active men and women, and I have been attracted to a school in the other world where the laws of electricity are studied closely, and where those who are interested in this science can gain informaare interested in this science can gain informa-tion how to proceed in the application of the electric force to human invention for human

uses.
You will excuse me, sir, if I do not make myself quite clear, because I feel a little strange in coming this way, but I was told it would assist me to get free from the unpleasant conditions that I feel when I try to come back in contact with earthly life. My friends say if I do get a little bit mixed you will understand the cause, but I will do the best I can.
I have friends in Salt Lake City, and it was

the cause. but I will do the best I can.

I have friends in Salt Lake City, and it was near that place I went out.

A beautiful young spirit who left earth when a child, and who belonged in Salt Lake City, has induced me specially to come here. She has shown me the way, saying that she knew how spirits could come back and get a clear notion of earthly things, leaving the confusion of ideas that may trouble them on this side. Her name is Fanny Randall, and I speak of her because I feel grateful for the service she has done me.

Now, sir, just tell my friends I am all right

has done me.

Now, sir, just tell my friends I am all right as a spirit. I'd like to have lived here longer. I had a good many things in my mind to work out. It was n't just standing at my post and attending to matters that I expected always to be, but I had ideas in mind that I wanted to develop and work out for myself. Those ideas still live, and I think they may be expressed in some way in the future. W. F. Rogers.

Georgie L. Chapman.

What beautiful flowers you have here! They

What beautiful flowers you have here! They are so sweet they bring me strength to try to speak through your medium, that I may reach the loved friends I left on the earthly side.

It seemed sad for me to go from this life at such an early age. I was in my eighteenth year. I had love to hold me here with parents and friends, and I had not much, you might say, to draw me onward to the spiritual world, an untried world; but in passing out from the body such a great light and such a sweet perfume came to me, with the sight of flowers and the sound of music, that I did not feel unhappy or strange for a single hour.

I am now about twenty-four years old, and during the years that have passed since I went to the Summer-Land, I have been finding so much to learn of life and its conditions of growth there, so many things to see and enjoy, and so many temples of art and concert halls to explore! The places I have visited have been helpful to me, especially a great garden of flowers, where the children are cared for and trained, and where they have their schools.

Oh! this is all so beautiful that I fain would tell my friends, but language fails me to experienced in my spirit-home. Tell them that I am happy, and that I look forward to the time when each one will also find happiness in that pleasant world. I do not feel sad that I went; I think it was for the best; but I do feel as though the greatest happiness of all would come if each one of my friends could know of this beautiful life on high.

I belonged over in Charlestown, but I went away from the body in the far West, in Dawson County, Nebraska. That is in the central part, I think. Distance is nothing to a spirit, so that I could be immediately with those who were here, even though the body was far away.

I am Georgie L. Chapman. My mother's name is Mary, and my father's is Edwin.

name is Mary, and my father's is Edwin.

Charles Nelson.

I feel glad that I have got in, for I think this is the ninth time that I have tried to take hold of your instrument and have been in some way sent back—not that any one told me I could not come in, but I felt as if I had received a shock from a galvanic battery when I [Continued on seventh page.]

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approached closely, and I was hurled back out of the atmosphere around you. So you see it is not so easy to get here as some people on this side seem to think. Perhaps I was not ready, or the time had not come; I do n't know. Perhaps I had to get more experience on the spirit-side. However that may be, I am here to-day to tell my friends that I have come particularly to reach them.

I am not a preacher, nor a doctor, nor a lawyer. I was just a plain, practical man who tried to do his work the best he knew how. Sometimes it was rather bungled, and sometimes it was rather bungled, and sometimes it was better finished; but I turned it out the best I could, and I suppose my experience was much like that of others.

My name is Charles Nelson. I was not an old man when I went from the body. I had not quite reached a half century on this side, but I could not stay here any longer—that's the truth of it. I did not put myself out, nor want to go; but somehow strange conditions came over me, and the body gave out, so that I found myself on the spirit-side; it is just as well.

I have seen a good deal of life since I went [Continued from sixth page.]

I found myself on the spiritoside, it is just as well.

I have seen a good deal of life since I went over. I have seen the inside track of some things in material life that I could n't see here, and I have seen the inner condition of people who were about me, but whose interior nature I did not know. So you see we get information from two sides and have the advantage in that way. that way.

I do not know as there is anything more to

I do not know as there is anything more to say. My friends may want me to tell them of my spirit-work, but they could n't understand it. They have not yet begun on the alphabet of Spiritualism. There is no use feeding strong meat to babes that are not out of their swaddling clothes, and it is no use for me to give them knowledge of the spirit-life and its activities when they have not begun to understand them knowledge of the spirit-life and its activities when they have not begun to understand that spirits live as men and women, as workers in the busy hive of spirit-life, or that they can come back and intelligently communicate with their earthly friends. When they have found that out to their satisfaction, they will be ready to receive something more from the other side of the great river of life.

My friends live in Springfield, Mass.

George W. DeFoc.

[To the Chairman:] You will pardon me, sir, if I encroach upon a moment of your time, for I almost feel that I do intrude, as it is not many months since I presented myself to you, giving what I could with the hope that it would reach my friends, not only those of my home-life, but also former business associates. I learn that when my resease was published.

would reach my friends, not only those of my home-life, but also former business associates. I learn that when my message was published it stated that I came from Brunswick, N. J. Whether that error occurred with myself or with some one concerned in receiving what I had to say, I cannot tell; but, sir, it should have been New Brunswick, N. J., and you will kindly make the correction.

I would not have thought this of sufficient importance to intrude were it not for the fact that I wish to express my great joy and thankfulness that my companion has joined me in the spirit-world. I did not know when I came to you that in such a little while she would step into the glory of the heavenly life. I did not know that the vital forces were so nearly expended, although I felt assured that not a great while would pass before she, too, would be ushered into the world beyond, and gather for her own comprehension something of its light and truth.

for her own comprehension something of its light and truth.

I have, sir, been studying closely ever since I appeared here, something of the laws of life and association of that other world. I have met with strange experiences, and I have learned more of human thought and human methods of expression than I ever knew before. I have learned more, also, of the effects, shadowy or otherwise, which are entailed upon a human spirit through the life spent in the body, its deeds and its expressions, for I have come its deeds and its expressions, for I have come in contact with many spirits, some of whom are wise and exalted, others of whom live in the shadow, and are in need of enlightenment and strength.

I will not longer tarry. I am George W. De

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 26.—Emma Lollord; Wm. H. Marshall; Susan B. Chamberlain; Mary E. Pratt; James M. Donahue; Freddle Archer; Geo. W. Winslow.

Mar. 1.—Col. Miner W. Milliken; Gen. Samuel H. Roberts; Mary Richardson; Susan Burnham; Joshua Currier; Geo. Parsons; Ida May Dodge.

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

May 6.—William G. Merrill; Alice Leonard; Samuel Jackson; William H. Dunbar; Mary Donovan; Ethel Owen;
Caroline Watson.

May 10.—Wellman Boardman; William Wells Brown;
Samuel Frame; Nannie Hartley; S. R. Gray; Edna Walte;
Charlie Carter.

Passed to Spirit-Life,

From the home of his son, N. S. Henry of Lake Pleasant, Mass., April 19th, 1892, Eben Ripley, aged 8i years and 6

months.

He had been for many years a confirmed Spiritualist, and was a constant reader of the Banner of Light from its first publication. A close reasoner, logical in his deductions, firm and brave in his convictions, he kept pace with the progressive and spiritual thought of the age, and was an honor to the cause he espoused, being able to give an intelligent reason for the knowledge, rather than faith, that was the joy and peace of his declining years of increasing physical weakness and suffering.

The thought of going gave to his heart no pain, and he conversed with his friends about it as cainly and clearly as of an ordinary journey, almost impatient for the call that should give his spirit release from the tired, worn-out body. At the last a smile of welcome greeted the "Slient Messenger," while to loving earth-friends who tenderly watched beside him he calmiy said, "I'm going now."

He leaves an aged wife who will sadly miss his material presence, but the parting will not be long. A devoted son and daughter, one sister, and large circle of friends are left to mourn his seeming absence, but they know he still lives and loves them, and "only a narrow strip of sea divides."

The funeral was attended by the writer, at the request of the deceased.

CLARA H. BANKS.

From his home in Easton, Conn., on Monday, May 2d,

From his home in Easton, Conn., on Monday, May 2d, Ellhu N. Taylor, in the 72d year of his age.

Elihu N. Taylor, in the 72d year of his ago.

Mr. Taylor was a much-esteemed resident of this place, and in the fullest sense a man of unimpeachable veracity and of untarnished honor. He was outspoken and fearless in the expression of his opinions, and did not hesitate to oppose that which he did not consider true, nor to advocate that which he believed to be right.

He was a firm believer in the philosophy of Spiritualism, thoroughly enjoyed its teachings, and took great delight in reading the BANNER OF LIGHT, which he had taken from its beginning.

His health had been unusually good to within a few days of his transition—which occurred soon after an attack of pneumonia.

pneumonia. He leaves a wife to mourn the loss of his physical pres-once, and she has the sympathy of many friends in this her

once, and sno has the sympathy of many friends in this nersad bereavement.

The Rev. Mr. Duinkirke of the Methodist Episcopal church officiated at the funeral, which was largely attended by relatives and sympathizing friends.

The writer has known Mr. Taylor for many years, and can bear witness that he had no fears about the change, which we must all experience sooner or later.

Easton, Conn.

From his residence in East Claridon, O., on the morning of April 26th, Asahel Armstrong, aged 74 years and 1 month. of April 28th, Asahel Armstrong, aged 74 years and 1 month.

Ho had been unable for years to accept of orthodox teachings, and was what the world terms an "Infidel"; then he became interested in Bwedenborg's writings; finally, after the transition of a loved daughter, he longed for a personal knowledge of a world beyond, and became, by reading and investigation, convinced of the truth of Spiritualism, and joyfully welcomed the death angel.

Services were conducted by the writer.

MYRA F. PAINE.

On the morning of April 29th, from her home in Akron,

On the morning of April 22th, from Me. Mondo.

O., Mrs. Harriet G. Payne.

La Grippe, culminating in heart disease, made her a great sufferer. Mrs. Payne was born in Fredonia, Chautauqua Co., N. Y., and was in her 75th year. She had been a Spiritualist for over forty years—being convinced of its truths by the "raps" which came to her home Jan. 1st, 1850, since which time she has found great consolation in the knowledge that Spiritualism brings to all who seek its truths.

The funeral services were conducted by Mrs. F. O. Hyzer.

Mrs. M. J. PAYNE.

From the home of her parents, in Winnetka, Cook Co. Ill., in the forencon of May 7th, Hazel Morrison, aged 6

Ill., in the forenoon of May 7th, Hazel Morrison, aged 6 years 10 months and 14 days.

She was an ardent admirer of wild flowers, and after the comm was lowered to its last resting-place, with wild flowers covering it, it was said: "We deposit in the family relic place the house beautiful she recently occupied; the fires and lights are gone from it, and we leave it to the tenants of decay; but the loved one, in her spiritual embodiment, lives a higher, broader and more beautiful life."

B.

(Oblivary Notices not exceeding twenty lines published gra-tultously. When they exceed that number; twenty cents for each additional line will be charged. Ten words on an average make a line. No space for poetry under the above heading.]

The American Israelite says: "It is no slur on Christianity to maintain that there is a larger proportion of transgression of the Ten Commandments in Christendom than among the people of any other religion, even the pagan Chinese and the Hindus."

AT THE CAPITAL.

Political Excitements Largely Overshadowed.

A Most Interesting Interview with a Number of Preminent Officials—How the Strains of Public Life are Overcome.

The absorbing excitement of Congress and the interest caused by varying schemes and various measures have been overshadowed of late in Washington by the revelation of the alarming death rate among public men, and the additional fact that in nearly every case the cause of the death can be traced to one source. Congressman Springer's dangerous and long-continued illness, the sudden death of Senator Plumb, and Mr. Blaine's constant ill health, have mustered from the grave the memory of an army of public men who have died in the harness.

Senator Beck dropped insensible in the Potomac Dépôt on the exact spot where President Garfield was shot.

Secretary Folger worked to the last, and died with

Secretary Windom died while speaking at a ban-

Secretary Chandler was found dead in his bed at the Grand Pacific Hotel.

Senator Tom Corwin expired at a reception while talking with Salmon P. Chase, Ben Wade, Senator Schenck and John Sherman.

The Hon. Hannibal Hamlin died at the club while chatting with his friends. Minister Pendleton passed away while seated in a

The Hon. Hannibal Hamlin died at the club while chatting with his friends.

Minister Pendicton passed away while seated in a railroad train.

Senator Charles Summer, Massachusett's pride, died suddenly, working faithfully to the hour of his death. Senator Simon Cameron feels the mysterious creepings of paralysis, and falls in the sarms of his friends. Seated of the seatest and his death his pen in his hand.

It has dared open the public rainington, and discerning people generative that the country, the heads of close properties that the same of the country, the heads of close the seatest and the seatest of the seatest and the seatest of the se

HEATING OF HOMES

Sichmonds

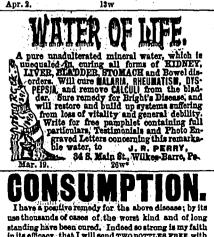
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Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sitting daily. Ladies 25c., 58c. and 31. Gentlemen 50c. and 31. 22 Winter street, Room 16, Boston. 4w* Apr. 30.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. 1w May 21.

Mrs. A. E. Cunningham, MEDICAL, Business and Tests, 247 Columbus Avenue, Suite 8, Hotel Waquoit, Boston. Will answer calls for May 7.

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May 21. Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Apr. 30.

Miss J. M. Grant. TRANCE MEDIUM, No. 84 Bosworth street, Banner of Light Building, Boston.

May 7.

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July 19.

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Tinely executed lithographs bearing the above title have been received by us. The size is 22½x28½. The principal figure is a female, evidently designed to represent a materialized spirit, crowined with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drappery on each side appears to be the curtains of a cabinet, between which she signed in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a loy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings lilustrative of the Spiritual Philosophy. Price 50 cents. For sale by COLBY & RICH. oam

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WAS ABRAHAM LINCOLN



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Panner of Pight.

BOSTON, SATURDAY, MAY 21, 1892.

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Shelhamer, Chairman. These interesting meetings are free to the public.

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The Boston Spiritual Temple, Herkeley Hall, & Borkeley Street.—Sovices 10% A.M. and 7% P.M. Seats Iree. Public cordially invited. William Boyce, President; L. C. Clapp, Secretary.

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 2% at Wm. Parkman Hall, Soylston Place. Business meeting at 3 o'clock; Suppor at 8. Mrs. John Woods, President; Mrs. L. C. Clapp, Secretary; Mrs. C. P. Pratt, Treasurer. All are invited.

Eagle Hall, 610 Washington Street.—Sundays at 11 A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

College Hall, 624 Essex Street.—Sundays, at 10% A. M.; 18 and 7% P. M.; Eben Cobb, Conductor.

Ohldren's Spiritual Lyceum meets every Sunday at 10% A. M.; 18 Red Men's Hall, 514 Tremont street, opposite Berkeloy. J. A. Shelhamor, President; Wm. F. Falls, Conductor.

Weteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Ladies' Ald Society.—Parlors 1031 Washington street. Organized 1857; incorporated 1852. Buniness meetings Fridays at 47. M. Public social meetings at 71% P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Wood-

bury, Becretary.
Sunday Meetings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis-Hall, Conductors.

Commercial Hall, 694 Washington Street, corner of Kneeland,—Spiritual meetings every Sunday at 11 A.M., 2½ and 7½ P.M. Thursday in Rathbone Hall, at 2½ P.M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A.M., 2% and 7% P.M. Every Tuesday, at 2% P.M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wikinson, Conductor.

Thursday meetings for speaking, psychometric readings and tests, at 2 P.M. Mrs. C. A. Smith, Conductor.

M. of P. Hall, 241 Tremont Street.—Sundays meetings as usual, 10%, 2% and 7%; also on Mondays at 1031 Washington street. J. Edward Bartlett, Chairman.

Alpha Hall, 18 Essex Street.—Spiritual Meetings at 2% and 7%, with Developing Circle at 11 A. M. Mrs. Dr. Heath, Conductor, Office 8% Bosworth street.

The Ladies Industrial Society meets weekly Thurs. The Ladies' Industrial Society meets weekly Thursday attention and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Chelses, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society. H. D. Simons Secretary, 85 Franklin street.

The Boston Spiritual Temple.-It is hardly ever possible in this mundane sphere to please everyever possible in this mundane sphere to please everybody, and I am sure a large number of people who anticipated hearing Jennie Hagan-Jackson and Joseph D. Stiles at Berkeley Hall last Sunday were not pleased when the rain continued to fall in such torrents as to keep them housed. Let me just say a word right here: Reader, did you ever think how hard it is for a speaker to address a small audience, and how discouraging it is to a Board of Management to see how little appreciation is shown them for the efforts they have made in your behalf? Did you ever think if on a stormy Sunday, instead of settling down in your easy chair with a plenty of literature at your hand, you would say, "This is a stormy day, and ill-health will prevent some from attending our meeting; I am well and will brave the storm, and take the place of some one else who is unable to be present," that by so doing you would not only count one in the audience, but prove a valuable acquisition to the speaker and the meeting by your personal magnetism and presence? Rainy day meetings would then be made as interesting as upon any other day.

I am sure those who were venturesome in the morning were repaid by the able discourse which they were privileged to listen to from Mrs. Jackson upon "Poetry," a theme presented from the audience; after which she answered in a clear and practical manner the question, "How can a sensitive escape being affected by what is not pleasant to him or her?" Her closing improvisation was especially fine, weaving together as she did in a very artistic manner. "The body, and I am sure a large number of people who

being affected by what is not pleasant to him or her?"
Her closing improvisation was especially fine, weaving together as she did in a very artistic manner "The Cloud and its Silver Lining," and "Watchman, Tell Us of the Night, What Its Signs of Promise Are."
At 2:30 Joseph D. Stiles, assisted by Mrs. Jackson, occupied the platform—the occasion being a benefit voluntarily tendered the Society by Mr. Stiles. After a song by J. T. Lillie, Mrs. Jackson offered a fervent invocation, then followed another song, and brief remarks from Mr. Stiles, after which the controlling intelligence proceeded at once to give names, messages and descriptions, all of which were correctly cited, and recognized—certainly proving beyond a doubt and recognized—certainly proving beyond a doubt the continuity of life.

the continuity of life.

A much larger audience convened at the evening session. Mrs. Jackson said she had received a very generous contribution of subjects and questions for the evening lesson, but she should occupy only a portion of the evening, giving the rest of the time to her friend and brother Stiles, who had kindly volunteered to again favor the audience with his convincing describitions. The speaker said she would answer as would answer as many of the questions as time would permit—closing, as was her custom, with an improvisation. Mr. Stiles then followed with descriptions, with the same satisfactory results as in the afternoon.

Next Sunday, at 10:30 and 7:30, Mrs. Jackson will speak; and at 2:30 the hall will be occupied by the Veteran Spiritualists' Union for its Anniversary meeting.

The Annual Meeting of the Boston Spiritual Tem ple will be held June 7th, at 7:30 P. M., at the house of William Boyce, 52 Rutland Square. As business of importance will come before this meeting, every member is expected to be present.

The Helping Hand.—There are but two more meetings for this Society this season. Members are requested to bear in mind the annual meeting to May 25th, for the election of officers, and any other business that may come up for consideration. A prompt attendance is urged.

First Spiritual Temple.—On Sunday afternoon, May 15th, there was the usual service. Singing by Miss Minnie Sears, the reading of selections by Mrs. H. S. Lake, followed by an address upon "Spiritual Society and Work," in the course of which it wa

society and Work," in the course of which it was said:

"It is very doubtful whether, with all the light which has been thrown from the spiritual realm during the last forty-four and preceding years, much of a definite character is yet really known.

All that has been brought to light would, it seems to me, indicate the existence of beings and states which may be said to be the antitheses of this; for instance, if bodies may be suspended in mid-air without physical appliances; if other bodies may be passed through known 'solid matter'; if colors (where there are none) may be precipitated upon canvas and slate; if intelligent sounds are produced where there are no material means, and no visible directors, thus contravening all the known laws of this mundane world, then there must lie, within the realm of nature, a state of existence, so totally unlike the one with which we are acquainted, that I am justified in saying it cannot be comprehended, though it may be apprehended by the denizens of a world like our own.

These manifestations from supermundane realms are duplicated or connected with occurrences which would sometimes seem to indicate that there are also realms of intelligent existence beneath, as well as above, the one which we now occupy; for who are they who have not known during a period of even short investigation in Spiritualism—who are they, I ask, who have not known of incidents which reveal the activity of beings who would seem almost below the brutality and diabolism of the denizens of darkest earth; for here deeds seemed committed for material motive, engendered by environment; remove the environment and it is rational to suppose that the environment and it is rational to suppose that the motive should be inoperative. Still, pages like these appear, and are a part of the history of Modern Spiritualism.

The realm of excarnate being is by no means so easily comprehended as many investigators of the

REPORTER.

The Ludies' Aid Society continues its benevolent work of ministration to the sick and destitute, holding its weekly Friday meetings at 1031 Washing ton street.

holding its weekly Friday meetings at 1031 Washington street.

On the 13th inst. the usual business meeting was held in the atternoon; after which supper, followed by a season of social enjoyment, served to bring the members and visitors into close harmony with each other. The evening exercises were opened by the President, Mrs. Barnes, in a few pleasing remarks; singing of "We'll All Meet Again in the Morning Land," by Miss Bailey and Mr. and Mrs. Penny, preceded a soulful invocation by Mrs. Longley, who was followed in a brief but eloquent speech by Mrs. N. J. Willis.

As this was the occasion of a complimentary benefit to the Association by Mrs. Jennle Hagan-Jackson, the evening was then given to that lady and her guides. A most impressive address, with an original poem, were offered by Mrs. Jackson, after which, by her request, persons in the audience gave the sentiments of "Sorrow." "Friendship," "Harmony" and "Compensation," which the speaker wove into poems which maintained their choice phraseology and rhythmic expression to the closing word.

After another song by Miss Balley, Mrs. Jackson was controlled by her bright little attendant spirit, "Boy White," who entertained the audience with his unique sayings and his fund of anecdote and poetry, to the enjoyment of all.

At the close of these highly-interesting exercises a unanimons vote of thanks was tendered to Mrs. Jackson and her guides for their valuable service.

The Memorial Exercises of the Ladies' Aid will occur at the parlors of the Association on the afternoon and evening of Sunday, May 22d. Contributions of plants and flowers are solicited. Sec'y Pro Tem.

The Children's Progressive Lyceum, in spite of the heavy rain last Sunday, held a lengthy and very interesting session at its hall in this city. The music by the orchestra, the singing and responsive reading by the school, the lesson by Mrs. Longley, and the execution of a new grand march under the direction of J. B. Hatch, Jr., preceded the literary program, which was as follows:

Recitations by Carl Leo Root, Ralph Ramson, Florence Enslow, Eddie Hatch, Angle Jordan and Alice Ireland—all of whom acquitted themselves with much credit. Miss Grace Small rendered a choice vocal selection with such taste and sweetness that she was recalled for another, which she kindly sang.

Mr. Falls, the Conductor, made an eloquent address to the young men of the Lyceum, urging them to take up some humanitarian work, and begin their public efforts in our school, relating his own experiences in the labor movement which himself and others inaugurated thirty years ago. and very interesting session at its hall in this city.

the labor movement which himself and others inaugurated thirty years ago.

The session closed as usual with a benediction.

Lyceum meets next Sunday at 514 Tremont street, at 10:45 A. M.

Notice.—The Children's Lyceum will hold Memorial Services on Sunday, May 29th, in Horticultural Hall, Boston at 10:33 A. M. The public is invited. Seats free. Contributions of flowers and plants are respectfully solicited.

SCRIBE.

Harmony Hall .- Last Sunday, although stormy, the attendance was large all day, demonstrating the growing interest in psychic problems. At the developing circle in the morning about forty are regular attendants, working in harmony to attain spiritual

tendants, working in harmony to attain spiritual growth.

The afternoon meeting opened with a Praise Service, after which David Brown led in an invocation. At its close he spoke of the importance of self-knowledge, especially when individual growth in spiritual things is sought after. By self knowledge we discover the weak points in the character, and are enabled to build up and strengthen wherever the need is. He closed by giving very striking tests. Mrs. I. E. Downing followed with interesting remarks and tests. Mr. Ed. Tuttle spoke earnestly of his love for the Spiritual Philosophy, through which the grandest possibilities are opened to every one in this life, and in that to come. Mrs. Buck gave excellent readings, and Mrs. Davis an address followed by half a dozen very marked tests. Mr. Wilkins of Fitchburg gave fine psychic demonstrations. Mrs. Moody, a new medium, gave her control an opportunity to introduce herself to the people, and I feel sure "Apple Blossom" found a warm welcome in every heart.

The evening meeting was large and interesting. Remarks by Mrs. Downing, Mrs. Davis, Mr. Nelke; solos by Mrs. Lamb, Mrs. Howe, Mr. Tuttle, and a short address by Mrs. Abble N. Burnham, who has just returned from filling engagements in Baltimore and Philadelphia, where I understand she has been very successful.

Dwight Hall.—The Developing Circle was well

Dwight Hall .- The Developing Circle was well ttended. A deep interest prevailed, and a remarkable advance in development was manifest.

Afternoon.—Music by Mrs. E. J. Bennett; remarks and tests by Mr. and Mrs. Heath, Dr. Haynes, Mrs. Collins, Dr. Morrell and Mrs. Bennett.

Eventing.—Music by Mrs. Bennett; invocation by Mrs. Dr. Heath, who gave an address upon "Knowledge vs. Faith"; Mrs. M. W. Leslie spoke upon "Materialization," following with recognized tests; F. A. terfalization." following with recognized tests; F. A. A./Heath gave the full names of nineteen spirits representing themselves, which were recognized; Miss Frank Wheeler gave psychometric readings and tests, and F. W. Baker an inspirational poem, entitled "Our Mission"; "Sunshine," controlling Mrs. Wilkins, gave a number of tests.

Next Sunday evening, May 22d, Mrs. Mary Eddy Huntoon will give a scance for full-form materialization and physical manifestations in Alpha Hall. This scance will be given under strict test conditions.

Eagle Hall .- Wednesday, May 11th, singing by Mrs. Nellie Carleton, poem and remarks by F. W. Mathews, tests by Mrs. Burt, Mrs. Newman and Mr. Blood.

Last Sunday, at 11 A. M., healing, test and developing circle. Though stormy without, the room was filled with blossoms, which dispelled all gloom, and filled each heart with gladness.

Afternoon.—Remarks and tests by Mrs. Davis, or "White Fawn"; tests by Mr. Blood, Mrs. Newman, the Chairman and Mrs. Bell.

Evening.—Remarks by Dr. Blackden on "Mediumship," tests by F. W. Mathews, Mrs. Newman, Mrs. Smith and Mrs. Bell.

Singing at each service by Mrs. Nellie Carleton.

F. W. MATHEWS, Conductor.

Ladies' Aid Parlor. - The Developing Circle ast Sunday was well attended.

Afternoon.—Opening address by the Chairman; invocation and vocal music by Mrs. Mary F. Lovering; remarks by Mr. A. D. Haynes and Mr. B. I. Haskell of Everett; psychometric readings and tests by Geo. B. Emerson, Mrs. J. E. Hall and Mr. S. H. Nelke; song by Miss Sadie Lamb; recitations by Mrs. M. A. Chase and Mrs. M. A. Brown. Mrs. Lovering read a spirit message given her from Henry Kiddle.

Evening.—Congregational singing, tests and delineations by Dr. Thomas, Miss L. E. Smith, Mrs. J. E. Hall, Mr. Geo. B. Emerson, Mr. S. H. Nelke; recitation by Mrs. E. D. Williams; song by Miss Sadie Lamb.

J. E. HALL, Conductor. Afternoon .- Opening address by the Chairman; in-

The Ladies' Industrial Society held its usual neeting in Arlington Hall, Thursday, May 12th, Mrs. Ida P. A. Whitlock presiding. Remarks were made



of quites another set of faculties, and using them in quite a different manner.

A revelation, lightning like in its operation, is very unlike the expression of what is termed the intollect or reason. We are in the midst of mysteries, not the least mysterious of which is the consciousness that we are thus surrounded.

What we see of the spiritual realm is that which can be reflected in the material mirror, the effect of which is to enlarge the boundaries of thought, to unlock hidden faculties, and to sustain the soul when overburdened by outward states and necessities."

Next Sunday in each month during the summer, commencing June 5th. The exercises closed with a neck to party and social dance.

(A Card of Thanks.—Mis. II. W. Cushman—the veteran modium of Charlestown—desires to thus publicly tender in the material mirror, the effect of which is the constraint set of the occasion of the relations for the party and social and conference purposes at 7:30. All are cordially invited.

REPORTER. [A Card of Thanks—Mis. II. W. Cushman—the veteran medium of Charlestown—desires to thus publicly tender her heartfelt innks to the Ladles' Ald Association and incr many riends for the generous spirit manifested toward her on the occasion of her late reception at the pariors of the above-named Association: To the Ladles' Ald for the gratuitous use of its rooms, and for other kindnesses, she is extremely grateful; also to all friends who contributed toward lessening her financial dimedities at his time.

In this connection Mis. Cushman specially desires to thankfully acknowledge the liberality of the proprietors of the Banner of Light, who remembered her with a generous donation, and to express her appreciation of the many similar acts of kindness she has in times past experienced at the hands of Mr. Luther Colby and his co partner, Mr. Isanc B. Rich.

Mrs. Cushman will close her home circles the first of June, about which time she expects to go to Lake Pleasant for the summer.]

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 58th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

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

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue,—The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conditional Spiritualists and investigators made welcome.

ductor.

Adelphi Hall, West 52d Street, East of Broadway.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher being the regular speaker.

The Psychical Society meets every Wednesday even me, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed.

J. F. Snipes, President, 28 Broadway.

Carnegie Hall .- The benefit for the First Society of Spiritualists Sunday, May 8th, was quite a success ful event. The Fox sisters, Maggie and Katie, gave remarkable demonstrations of their mediumistic powers, greatly to the satisfaction of the audience, One gentleman, a perfect stranger, who announced himself as a Presbyterian, after receiving a communication through the sisters, stated to the audience that no one present knew him excepting the two gentlemen who came with him. The communication was from his first wife, who had passed on. The initials of his wife's mother were correctly given. The name of his present wife, "Mary," was correctly given, and his first wife wished to render her loving thanks to his present wife for the care she was taking of her darling children still in earth-life. The Fox sisters remained but a few moments, owing to other pressing engagements. ful event. The Fox sisters, Maggie and Katie, gave

his present wife for the care she was taking of her darling children still in earth-life. The Fox sisters remained but a few moments, owing to other pressing engagements.

Miss Maggle Gaule from Baltimore, after addressing the audience in eloquent terms, proceeded to give an avalanche of marvelous tests. It so happened that the wonderful little violinist, Willie G. King, accompanied by his father and mother, was in the audience. As Miss Gaule passed through the aisle, she stopped suddenly in front of the little fellow and his parents, none of whom she had ever before seen, and commenced talking to the little musician about his baby violin, and the wonderful music which emanated from his soul through the tips of his fingers. Miss Gaule gave names, dates, etc., with the greatest rapidity. Everything seemed thoroughly automatic as far as she was individually concerned, and gave the most unqualified satisfaction.

President Henry J. Newton was unusually happy and decidedly witty in his remarks in relation to old school theology, inciting his audience frequently to give rapturous applause.

Mrs. Mary Newton read Miss Lizzie Doten's poementitled "John and Robert, Peter and Paul," the refrain being "God in his wisdom made them ail," and its lesson that while all take different roads to Paradise, each one reaches there in his own good time.

Although the price of admission was raised from ten to fifty cents, the hall was well filled. My daughter and myself played three charming compositions by Bradhurst Schleffelin. Esq.: an "Ave Maria," another cailed "The Lily," and a third, "Happy Hours." They caused a marked sensation, and were vociferously encored. This music, never before heard in public, is essentially heart music. Query: Have we not had enough head music of late? You will not wonder at the musical soul of Mr. Schleffelin when I tell you that it was this gentleman who, during the dark days of the war, purchased a church in this city, turned it into a hospital, and fed the sick, dying, weary and friendless for se

(The report of the meetings on Sunday last at the hall unfortunately arrived too late for use in this number—will appear next week. Mr. Howell spoke with his usual power, and Mr. Henry J. Newton, Mrs. Williams and others interestingly participated in the services.]

Adelphi Hall .- The large audiences at the Sunday lectures demonstrate the continued interest in spiritual topics. Mr. Fletcher's guides it spiritual topics. Mr. Fletcher's guides improved the opportunity, and delivered very fine addresses. Of late a series of lectures have been given upon "The Condition of the Spirit Directly After Death," and much interest has been manifested in them. The control has sought to emphasize the value of an understanding of the change, and given such suggestions as would prepare the newly born spirit to enter intelligently upon the condition of the life.

In the evening many subjects were taken from the audience.

audience. Each session closed with remarkable descriptive Each session closed with Annual Research tests, which carried conviction in every instance.

Next Sunday the afternoon subject will be, "Heavenward Bound"; in the evening, "Cremation," with tests.

A. E. WILLIS, Sec'y.

To the Editors of the Banner of Light:

On Saturday, May 7th, many friends assembled on the steamer to bid adleu to our much beloved and esteemed friend and medium, Mrs. M. E. Wallace, trusting that a fair voyage might be hers, bringing

her back at the end of three months.

We shall miss her gental manner, and the beautiful influences that surround and make use of her organism—who never weary of bringing glad tidings to the sorrowing souls that flock to her home for consolation, and with her unfailing willingness, never fail to receive that for which they sigh.

We sincerely hope that in her visit to England the Spiritualists whom she may meet may have the pleasure of listening to the sweet, loving words of Lillie and Rachael Rupell, together with the grand elequence and deep soul-felt philosophy of her illustrious guide, Vishnu Servam. Mrs. C. A. COLEMAN. her back at the end of three months.

MISSOURI.

St. Louis.-It was a great disappointment to many in St. Louis, when, on Sunday, May 1st, it was learned that by an accident on the railroad, Mr. J. Frank Baxter, due for appointment there, was delayed, and no early enough connection could bring him in before Monday, at least. Disappointment was appeared, however, for Mr. Lyman C. Howe, who was in a neighboring city, and about to start East, was by telegraph

we are acquamed, max I am justified in saying it cannot be comprehended, though it may be apprehent these manifestations from supermundane realing are duplicated or connected with occurrences which would sometimes seem to indicate that there are also realing to intelligence distance benezit, as well as a they who have not known during a period of even short investigation in Spiritualism—who are they as a period of even short investigation in Spiritualism—who are they are they who have not known of incidents which reveal the activity of beings who would seem among thelow the activity of beings who would seem among thelow the activity of beings who would seem among the control of the self-state of the self-

named. The Beethoven Orchestra of fifteen pieces has gratuitously tendered music for this occasion. With May the lecture season will close in St. Lonis. An attempt to secure Mr. Baxter for September, to open the next season, failed, or, as to that matter, any month before October, 1803, he having in the intervening time no full month, but only two or three scattering Sundays. The Seciety must abide, and is appreciative of the fact that "what is its loss is some others' gain. Its unselfish prayer is, angels speed the Cause and every true worker in it, wherever he may labor!

Mr. Baxter was presented by the Ladles' Auxiliary Society with a large and beautiful bouquet of rare roses as an appreciation of the members' especial esteem at the close of his day's labors. He is the welcome guest of Mr. M. Goettler and wife, 1125 Autumn street, during his stay in the city, where all his caliers, and they are many, are made welcome as well. Mr. Goettler is the Treasurer of the Spiritualist Society.

MEETINGS IN MASSACHUSETTS.

New Bedford .- Edgar W. Emerson occupied the platform of the First Spiritualist Society last Sunday. The subject for the afternoon address was "Aspira-

The subject for the afternoon address was "Aspiration versus Inspiration." It was an address of much interest. The meeting closed with delineations and descriptions of the usual high order given through the instrumentality of this medium.

At the evening service a large audience convened notwithstanding the storm. Mr. Emerson spoke upon "Bellefs Past and Present in Certain Wonderful Things said to have Taken Place in Oiden Times, and Related in the Bible." His remarks were well received, and furnished food for reflection to many, quite a number of skeptics being in the audience.

At the close of the lecture a number of tests were given, the control stating that the laws of nature were the same yesterday, to-day and forever. After giving a test to a lady, and describing an Egyptian, whom the control said was seen near her, the medium was influenced by another spirit, who caused him to walk toward a gasilght which was burning with full flame, remove the shade and hot chimney with his bare hand, and then hold the hand directly in the flame a few seconds; this being done without the hand being burned or bilstered in any degree.

Next Sunday Mr. Emerson will close his labors for this season with our Society.

Haverhill and Bradford.-Last Sunday Mrs. R. Shepard Lillie was the speaker before the Union Spiritualists in Brittan Hall, which was the last time of her speaking here in the present lecture series.

In the afternoon she responded to questions from the andlence, and in the evening her theme was, "There is no Night There," suggested by its being the title of the vocal solo rendered by Mr. J. P. Hayes. The subject was made the germ idea of one of the most eloquent and instructive addresses ever given before a Haverhill audience by this gifted inspirational speaker. Light was made the symbol of purity of purpose and integrity in life, and darkness was represented as the type of grossness of thought and unjust living. The selfish and gross ways of living which darken the world were sharply criticleed, and it was encouragingly suggested that the time will come in the roll of the ages when the sombre clouds of evil will be litted from the earth, and that there will be found a time and condition, somewhere in the realm of the home of the spirit, when it shall be realized that "there is no night there." The address was highly instructive and strengthening to thought, in all its pointings.

Next Sunday the platform will be occupied by Mrs. E. Clarke Kimball of Lawrence.

E. P. H. Spiritualists in Brittan Hall, which was the last time

Lawrence.-Oscar A. Edgerly was our speaker at Pythian Hall on the 15th inst., delivering in the afternoon a lecture full of the sentiments and ideas which would convince one of the eloquence and characteristics of Wm. Denton. In the evening the audience were treated to a grand discourse, which thrilled them as would the words from the lips of the author of "The Age of Reason." This was Mr. E.'s first appearance here, but we hope to hear from him again.

F. S. E.

Cummington.—The meetings of the Progressive Society opened Sunday, May 8th, with Mr. E. J. Bowtell as speaker, who gave two able lectures. He spoke again for us Sunday, the 15th; followed by Mrs. B. W. Banks.
On Thursday, May 12th, the "Ladles' Circle" met at the house of Mr. A. Brewster, where Mr. Bowtell was entertained, and a social time enjoyed.

FLORENCE SAMPSON.

Worcester .- Sunday afternoon, May 15th, a confernce meeting was held. In the evening Mrs. E. M. Shirley lectured and gave psychometric readings at the close.

Mrs. Ida P. A. Whitlock will lecture and give readings for our society May 22d and 29th.

GEORGIA D. FULLER, Cor. Sec'y. 5 Houghton street.

Plymouth.-Sunday evening, May 15th, the platform at Good Templars Hall was occupied for the Spiritualist Society by Mrs. Jennie S. Johnson of Haverhill, lecturer, psychometrist and platform test medium. The address was good, the tests were excellent (recognized) and the readings fine. Chelsen .- A successful conference meeting was

heid at Pilgrim Hall, May 8th, in the afternoon, Mrs. Logan and others participating. In the evening some fine tests were given by Mr. and Mrs. Anderson. The meeting on the 15th was omitted, on account of sickness. Lowell .- The First Spiritual Society of this city

was pleased to hear H. H. Warner on Sunday, May 15th; he gave psychometric readings, etc., after each -Mrs. C. F. Allyn of Melrose lectures here next Sunday. E. PICKUP, Sec'y.

Do n't become constipated. Take BEECHAM'S PILLS

OHIO.

Columbus.— Edw. L. Beard, Secretary, writes:

"The First Church of Spiritualists of this city is springing into a healthful and growing life. For years the faithful few under the presidency of Mrs. Elizabeth Colt, and the superb mediumistic power of Mrs. Mattle Clemens, struggled along under the usual nindrances thrown across the path of progress by ignorance and prejudice; until now the light is dawning on the public mind, and our hall is crowded every Sunday evening with thinking men and women who are weary of ancient Orthodoxy.

For several weeks the society has had as a regular speaker, Mr. C. C. Pomeroy of this city, who became convinced of the truths of the philosophy under the teachings of Mrs. Colt and Mrs. Clemens, and at once announced his convictions to the public—each meeting being crowded to hear him relate truths from his experience.

ing being crowded to hear him relate truths from his experience.
The friends here have resolved to build a Temple, and are meeting with unexpected success in stock subscriptions and donations. The capital stock is four thousand dollars, in shares of five dollars each; to be paid in ten per cent. installments as the work progresses. We beg permission to reach through the BANNER OF LIGHT such friends of the Cause as may be isolated, and may feel like doing something to ald the good work. Subscriptions may be sent to Mrs. Coit, 232 Third street, or to Edward L. Beard, S. W. corner High and Broad."

Malden Grove Meetings. To the Editors of the Banner of Light:

The Spiritualists of this vicinity, through the generosity of Mr. Converse of Malden, Mass., have been granted the privilege to hold meetings in his beautiful grove, "Pine Banks," each Sunday afternoon dur-ing the season, commencing June 5th. A general invitation to participate is extended to all speakers and mediums as well as the public. Chelsea, Mass.

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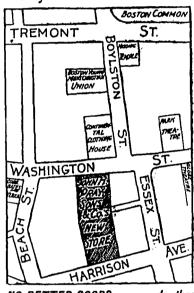
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Annual Memorial Services, Cleveland, O.

The usual annual Memorial Services in memory of our friends and co-workers who have passed to spiritlife, will be held under the auspices of the Children's Progressive Lyceum, in Royal League Hall (Case Building), Superior street, on Sunday, June 5th, morning and evening, to which all the local mediums are to be specially invited. Extra music and singing provided. Bring flowers. Thos. Lees, Cor. Sec.y.

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall, No. 248 Broad street, on Sunday last, (Progressive School at 1 P. M.) Mrs. Dr. Lucy Barnicoat occupied the platform afternoon and evening very acceptably. Her lectures were instructive, and were illstened to with marked attention. She gave readings and descriptions after each address that were pro-

nounced correct.

Next Sunday Mrs. C. Fannie Allyn will be with us.

No. 53 Daboll street.

SARAH D. C. AMES, Sec y.

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Quarterly Convention in Vermont.

Quarterly Convention in Vermont.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Tyson, Friday, Saturday and Sunday, June 3d, 4th and 5th, 1892; opening in Hubbard's Hall, at 10 °Ciock A. M., Friday, and will be held in the grove Saturday and Sunday, If the weather is fair. In addition to the Vermont speakers, the managers have engaged F. A. Wiggin of Salem, Mass., a fine lecturer, and one of the best test mediums in the field.

Good music will be furnished. Board at Echo Lake Hotel \$1.00 per day.

Buy round-trip tickets to Ludlow over the Central Vermont Railroad at the following stations: St. Albans, Randolph, Essex Junction, Burlington, Brandon, Waterbury, New Haven, Rutland, Montpeller, Middlebury, and all stations between Rutland and Bellows Falls, including Bellows Falls. Good going from June 2d to the 5th, and returning the 6th. From Ludlow take stage for Tyson, five miles north.

turning the cin. From actions and in the interest invitation is extended to all.

A cordial invitation is extended to all.

Those having dues, and not attending the Convention, please remit to the Treasurer, Janus Crossett, Waterbury, Vt.

By order of the Board of Managers,

JANUS CROSSETT, Sac'y.

Grove Meeting.

Grove Meeting.

The annual Grove Meeting of the Clackamas County Religious Society of Spiritualists will be held at Now Ers, Orc., beginning Friday, June 10th, and holding over three Eundays. The Board of Managers will arrange for speakers and mediums, and for the general welfare of attendants. The Society has a comfortable hall in the grove of first which so gracefully ornament the grounds; also a hotel, which will be conducted for the accommodation of visitors. We have good test mediums, both public and private, A good materialization medium would be gladly welcomed by us on that occasion.

W. E. JONES, Sec'y,

No. 91 Alderstreet, Portland, Orc.

Quarterly Meeting.

The Spiritualists of Ionia, Mich., and vicinity will hold heir second Quarterly Meeting for the year 1892 at A. O. U. W. Hall on May 30th, 31st and June 1st—Monday, Tuesday wardengar avanings. and Wednesday ovenings.

Mrs. Helen Bluart-Richings will be our speaker, and will give life or character-readings at the close of each lecture.

A cordial invitation is extended to all.

The friends at Ionia will entertain those who come from abroad.

E. J. BENTLEY.

Aupiversary at Sturgis. The Anniversary meeting of the Harmonial Society will be held in the Free Church, at the village of Sturgls, Mich., on the 17th, 18th and 19th days of June.

Mrs. R. S. Lillie, A. B. French and other speakers will be present to address the meeting.

J. G. WAITT.