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Easter Spiritualized!

IMMORTALITY FOR THE RACE!

The Morning Has Broken on the Shores of the Occident.

A Discourse Delivered in Berkeley Hall or Easter Sunday, April 17th, 1892, before the Boston Spiritual Temple, BY HON. SIDNEY DEAN.

(Specially Reported for the Banner of Light.)

DECAUSE of its beauty and appropriateness I have copied Horace Smith's "HYMN TO THE FLOWERS" for our Easter lesson:

Day-stars! that ope your frownless eyes to twinkle
From rainbow galaxies of earth's creation,
And dew-drops on her lonely altars sprinkle
As a libation;

Ye matin worshipers! who, bending lowly Before the uprisen sun, God's lidless eye, Throw from your chalices a sweet and holy Incense on high;

Ye bright mosaics! that with storied beauty The floor of nature's temple tessellate, What numerous emblems of instructive duty Your forms create!

'Neath cloistered boughs each florai bell that swingeth And tolls its perfume on the passing air. Makes Sabbath in the fields, and ever ringeth A call to prayer.

Not to the domes where crumbling arch and column Attest the feebleness of mortal hand, But to that fane, most catholic and solemn, Which God hath planned;

To that cathedral, boundless as our wonder, Whose quenchless lamps the sun and moon supply; Its choir the winds and waves, its organ thunder, Its dome the sky.

There, as in solitude and shade I wander Through the green aisles, or, stretched upon the sod,
A wed by the silence, reverently ponder
The ways of God,

Your voiceless lips, oh, flowerst are living preachers, Each cup a pulpit, every leaf a book, Supplying to my fancy numerous teachers From loneliest nook.

Floral apostles! that in dewy splendor
"Weep without woe and blush without a crime,"
Oh may I deeply learn and ne'er surrender
Your love sublime!

"Thou wert not, Solomon, in all thy glory,
Arrayed," the lilles cry, "in robes like ours!
How vain your grandeur! ah, how transitory
Are human flowers!" In the sweet-scented pictures, heavenly artist!
With which thou palutest nature's wide-spread hall.
What a delightful lesson thou impartest
Of love to all!

Not useless are ye, flowers! though made for pleasure; Blooming o'er field and wave by day and night, From every source your sanction bids me treasure Harmless delight.

Ephemeral sages! what instructors hoary
For such a world of thought could furnish scope! Each fading calyx a memento mort, Yet fount of hope.

Posthumous glories! angel like collection!
Upraised from seed or bulb interred in earth,
Ye are to me a type of resurrection
And second birth.

Were I in churchless solitude remaining, Far from all voice of teachers and divines, My soul would find in flowers of God's ordaining, Priests, sermons, shrines!

The past of history is full of glad Easter mornings. There has been and is a constant resurrection unto life, a springtide of life bursting rotting cerements and blossoming into beauty, vigor and healthfulness, the token and the promise of fruitfulness in reproduction. Then all nature turns vocal, for the night of her tomb has been dissipated by the splendor of the sun mounting to its meridian, and shedding warmth and light into nature's cold wintry grave. All nature puts on her beautiful apparel, and comes forth a queen in her fresh, new coronation robes. For Easter signifies resurrection; and while the pulses of nature ebb and flow, there will always be the recurring resurrection after the winter of silence and rest. For such is the wise economy builded into the universe, and it is marked by a steady, rhythmic progress which we define

We do not seem to comprehend the universality of these great recurring movements. Their sweep is only comprehended by the patient observer; and even the wisest have not become so much like gods in their mental and intuitional stature as to grasp all the details of this wonderful process of death in life, and life springing out of death at the opportune hour, when the forces call and the time is ripe for the resurrection. But nature is no halting, doubting, uncertain integer in the recurring ganization? And why, out of the many stages phenomena of the great universe; for whether of this grand drama of awakening life, should it be the regular, rhythmic movements of all the vast stellar universe, or the birth and blossoming of a new, fresh Easter lily, nature as it is false to fact, to wit, the recondripping from its morning bath of dew, or the struction and resurrection of the particles of birth of a man child out of a pregnant womb to matter belonging to a dead body; the reintake up the carol of life, all move with the reg- statement of its old life; its possession by its

God upon his own footstool... But the orbit of the earth, its place and po-

sition among its sister planets, its revolutions | subversion of her fundamental laws and probelting, its concentric yet regular movements in aphelion and perihelion, are all essential to the blooming of an Easter lily, as they are to the birth of man, or to the perfection of the vast granary of nature by which food and drink and clothing and warmth and sleep are provided for his physical nourishment and recuperation. Move all these from their prepared place and no resurrection unto life will ever dawn upon this globe, neither for man nor beast, for fowl or fish, for insect or plant, but a common grave of silence and death, with its long, resurrectionless sleep, would cover all forms from which the life has fled, and cover them with a measureless forever.

Who sees not an infinite design in this night and morning, this winter and springtime, this plane of death constantly melting into the morning of the resurrection? Who looks into the variegated and beautiful cup of the Easter lily and says, "Chance designed you, fashioned you in beauty, awoke you from your slumbers in the tuber buried in the deep night-darkness of the soil, and bade you rise into a fresh, new morning of life, and Chance is God?" Who takes his telescope and stands under the great arch at night, watching the glow and sparkle of a myriad diamond points in the deep, measureless blue, finds them to be worlds, and parts of vast universes and systems of worlds, all moving in regular order, each in its own orbit, and then says, "Chance brought all these out of chaos, and Chance is God?

Who stands at the portal of birth, an assistant of nature in her processes of accouchement, and aids in ushering into being a human child; listens to hear the music of a new heart's beatings; notes the unaided play of the new lungs; listens to the new voice untaught of man; sees the lids open and a new intelligence announce its presence through the eyes, and sees it begin its evolutionary life up into man or womanhood, and says: "Chance formed, fashioned, adjusted and set in motion this wonderful piece of human mechanism, and Chance is the creative God!"

And who, when the leaves fall, the grass withers, the lilies die and nature spreads a white, frosty mantle of snow and ice over field and mountain, over babbling brook and river; when nature's reproductive forces seem dead, inert, powerless, and the sun has gone away, apparently, into the frozen regions of the North; when the wise ant hides itself in its dark pantry among its stored provisions, and the squirrel and those of his genus seek in the recesses and darkness of decayed tree-trunksdead or dying-a place to curl himself up, seal the portals of his stomach and commence his winter of hibernating-the symbol of death; who stands by icy brook, or sealed river; on peeps in upon the hibernating roll of fur in the decayed tree-trunk, and says: "Chance did all this; and Chance plays with death as with life. All of life is lost, for Chance is God!"

And who, more foolish than all the others. walks out into the glad, warm springtide of nature's movements, sees the white snowmantle change to the green of the velvet sward: sees the buds swell and break into tiny flowers of beauty upon tree and bush; dabbleain the splashing waters of unbound brook and river; sees the antics of the furry rodent who has shaken off his hibernating repose: catches the long bright rays of the warm sun as it steadily mounts its increasing way to the zenith, and lingers long and lovingly on its decline; hears the new opera of the birds; smells the sweet perfume, fresh brewed from nature's restored alembic; and exults in the sensuous delights of an Easter morning, a resurrection of gladness in all his being, and says: "Chance did all this, and Chance is God!" Are there among the evoluted brains of the world to-day any such fools, who have survived the dreary winter of the dark ages of ignorance, agnosticism and credulity?

To believe in chance or happening, in a universe without design, or order, or in the possession of vital forces sufficient to keep death, disintegration, decay and subsequent annihilation of form at bay, might be pardoned because of ignorance and non-observation when the winter of death has sealed the earth like a grave. But in the glad Easter resurrection into life. with the whole conscious nature absorbing these fresh tides of life and thrilling with the ecstasy which they produce; to pause in the midst of these vitalizing glories-ever recurring in their order of return-to crown a meaningless thing, a theory which is emblazoned over its every part with the word falsehood. as a God, the God Chance, is to write against one's name the appropriate title of a pessimist

And why should so broad, so general, and so regularly recurring a drama, whose play was set as soon as the stage of life was prepared, dating backward beyond the antiquities of human history-why should this grand recurring scene in nature, voicing both the wisdom and love of creation's architect, be localized and made subservient to a creedal philosophy, or the mere adjunct of a human, churchly or one day of it all be selected and localized to symbolize a creedal theory which is false to ularity and the certainty of the footsteps of former spirit intelligence, and its eternal continuance in the same identical form?

Nature never taught or illustrated such a

-the greater and the lesser—its atmospheric cesses. Nature's processes are as regular as the multitudes of the celestial chronometers which blazon the heavens, and mark the regularity of the law's forces. Her Easters are bounded by no time, race or creed.

Neither does she perform an act of resurrect ing that which in matter would be the equivalent of the old dogma of metempsychosis, or the return of a spirit to develop again into an earthly maturity after it had once lived and been released from its mortal form. The Easters of nature, and her laws, bring a fresh, new flower out of an old matrix which has slumbered in its wintry bed. It is nature's evolutionary process, coëval with her very existence. The type and the plossoming, under the law of culture, give to the new a grander beauty and perfection than the old ever disclosed. The old rose, lily, pink or jasmine, are never reconstructed, never resurrected. You pull leaf and petal in pieces, and fill your rose-jars with them. They give forth their odor until they are odorless, "dying in a sweet perfume," but they never have a resurrection into mate rial life. You may see and cultivate their chil dren, or succession, but their earth-mission is accomplished for themselves forever.

Why, then, should it be asserted as a dogma, faith, that man, as an animal, under material laws shall do what no other department of the material universe can or ever shall be permitted to do, to wit, bring the dead particles of his earth-body, scattered through every element of nature, and becoming a part of every zone of matter, into the same form and use, and continue to exist in immaterial life, the same physical person? This is called the resurrection of the body, and as taught by the creedalism of the past, is based upon the alleged resurrection of the material body of the great spiritual humanitarian of Nazareth and Calvary. And all the Easters of nature, back thousands of years before his birth on earth, are sought to be made tributary to the alleged event.

Nay, the selection of the time of his material resurrection has been chosen in the springtime of earth, in order to make it tributary to this false creed and false faith. There is no warrant in historic fact for this assumption of date. A true chronology of dates requires that a fair intelligence, with means of making the records of that intelligence impervious to the assaults of time, shall have continuously existed. We have no such reliable data as to the months or days of that great tragedy of which the Son of Man was the chief figure. History may have recorded the age, the epoch, the decade, and possibly the year, but we have no authoritative

closer record of time.

And if we had, the assertion that our brother, the son of Joseph and Mary, descendants of in the form of a great rising sun, shooting the snowy mantle of earth; looks up to the the Jewish priesthood, rose physically, a sound, cold, cheerless sun hurrying down the west; living body, the same matter which had found entombment in the rocky sarcophagus of Joseph of Aramathea, and that it still lives in sunernal realms, the same body, the law of whose particles has been suspended for two thousand years, and will continue to be forever suspended, cannot be accepted. The laws of God, as continuously voiced in nature, working uniformly down the historic ages, are not to be abrogated or set aside for the record of an alleged miracle, when the alleged miracle itself was and is unnecessary to the completeness of the

system of theology of which it forms a part. Nay, the plain teachings of this wise philosopher, and the writings of his apostles, have to be tortured out of their legitimate meaning in order to give place to this anomaly-this suspension and reversal of all the known or observed laws and orderly processes of the universe. There are no Easter mornings for dead matter, never have been and never will be while nature performs her assigned functions. Graveyards will not yawn to give up the moldered dead, or to flaunt their rotting cerements on a tainted air. It is life, recurring life, according to the laws of nature and spirit, which has its recurring Easters or resur-

Not, then, for the Easter day of the church, but for the glad Easters of nature, in her everrecurring processes, do we lift our jubilant hearts and voices. The creative God speaks continuous life for man, the spirit, through these ever-recurring deaths of the old and births of the new. The grave is not the end-all of the race. There is a springtime of new, vigorous life after the bleak winter of age, decrepitude and death. The spirit-intelligence is more than its material housing. The beauty and fragrance and life in the rose or the Easter lily, come forth from the grave of winter and live still in the new creation, clothed in all the modest but regal beauty of their rose and lily parentage. But the old rose and lily return to mortal gardens nevermore.

Is there an Easter for man, a constantly recurring Easter for the race? What is its place in the economy of creation? How are we as individual parts of the human whole to be affected by it? What lesson or lessons can we, living in the material form, learn from the constantly recurring movements of this illimitable ocean of life? Shall we examine, formulate, confess to their laws, and then crown them with a dark veil of mystery, as something too sacred to be discussed or applied? Or shall we accept law and fact, and in the use of enlightened reason and a glad, hopeful heart, see for ourselves the bright, approach ing Easter morning of eternal life for our. selves, for all men, spring up out of the winter and darkness of earth's sorrows, pains, death and sealed graves? Man is a spiritual being, with a spiritual as

well as a material organism. The man Christ [Continued on second page.]

Prophetic: Electricity.

A Visit to Benjamin Franklin in Spirit-Life.

Author of "The Discovered Country," "Oceanides," a Psychical Novel, Etc., Etc.

[EXTRACT FROM AN UNPUBLISHED WORK.]

BY CARLYLE PETERSILEA,

After we had builded our home among the angels, we desired to visit some of those beau-

on entering in at the gate of the shining city. As we were now a completed angel, our thoughts and desires were one; although we bore two forms, yet, like the two hemispheres of a human brain acting simultaneously for the elimination of thought, our two spiritual bodies, the positive and the negative, or male and female, acted in like manner, in perfect unison and harmony for the elimination of thoughts and desires on a greater, grander scale than is possible for a spirit or a man or

tiful temples of wisdom which we had passed

woman singly. An earthly man's thought, at best, is an imperfect half-thought, although forceful and positive; a woman's thought is an imperfect half-thought, although a shade more spiritual, more interior and less positive, but when the true union of the right positive and negative takes place, as it invariably must before an angel can be formed, then the thoughts which are eliminated from the blending become round, full, perfect, harmonious in all their parts, and may be compared to beautiful, lovely and perfect children, which they repre-

The great, unchangeable, natural law is, that until the true union takes place an angel cannot be the result; they are yet but wandering spirits, seeking to become angels-desiring to enter the angelic cities. Such had been Mary, such had been Solon-such nevermore to be: The angel was perfected, their thoughts and desires were one; and thus our thoughts went forth as one thought, our desires as one desire. We desired first to visit a shining temple

which we had observed on our way hither. As all the temples which we had seen differed from each other, we had no difficulty in remembering the appearance of the one we wished to enter first.

This temple had dazzled us with its beauty and brightness; it had appeared to our sight something as the sun appears to the eyes of man, or, rather, as a rising sun when but half its disk appears above the horizon. It was forth innumerable rays of dazzling light, each ray penciled in all the exquisite colors of the rainbow, and yet a thousand times more beautiful and refined than the heavier, coarser colors of the earthly rainbow.

The temple was in the form of a perfect half globe, its base resting on a bank of rosy clouds; for the earth of the angelic city was not more dense than the clouds of earth, and these clouds were piled up like an earthly high hill or mountain-terrace upon terrace, cloud upon cloud, and the door of the temple was reached by many, very many steps of palest shining gold. We observed, as we approached, a beautiful banner flying from the apex of the temple, formed like a kite, and as we inspected it more closely, we saw that the long golden string of the beautiful kite was held in the hands of a tiny statue, appearing like pale bronze, the face upturned, the eyes looking earnestly at the flying, floating, wavering kite, as it pitched and tossed about. Upon the shining white surface of the kite were the following words: "THE TRUTH SHALL MAKE US FREE!"

Over the arched, amber entrance to the interior of this beautiful temple was the name, written in words of flaming light: "BENJAMIN FRANKLIN!" and upon the door: "Electrical Institute"; and in a half-circle, over a small white button, the following words: "Whosoever desires to enter, touch this button. Touching the button, the door at once opened wide, and we entered immediately, finding ourselves within a vast space, for the halfglobe, forming the temple, was very large-so large indeed that it appeared very much as the domed heavens of earth appear, the interior being of a pale blue.

We looked around with eager curiosity There being no vestibule, the thought entered our mind that Franklin's economy would not admit of anything which could be called superfluous. That which met our gaze was wonderful indeed. In the centre of this vast circular room was a raised dais or throne, and standing upon it were two forms which we recognized at once as those belonging to [the angel] Benjamin Franklin. . . .

The dais was revolving slowly around, so that Franklin's eyes could successively take in all the details of this vast workshop, as we may call it, and no part escape his scrutinizing glance—for he was personally directing all this intricate business....

Immediately there flashed out on the blue walls of the temple, in letters of flaming gold, the following sentences:

"Electricity is the motive-power which revolves this dais. All harbor lights, as well as revolving lights, will yet be lighted and worked by the aid of electricity. Electric cable wires will be run to all shoals, dangerous reefs, rocks and small islands—and groups of the same together will be instantly lighted by the touch of a finger; this appertains to the earth FRANKLIN."

.... Again, other sentences flashed out on the blue vault:

"All signaling will yet be done after the manner of this writing-it will be projected by electrical apparatus from some high tower against the atmosphere for even hundreds of miles out over the sea. Towers will vet be erected all over the habitable earthly globe, and messages of various import will be projected into the atmosphere to be read by thousands of people at once.

"Immense electrical flash-lights will, at some future period, reach the moon and the inhabitants of Mars; pictorial representations will be hurled into their atmospheres, and responses from the inhabithabited by man-nothing as yet but a few of the lower BENJAMIN FRANKLIN."

Franklin now descended from the dais, and with welcoming eyes and smiling lips approached us; our hands met in sympathetic

"We feel honored," he said, "that this institute should be the first to be visited by a new-made angel. Will you come with us and take seats upon the dais? It will be to you as an observatory.'

We gladly consented, and soon found ourselves, together with Franklin, slowly revolving as the dais swung around.

Electricity," he said, "is the pivot or motive power on which all worlds swing within their orbits. Electricity will yet be the motive power of all machinery that will move on earth, and the earth will soon be circumnavigated entirely by means of electricity. Behold! all cars will be run by electricity; all ships which plow the oceans and seas; vehicles of all kinds will be moved by its power; all printing will be done by its aid; everywhere where fire is needed, there will it be called into requisition, and the whole world will be lighted by it. We are now speaking of the earth on which we once lived.

"Every ray which shoots forth from all suns is purely electrical, and electricity is the principle, or moving power, of all life and growth wherever found. Electricity will yet carry air-ships swiftly around the earthly globe, and transport its inhabitants from one point to another; and 'poor crazy Ben,' as he used sometimes to be called by cavilers at his experiments, will receive his just meed of recognition. . . .

My dear Solon, you will readily understand that if the electrical rays from the sun can paint the clouds in all imaginable colors, likewise an electrical light may be so arranged that it can at first paint the clouds by the projecting of colored rays arranged in the form of letters or pictures, and, as people grow wiser still, they can thus paint the evening sky, and, last of all, the clear blue dome of the heavens. "Think not, my Solon, that Franklin is idle.

or ever has been since he left the earth: for as fast as he could think out or discover a new method for the use of the electrical current. immediately he put himself en rapport with some person yet on the earth who had a brain fitted to receive the impressions conveyed. work them out and give them to the world. What did he care whether such person bore the name of Thomas Edison, or any other? What is in a name after all? It is light and truth which the people on the earth want. The man who gives it is but the medium between the heavens and the earth; names are of little account." "Well," we asked, "how about the air-

ships?' Look!" he replied, and we looked. Ah, yes; it was all clear at once!

'Powerful magnets placed on high eminences will draw the electrical current as straight as the needle to the pole. Manage your air ships in that way, and they will soon become a success. A powerful magnet placed on the highest eminence in New York will draw an electrical air-ship in a straight; line from Boston, and so on from place to place around the globe," and the pictorial representation of this was what we were looking at as he pointed. "Now we come to pictures," continued

Franklin; "we paint all our thoughts as piotures, on the brain of sensitives still on the earth. They say that they see such and such scenes, or that they are impressed with this and that; many laugh and sneer at them. "Oh! ye thick-heads-whose brains are, in

comparison, as coarse, brown paper, to the finely-prepared sensitive paper of the photographer -laugh not neither sneer, for such acts but proclaim your own obtuseness. Look in a mirror, laugh and sneer at the reflection it gives you, and you will have a boon companion; for what gives you back your own reflection or picture? Electrical rays! nothing more, nothing less. Electrical rays, which you call light, strike first your sneering face, from thence dart straight on their course: where? oh! sneering face?—straight for the great magnetic globe, the counterpart of the sun; they cannot get through the mirror, for some ounning hand has placed an impenetrable shield at the back of the class; they cannot get through that way, therefore they bend or are deflected from their straight course, and throw the picture of your sneering face back on your own obtuse brain. through the camera of your haughty eyes; the rays do not stop there, but once more deflect after leaving the picture or impression; they

are but slightly robbed; a thousand other rays are carrying the ploture straight on to impress it on whatever is impressible; the same rays which have shown you the picture soon join their comrades, and your sneering face has, perhaps, been photographed a thousand times before it reaches the great magnetic globe; here it is at last absorbed, and changed from a encer to wonder and amazement ! for neither the mind of man, spirit nor angel, is able to conceive of the working of this great laboratory; herein, as with the brain of man, are stored all the pictures which the electrical rays of its counterpart the sun have ever brought to it.

"More than this I am not able at present to tell you, my dear Solon. All pictures, whatever their nature, will yet be painted by the use of electrical rays, which will make them so life-like that they will only need a living spirit within them to cause them to move and speak; and all printing will eventually be done in the same way." · ·

Franklin looked at us with his great, beautiful, brown, searching eyes, and the massive dome of his grand head arose above him, shooting forth rays of fine electric light, as shoot forth the rays of the sun, but the two brains acted like one, (a magnetic globe, the other electric,) male and female, positive and neg-

We left the dais. Franklin bade us adieu, and we departed to our home among the angels, within that shining city we had so long waited to enter.

The 44th Annibersury

Exercises in Commemoration of the Advent of Modern Spiritualism, held in Boston and Brockton, Mass.; Rochester, N. Y., Etc.

[Reported for the Banner of Light.]

Boston, Mass.

The subjoined cursory synopsis of Mr. J. Frank Baxter's address during the Tremont Temple Anniversary exercises-received after the regular account had gone to press-is here appended:

It was late in the afternoon, between four and five, when Mr. Baxter was called for the Anniversary address of the afternoon exercises (March 31st). In reviewing history, those who excite our admiration toviewing history, those who excite our admiration today, he remarked, are they who, despite fashionable
sway and current opinon, have dared to stand independently forth and advocate their soul-convictions;
whereby in our day it is seen they rendered their age
and ours a helpful and healthful service.

"Let us." he said, "not fall to appreciate and encourage the many of our own day, though not necessarily in accord with general opinion and established
custom, who are forced to undergo trials and bitterness that truth may yet abide."

Spiritualism in its onward march had had—like all
other reforms—its thorny ways, its goaded advocates,
and its abused adherents.

other reforms—its thorny ways, its goaded advocates, and its abused adherents.

Mr. Baxter then gave a concise history of Modern Spiritualism, couched in dramatic language, and after the manner of Biblically recorded facts, thereby most vividly portraying the fact that it was after all only history repeating itself. The persistence of truth in these days was but a repetition of truth's persistence in all past ages. The persistence of returning spirits, with their positive utterances and powerful demonstrations, was but a reiteration of historical events all down the ages, and most analogous to those events surrounding the death and resurrection of Jesus in his attempts, methods and mediumship, to bring inmortality to light. The persecutions and ostracism of early Spiritualists, the determined opposition to Spiritualism and the great vilification of mediumship were but a reproduction of the bitter spirit that has characterized all established and rutted bodies in the past, whenever a revelation and new thought wave had come to their notice, and which eventually must supplant the old.

past, whenever a revelation and now thought wave lad come to their notice, and which eventually must supplant the old.

Truth has ever been and is persistent. So with Spiritualism. It has ever been persistent, and with each revival more positive; and in this its last outpouring, now covering forty-four years, it portends permanence; as inaugurated by the spirit hosts it is now marching on, and all can see the assurance of victory.

In the estimation of the pulpit, the press and the prejudiced, Modern Spiritualism has been slain time and time again. But the fact is the people see that if so it does not stay killed. It insists on living, on circulating, on talking, on demonstrating. And now, what is the effect? Why, from the many who have declared it slain, and who yet are opposed, comes the advice: "Let it alone!" asserting it to be "a hydraheaded monster," for, in the language of a clergyman, "Stamp out a head here, a head there, and others about, yet many more continually appear."

And now why is that Spiritualism survives such snocks? Mr. Baxter said: "Because of its own inherent power—the power of truth. And it is because it does live—despite the great opposition without, the contention within, the claimed exposure of medium ship and the shameful deception practiced by unprincipled tricksters—that it now appeals so strongly to so many thinking men as never before. There must

contention within, the claimed exposure of medium ship and the shameful deception practiced by unprincipled tricksters—that it now appeals so strongly to so many thinking men as never before. There must he an inherent truth—a rock-bed of facts—say these enlightened men, and so to day they are calling for all growing minds to come together for a close investigation, in order to determine for themselves not only what the facts underlying are, but what they portend; and that, too, whether the Spiritualists construction of them shall be proven true or other wise. All hall such investigators:"

Mr. Baxker thought that even now, with the progress made, if there is any body of people who can truly and safely congratulate itself on the hold and influence upon individuals, and on the spread and attention among nations of the philosophy it entertains, it is the body of Spiritualists, for Spiritualism is a household word throughout the enlightened world. Attention has not been won because it was really new, or that it was strange, save in exceptional cases, but because it was needed to fill the void of many an aching heart. Yes, analyzed, we shall find it was evolved from out our world's own logical necessities.

He then proceeded to show how Modern Spiritualism had penetrated, infiltrated and modified every department of life—the home, the church, the school and the State. The clergy in many justances to-day were preaching and teaching matters reformatory, and presenting radical thought, which, had it not been for the coming of Spiritualism, and opening the way, were an impossibility. Many a pioneer in the advocacy of Spiritualism and its attendant reform work has suffered, and been fearfully abused by men and the press by their anathemas and insults; but who, in reality, have made it possible for many others to day—like a Savage, for instance—to speak the same thoughts complacently, applauded by congregations, and endorsed in his course and daring, if not in his ideas, by the press generally. So it is:

"To-day abhorred

"To-day abhorred, to-morrow adored, As round and round we run; But ever the Truth coines uppermost, And ever is Justice done."

As round and round wo run:
But ever the Truth coines uppermost,
And ever is Justice done.

While Spiritualism is untold ages old, yet the outbreak on March 31st, 1848, marks the advent of its present revival. **Andeern** Spiritualism is, so to speak, indigenous to our country, and hence is thoroughly, though not exclusively, American—bearing the most absolute marks of its democratic, not to add, popular origin! And he was glad; for coming in free America, no priest or virgin was deemed necessary to god-father it on the one hand, or god-mother it on the other; nor was it considered needful to invite any clergyman to christen, baptize or bless it, or to secure Mother Grundy to nurse it. It was without any of these fashionable and ever-expected passports to position and acceptance that it came, that it grew, and that it wielded its power. Consequently, Spiritualism, as inaugurated, very democratic, and decidedly independent and influential. It has spoken, and now speaks, pronouncedly, but at the same time invites criticism. It has dared all things, and now braves all. It has withstood and now withstands such analysis and criticism as no Christian creed could have borne and survived. It wears no mask, but open-faced to the foe it says: "Search me, and know me!" and hence the deep hold it has upon every community.

The beauty of Spiritualism is that it is founded on facts—and whatever men think, or say, or do, the phenomena continue unabated. All admit their occurrene now, though many are unready to accept the construction placed upon them by Spiritualists, and yet—note—offer no theory that satisfactorily covers the ground! It often requires a far greater amount of credulity to believe and accept an advanced theory, than to receive the type dixt of the resultant forces themselves, given at Hydesville, N. Y., forty four years ago, viz., "We are spirits." The Rev. Minct J. Savage has said (Unitarian Review, November, 1886), speaking of the theories advanced to account for mediumship and spirit phenomena, that they are

But thus we have gone on as spiritualists, compating here and contending there, defending our postions, not to add offending institutions and sects, as the opposition has come to us from the scientist, the theologian and the materialist, while SPIRITUALISM, seemingly unmindful of the strife, has sitently and surely made its way, presented its indisputable evidence in thousands of unexpected ways, and through

various telling and convincing manifestations, and despits all opposition, contention and deception, scientists in many instances have acknowledged it as a science stacif, religionists in large numbers have incepted it, and staterialists too numerous to mention have become its converts.

Yes, Spiritualism has been steadily marching on, propelling its thoughts with power, though unheeded by the many. We Spiritualists, though, have too much sat back, contended with the bare fact of spiritreturn, pleased alone with some manifestation; now we are brought to observe that these very truths and facts and teachings form the basis in a large degree of the general revolution of thought and action in the midst of which we now stand.

Spiritualism is a great established fact of this age, and is, at last, in the very dawn of victory. Its apparent mission is to correct materialism, and reclaim the Materialist; to redeem declining spirituality, and save the church; to rationalize religion by correcting its theology; to fraternize humanity, to naturalize the thoughts and actions of mankind, and eventually to assure the world that death is but the doorway to life eternal!

Brockton, Mass.

We are in receipt-from its reporter, Russ H. Gilbert-of a copy of the Daily Enterprise, containing a column report of the Anniversary exercises, from which account we condense the subjoined:

The First Spiritualist Ladies' Aid Society celebrated the Forty-Fourth Anniversary of Modern Spiritualism in its parlors in Crescent Block, March 30th, afternoon and evening.

At 2 o'clock the President of the Society called the meeting to order in the old Superior Court Room. The place was thronged, and the closest attention was paid to the speakers and singers.

meeting to order in the old Superior Court Room. The place was thronged, and the closest attention was paid to the speakers and singers.

Among those on the platform were Mrs. Carrie F. Loring, lecturer and test medium; Mrs. R. S. Lillic, Mrs. N. J. Willis, Miss Esta Willis, readers; Mrs. Sarah A. Byrnes, lecturer; and Mrs. Carrie E. S. Twing. Rev. S. L. Beal offered invocation, and Miss Amanda Bailey sang, "Syeet Spirit, Hear My Prayer."

Mrs. R. S. Lillie was then introduced. To-day, she said, we mark the Forty-Fourth Anniversary of Modern Spiritualism. We hold that Spiritualism is at the foundation of every bellef. When the raps, sounds and voices first came man ran from them in terror; but down through the forty-four long years there has come a convincing power which has educated the people, almost unknowingly, to realize that behind and back of these sounds, forms and voices which they see and hear there is an intelligent power, and they no longer fee from them, but turn and welcome that which means to them a new life—a bellef that satisfies that indescribable longing that cannot be satisfied by any creed or religion other than spirit-return.

Miss Etta Willis read "The Pride of the NewBoy," and was followed by President Jacobs of the New Bedford Association. Mr. Jacobs gave a very enthusiastic account of the Anniversary in that city on the preceding Sunday. Miss Balley rendered another song and Mrs. Carrie E S. Twing followed in a short talk, and a few tests. Mr. Charles W. Sullivan of Boston gave one of his old-time selections, and there were readings and comments by Rev. S. I. Beal.

Mrs. Carrie F. Loring was the last speaker of the afternoon. We are guided, she said, by our spirit-friends, and we must listen and cherish every thought. We must prove to the world at large that we are worthy of its respect and confidence. May our lives be woven by a thread of love, instead of wrong and envy.

At 5 o'clock a most appetizing supper was served.

At 7 o'clock Rov. S. L. Beal opened the services with an invoca

Rochester, N.Y.

The Applicary meeting of the Psychical Re search Society of Rochester, N. Y., was delayed for various reasons until April 14th. At that time a meeting was held at Odd Fellows Hall, which was largely attended.

R. D. Jones presided, who made a brief opening address. He was followed by H. W. Annis—for many years a Methodist clergyman—who spoke carnestly and eloquently in advocacy of Spiritualism.

Mrs. Cornella Gardner read an original poem, t which the audience listened with marked interest. A. S. Clackner delivered an illustrated address giving a brief history of the Fox family. Pictures of the various members of the family, the house at Hydesville, where the rappings were first heard, and numerous other views, were given.

which was concluded by an inspirational poem in the hest vein of the Doctor's control. Before the adjournment a collection was taken for

the benefit of Margaret Fox Kane, amounting to \$4.72.

Fitchburg, Mass.

March 27th Mrs. Hattle C. Mason occupied our plat form, with an audience larger than any of the season. Her remarks were appropriate for Anniversary Sun-

Her remarks were appropriate for Anniversary Sunday. She gave many fine tests. Her music, vocal and instrumental, is very pleasing.

The Society gave an entertainment in Red Men's Hall March 31st in commemoration of the Anniversary, consisting of a poem specially composed for the occasion by Mrs. E. G. Magoon; music, vocal and instrumental; recitations; tableaux; floral dialogue by the children; farce, "Taking a Photograph," followed by a sale of lunch-baskets. Hot coffee was served.

The celebration was a happy and successful one.

MRS. J. W. CATE.

Good Cooking

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

True Spiritualists.

There once were two sisters living in Boston who lived so saintly a life that their faces bore the impress of their natures. One sister is "dead," but the other carries on the work that both began. They gave money, advice, sympathy and blessings in all ways. They gave themselves in all their gifts, and that was the merit of them all. Neither sister married, but they acted a mother's part to hundreds. As they drove to the house of a friend to call, the servant who saw them coming said, "Oh, ma'am, here are two saints coming to see you." the servant who saw them coming said, "Oh, ma'am, here are two saints coming to see you," but that compliment was not as beautiful as the little girl's. She said, "Oh, mamma, while you were away God's mother was here to talk with you." She thought so divine an expression must belong only to some one not of earth. These sisters were Spiritualists. They had always lived together, having no other ties than the sisterly. When one died the other bore her loss, not as most persons do, but as one whose dear one is within hearing though not in sight. To her it was not a separation in the sense that gives the heart-ache. Whether the belief is true or false, it is a great comfort the belief is true or false, it is a great comfort to her who is left. When the friend who has shared one's joys and sorrows for sixty years is taken away it is worth something to be able to feel that she is only just away, not lost.—
"Round About Papers," in The Gardiner (Me.) Home Journal.

Ayer's Barsaparilla vitalizes and purifies the blood. If you feel languid you need it.

NEW MUSIC.-We have received from White-Smith Music Publishing Company, 62 and 64 Stanhope street, Boston, Mass., the following: Vocal—"Lift Your BOSION, MASS., the following: Focal—"Lift Your Glad Volces," Easter Song, C. C. Stearns; "Funeral Hymns," Belcher; "Only Tired" (My Own Song), C. A. White; "Ta Ra-Rs. Boom-De-Ay!" R. Morton, A. A. Asher. Instrumental—(planoforte) "Marguerite, Good-Bye," (sequel to Marguerite) C. A. White, waltz, arranged by B. M. Davison; "The Canteen," quick march, Percy M. Hewett; "Lusitania Waltzes," Florence Fare; "Over the Waves Waltzes," Juventine Ross.

A veritable family medicine box, BEBCHAM's PILLS.

[Continued from first page.]
Jesus was like his race. With all the graces of a true spiritual manhood upon him, his from his manger-oradie to his rock-hewn grave. His Easter morning succeeding this winter broke on his triumphant soul when the great tragedy was finished, and his lifeless body was conveyed to its rest in the bosom of nature from whence it originally proceeded. The man was not dead, only the material body succumbed to the forces of nature, impelled, if you choose to put it so, by the hates and suimosities which selfishness engenders in a human soul.

But the man was beyond them all. Behind him was the manger-cradle of his accouchement into mortal life; the dusty highways which his infant feet had traveled; the hunger and cold; the suffering and sorrow; the anguish and sweat; the Gethsemanes and the Calvarys of the mortal life. The Easter morning of life, the true life for immortal man, broke in light, gladness and beauty upon the weary pilgrim of earth. It was the hour and the moment of a spiritual resurrection into conscious, immortal life, symbolized by nature in her constantly recurring periods, from the hour when the morning stars sang together and the sons of the Eternal Father shouted for joy over the opening of this gate of deliverance from mortal bondage.

And nature's laws and processes, whether in matter or spirit, are uniform in each. It is not a universe of chance, or of exceptions, or of specialties in nature or application. The great providence of law which marks a single sparrow's grave, marks also the little, unprepared tombs of all the dead generations of sparrows. The sublime and unselfish spirit of the great philosopher of Judea, in disrobing itself of the mortal, followed the great spirithighway of life until he rested on the azure mountains of deliverance in the many-mansioned country, or spirit-home of the All-Father and his emancipated earth children. The procession commenced with the race and will continue with it. The spiritual Easter lily blossoms and sends forth its fragrance from the vine-clad mountains of the eternal

But if material nature has its recurring Easters, or resurrections, so has spirit and truth, even while the spirit is enshrined in the mortal. How we wish to day that we had a reliable record of the Easter mornings of the for all peoples. race back into the obscurity of antiquity! What lessons such a record would teach! Sweeping patriarchal lives and forms of society as a resurrection out of a denser darkness or grave of beastly heathenism, how the black tents of the nomadic tribes of the plains gave place to the symmetry of the tabernacle and the richly adorned and splendid temple of Mount Zion of the Jews! It was the Easter morning of an advancing civilization, to be crowned in greater splendor at the opening of the first century of the Christ cycle of the world, and to stand more regal and grand still at the opening of the twentieth century of that cycle. Easter mornings, repre old and dead, are thickly scattered along the great highways of both earlier written and later printed histories.

It was night and death to all spiritual life for man when Martin Luther arose as a morning star of spiritual life, and won the hearts of Europe from a sensuous worship and the purchase of immunity from civil, social and moral crimes, by indulgences signed and sealed by the Christian Church. Oh, Brother of Nazareth! how had your followers fallen! The Reformation was for the earth, an Easter, a resurrection of spiritual life.

But winter and death came again, as it had by the same spirit which incited the tragedy voiced a spiritual life, and his words of cheer and hope broke on the sad hearts of the despairing collier slaves of England and Wales. A new Easter came to England then. The lily of hope, perfumed with love, and as simple of true spiritual clime of immortal life, sentaits fragrance through the hovels of poverty and despaired and thousands upon thousands were resurrected into life.

But winter and darkness came again. And thus, down to the present hour, the race has had its nights and winters of spiritual death and its springtime resurrections into a new, fresh and progressed spiritual life. Spiritually speaking, the last or elapsing century has been a winter, deepening into a night of dreary agnosticism and materialism, with the enlightened public mind harassed with doubts and burdened with religious fears. Not how to secure harmony of nature in one's self, and with the manifest laws of the material and spiritual universe, but how, by a trick of faith, to escape an endless hell of torture and force an entrance into a future heaven of bliss, has been the end and aim of human selfishness. The age has become commercial. The rules adopted for the government and control of commercial relations have been created by the demands of self-interest, and Baal has been crowned as God in all the commercial

marts of the world. Will the night never pass and the morning never break? has been the cry of the unselfish and the humanitarian in society as in civil government. The slave asked it through sobs and groans during the long winter of his bondage. When his Easter lily of freedom came to him, it was dripping with blood. This was the token of the requital which nature demanded for the long years, of, cruelty and wrong which he had endured, inspired by an insatiate commercial greed. His resurrection into civil freedom did not obliterate the scars made by the lash upon his back, for these he will carry to his earthly grave. But the free dom-lilies bequeathed to his children under the new civil life will bloom on more equable soil.

Ah! Easter morning had no gloaming at Bull Run; it was shrouded in the thick pall of smoke which hung over the gory field of Gettysburg! But the lily blossomed, and lifted high both leaf and petal at Appomattox, when the grim veterans of war forgot that they were enemies, and the victors fed the starving hosts of the vanquished, and mingled neither taunt nor jeer with the proffered and accepted bounty.

Oh! it was winter and night when a "flery gospel, writ in rows of burnished steel," sent the heart of the whole nation into the sackpeace approached, when from "the watch-fires

of a hundred circling camps" issued the lifes the soul no intuitive sense of its own steady, heavy tramp of a million of mon, singing mature, gifts, processes and powers? It has, or With a glory in his bosom that transfigures you and

How the Easters of progressing ages are born out of the hells of human passion, just as the white Easter lilies find their gestation in the black and repulsive ooze fertilized by the constituent elements of human blood! But the lily loses none of its waxy whiteness or the delicacy of its perfume because of the repulsive womb in which it found gestation, and from which it emerged at the call of the lily resurrection into new life.

Resurrections are often surprises to those who watch the signs of the times. The morning often breaks out of the seeming midnight. and before the light footsteps of the angel in the gloaming are perceived. Thus broke the resurrection unto constitutional liberty and personal freedom after the long winter. death and burial of Italian intellects, hearts and civil rights under the reign of sacerdotal tyranny. When the Easter lily was lifted to its pedestal in the legislative halls of united Italy, a nation was born, a new nation was resurrected out of an old. dead. churchly barbarism and a horror of cruelty and oppression in both civil and religious relationships.

And so these Easter lilies have been freshly dotting the historic pathway of civil life and social and national compacts, until to-day the long night of despotism seems to be passing from the nations of Europe and Asia. The ferment, the unrest, the social and economic disturbances, ceaseless in their evolutions, seem to indicate, as never before in general history, a rift in the murky clouds of this long, dark, governmental and social night; a daybreak, and the exaltation of the Easter lily, symbol of the new resurrection era of freedom and hope

In that more important, because more practical and enduring department of human existence, the spiritual, and the eternal because spiritual, there have been fewer apparent Easter mornings in history, because of a lack of intelligence to perceive them. The little lily-bud of faith in a restricted, confined future of being, has seemed to overshadow the half-evoluted intellect, and to cover from its vision the Easter of philosophy and fact-the full-opened lily of a true intellectual and spiritual resurrection into knowledge and life. If the record be true, some angels brought an Easter lily into the tent of the old patriarch of Shinah, and both Abraham and Sarah from senting resurrection out of the débris of the that hour knew of the union of the two conscious worlds, and the possibility of their intercommunion. So did Manoah and his wife, so did Moses and Saul, and so also the prophets Elijah and Elisha. So did Zachariah and the aged Eli, Jesus and his disciples and apostles, and so also a wondering multitude of shepherds, fishermen and artizans whose resurrection into knowledge from the grave of faith planted an Easter lily which bloomed through all their future earth-lives, and blooms still in their eternal conscious horizon of spirit-existence and activity.

But oh! these narrow intellects, toned and shrouded by selfish and skeptical moral natures! come when the funeral pyres of Wycliffe and They have sent the world into agnosticism: Huss were lighted, and when Bruno perished into dreamy speculations; into intellectual and spiritual torpor, so that it could not discern; of Calvary. A new Easter lily arose amid the into the exaltation of matter and its laws over tombstones in the cemeteries of England intelligent spirit and its laws; into death over when the sweet spiritual face of John Wesley life; into a rotting, repulsive grave over the activities of life and its immortality of being An ignorant selfishness is a jailor, but a cultivated selfishness is a thief, a robber and a murderer. Ignorance imprisoned; but enlightened selfishness murdered. It blotted the ministry as an evangel of life from nature's sun out of the horizon of man's life, leaving no star of hope behind, nothing but an intel lectual and moral grave, covered by a dark pall want down into the coal-caverns where souls the midnight, the Lenten season of sorrow and

soul-fasting. And so the cycle of centuries has swept onward. Here and there a resurrection lily blossomed in a human life, and that life became immortal to its conscious self. But the darkness hung low over intellect and heart. Its low, dense clouds gathering their repulsive dampness, sent coldness, blindness and despair into human intellects and hearts, a very bath of death. Blinded eyes were bidden to see through the reversed lens of faith, as if the credence of the nature, exercised under such conditions, was nature's and God's way of imparting either intellectual or spiritual knowledge to man.

"Only believe!" How this command has been reiterated by the church through the long, dark centuries, while unbelief has been crystallizing into agnosticism, and that melting into materialism as the intellectual powers of man have been gathering strength, force and comprehension under nature's fixed law of evolutionary processes? Men and women are driven from belief, when they are offered intellectual fallacies and mystical theories to take the place of the actual in real life. How can an educated intellect, or a broad, comprehensive moral nature, one that can study and appreciate, in part at least, such a universe as this, believe a mythical tale to be a fact of the universe, and rest his eternal, conscious existence upon such technical belief? The cry of the intellect, like the cry of the heart, is for knowledge, not for the formless ether where the crecomprehension.

Has this ceaseless clamor that the race hould believe what it does not and cannot know, opened graves, and sent forth resurrection lilies? Lilies are facts. A resurrection is: a fact. Winter with its graves, and silence, and death, is a fact of conscious human knowledge. The northward apparent journey of the sun, with its shortening hours of day, is a fact, and by observation becomes a knowledge to man. The death of vegetation is not a belief but a fact in human knowledge, . The rose and the lily-leaf sleep in their little grave-urns upon our centre-tables and mantles. .The new rose and lily come forth out of the old root—a new germ of an old life-and teach the resurrection of vegetation according to established law. We do not merely believe this, accept it cloth shroud! But the dawn of the Easter of | by faith; for to us it is as matter of knowledge, and faith is superfluous.

the great, new-born "Battle Hymn of the Re- we reason that its creation is imperfect and earth-life was a winter of passion and pain public." From sergeant to company, battal- incomplete. Has the intellect no prescience of ion, regiment, division and army-corps, the its own powers under the law of its expan-long roll of human voices rose and fell under sion? It has. Why, then, have both been emas-the inspiration of faith in the coming Easter culated of their powers during this winter of morning of victory and peace! No less cour- centuries, and a blind credence in the unageous and invincible were they because their knowable substituted? Ask the creedal church eyes grew moist with emotion and a true ten- which has reigned and dominated over both derness of nature, while they sent up to the intellect and heart, refusing the lily its place heavens of God that great chorus, like the in the economy of law and fact, and bidding chorus of the angels over the Bethlehem plains: mankind to accept their dogma that the resur-"In the beauty of the lilies Christ was born across rection lily will bloom when an expected cloture of all mundane affairs shall take place. That expectation is as baseless as a faith in the As he died to make men holy, let us die to make men unknowable. Nature does not teach it. Her resurrections are by regular, recurring cycles.

While God is marching on." The spiritual resurrection, the raising of man's spiritual body, is a natural event in the progress or unfolding of his own being. In shedding his material grave where his spirit has been imprisoned, his spiritual body rises, the new out of the old germ; the fresh out of the withered and dying; the immortal out of the mortal. Plant the Easter lily at every grave of earth! Its tenant has risen, and the lily is the symbol and token of its resurrection into true life.

But every winter has its spring, whether symbolical or real. The aphelion journey of he sun is always followed by its perihelion. Death gives place to new fresh life. It is the law of the universe, and who shall stay its march? If there is a grave for the broken and dilapidated body of spirit-man, woman or child, a resurrection lily has place at its head. The tenant of that body has ascended. Like birth into earth, these resurrections are continuous. The celestial realms of being are peopled from this earth-sphere. This comprehensive law of existence adds eternity to time and makes the creation and placing of the race upon the narrow peninsula of earth, wise in design and a rounded completeness of outworking. Plant the Easter lily, then, at the head of every grave of earth, from the first to the last born into mortality!

We have spoken of symbolical resurrections; of the winters of ignorance, oppression, credulity, superstition, bigotry, intolerance and wrong with the sun of knowledge in its aphelion; of the long night of a closing cycle of centuries, in which, for want of knowledge, the mind and heart of the race has been shut up to a faith in the unseen. It has been the night of Brahma, Buddha, Zoroaster, Confucius, Mohammed, Moses, and the translated parchment Books of the Jewish and Christian Scriptures; a night when every religion and every philosophy, and every science which sought to classify nature, her status and processes, demanded faith as the crown of ignorance. In this night of mental, moral and religious blind. ness, what the mind and heart of the race did not know it consented to believe existed.

Old faiths still hold their millions in chains of mental and ceremonial bondage. It is still night in India, in China, in Turkey, in Rome and in the States of Eastern, Middle and Western Europe. Faith dominates in all, and the disciples of the varying faiths condemn each other for their want of knowledge and for their creedal blindness. If all were true, how few would find the evergreen shores of the celestial life lying beyond the boundary of material death!

Will the resurrection into a true knowledge and an emancipation from these grave-bands of creed never come? It is approaching, but oh, how tardy seem its movements! From the deep of the Orient the dawn began to break. The medium of Nazareth bore an Easter lily, symbol of the philosophy and fact of the coming resurrection from the grave of ignorance, bigotry and creedal falsities into the full-orbed glory of mental and spiritual life. The morning has broken on the shores of the Occident. This country has felt the pressure of angel feet, has heard the music of angel voices, has felt the touch of angel fingers, and has drank and is now drinking from angel lips the deep philosophy and religion of a true life. Immortality for the race is the resurrection message It is both announced and proven.

These arisen angels are our own kin. They are of the brother and sisterhood of humanity. Their presence and teaching supplant the dreamy faith of the world's night by a true knowledge of immortal life. Arisen spirits in multitudes mingle with us, the incarnate dwellers of earth, waiting for our own individual resurrections. They make no tedious journeys over the celestial mountains of life, for they are here. Their mortal casements fell and left the immortal spirit free to seek its place in the spheres of life, governed by its own nature and attractions, as in the mortal.

Exalt the lily! Proclaim the Easter! The cycle of intellectual, moral and religious death is rounding up to completeness. Life wins its battle over death, and every arisen spirit shouts the triumph over his own fears, born of his own ignorance and creedal faith: "Oh death, where is thy sting? Oh grave, where is thy victory?" And when an arisen world shall have received and comprehended a design which embraces the spiritual resurroction of man and his immortal crowning in spirit over mental, moral and physical darkness, then shall be exalted the lily over all the earth. Nay, it shall blossom in perpetual beauty, a symbol of continuous life, in all the many mansions of the All-Father's Kingdom.

Death God's Greatest Gift; Is as Natural as Birth : Does not Change Us.

The reader who has just finished the triumphant psalm which Mr. Dean so sturdily pours forth above-regarding Easter and the resurrection "hope," which our day has changed into knowledge-will doubtless be pleased to peruse the following abstract of Rev. M. J. Savage's Easter day discourse (appearing in The Boston Herald)-as one evidence, at least, ative fingers have never recorded a fact, and of what "the Spirit of the Age" is doing for woven into it its law of being, observation and The Pulpir (and, constructively, The Phines, also):

I am often asked [said Mr. Savage], "What is the significance of this Easter day to Unitarians, who do not believe in the delty of Jesus, in the raising of the physical body?" Some years ago I answered this question in a sermon.

years ago I answered this question in a sermon.

I will recur to it again for but a moment.
This Easter hope which we celebrate to-day did not originate with Christianity; this hope was born with the human race; and so Easter is as old as history. In China, in India, in Egypt, in Greece, years before the Christ was born, Easter was a fact in the hope and in the celebration of the world. And not only that, not one symbol, not one emblem connected with the day but is older than the church. She simply adopted and reconsecrated to her use simply adopted and reconsecrated to her use

this great hope.

The shape of the thoughts of the human The snape of the thoughts of the numan heart as to death and after has varied with varying civilization, but it has been held every-where. In the main, the common ideas of death have been shrouded in gloom; the

pages that have set forth the fact of death have been fill? with terror.

Curiously enough some of the most gloomy figures associated with death have come from Christianity, and yet Christianity started in its career by virtue of this greatest of all beliefs—victory over death. He e, in the chapter I read you this morning you hear Paul cry: "Oh death, where is thy sting? oh grave, where is thy victory?"

And yet, to judge from the blackness of the observance of death, mourning weeds and hearses, you would think that death meant not the rebirth into a new life, but utter extinction.

tion.

Death, it has been commonly taught us, was an after-thought; God made this fair earth and created man perfect, and intended that he should live here immortal and painless. But men sinned, and as a punishment sent by the divine anger, death and evil came into the world.

men sinned, and as a punishment sent by the divine anger, death and evil came into the world.

I wish to deny all that class of conceptions: let us face the fact that death is as natural as birth—a part of the divine order. I believe, therefore, that death is a token of the divine wisdom and of the divine love.

We confuse death with a thousand things that are no part of it at all. The pains and illnesses of our breaking the laws of life are no part of death. Death need be nothing but a going to sleep. We have no right to confuse death with this breaking of the laws of our health, and adding these sufferings to our charge against death.

We add another horror to death in the thought of what is to come after. People shrink at the thought of the grave—as though there were something terrible about it. The body is only a worn-out suit of clothes; revere its resting place, but do not add an agony to death by fancying that any one is ever buried. Do not, also, add a horror to death in the thought of "that something after death." The wild imagination of a barbaric world has created pictures of fire and chaos which we have inherited. Do not charge death with these

ated pictures of fire and chaos which we have inherited. Do not charge death with these

What, then, is death? Death is only the transition from this present mode of life to another: as natural as birth, as sweet and full of hope as is birth.

where are those we call the dead? I believe that this world of those we call the dead? I believe that this world of those we call the dead is close that this world of those we call the dead is close that the world of the world is a difficulty. by us, and all around us, and there is a difficulty about it only because we are the fools of our eyes and ears. It is only the tiniest part of even the physical universe that we either see or hear. Science has taught us that the mightiest forces of the world are the invisible, the intangible forces. The things we cannot see and cannot see the physical universe the mightiest forces.

iest forces of the world are the invisible, the intangible forces. The things we cannot see and cannot touch are the mightlest physical things.

Those we call dead, then, may be very close about us; and this, friends, I believe.

What sort of people are they? We have dreamed of ghosts and spirits, and our imaginations have filled the past with spectres, and men have feared them. Why should the thought of the sight of one who is gone be in any way terrible to us? Death does not change us in any one essential of our character.

Do they wear bodies over yonder? We talk sometimes about pure force; now, there is no such thing: nobody ever knew of any force dissociated from matter. I believe that our friends in the other life have bodies substantial and real as these we wear, and there is nothing in science to contradict this thought. I believe, then, that these inhabitants of the other life are real. Which is the more real, ether or brick, electricity or a fossil bone? Here again we are the fools of our senses. Substance does not mean something these eyes can see. Substance does not mean something these eyes

can see.
What do they do over there? I believe they lead purely natural lives. And here you see how imperative it is you should live such lives here as you will wish to live there. Be beautiful here, and you will find that beauty is there as noble a thing as here; that whatever is based on love and truth will find increasing satisfac-

And there it will be endless growth. I do not believe it will be at once perfection, because we have in us infinite possibility of growth, and we are finite creatures growing

There are thousands of people to whom there are two bitter things about dying: one is the leaving of friends, the other is that they are going out all alone. But the separation is only temporary, and I believe that just as we came into this world in a place prepared for us, so I believe that over there we shall be received into serves of lone and not for one moment feel our-

arms of love, and not for one moment feel our-selves strange or alone.

Death is God's greatest, best gift to man, be-cause it unfetters us after we finish here, frees us to the universe, and enables us to take the

Easter, from a Daily Press Standpoint.

As additional evidence of the liberal and spiritualizing tendency of the age in religious matters, we quote the subjoined, which appeared April 16th as a leading editorial-headed "Easter"-in the columns of The Hart ford (Ct.) Daily Times: an article evidently de signed to afford the patrons of that paper a realizing sense of the views of its editor concerning the great festival and its lessons:

If the accounts of the spiritual manifestations narrated in the Bible are to be accepted by those who reject all contemporary testimony to such occurrences, then surely there is cause to celebrate Easter, the accepted anniversary of who reject all contemporary testimony to such occurrences, then surely there is cause to celebrate Easter, the accepted anniversary of Christias festivals. Of these significant narginal content of the resurrection as the most joyful of the resurrection of the resurrection of the resurrection of the resurrection of the peribade and vanished physical body, at some indefinite time in a future which the world has never eached, but A fixed by the content of the resurrection of the resurrection. The content is not the resurrection of the resurrection

a variety of spiritual gifts, such as healing, prophecy, the "discorning of spirits," and speaking in unknown tongues—then, as now—and he urged his hearers to "try the spirits," to see whether they were good or bad.... His general perception of spiritual things—a faculty wonderfully developed after his experience on the way to Damasous—enabled Paul to affirm that if "the dead" generally had not risen, then Christ had not risen; for Paul perceived that nature's great laws are universal, immutable and inviolable. This does not look like his belief in some unknown future resurrection-day for the vanished physical bodies of all the dead—many of which must have become parts of other persons' bodies. Paul scems to have seen and felt, after all, that it was Moses himself, that it was Elias, and no other, who have seen and felt, after all, that it was moses himself, that it was Elias, and no other, who appeared in their own proper and individual personalities on the mount, and talked with Jesus. Paul's "realizing sense" of the reality and nearness of the spirit-world, and its invioand nearness of the spirit-world, and its inviolable laws, gave him power to utter that great
truth, "There is a natural body, and there is a
spiritual body." How sublime are the words
to those who get a conscious realization of their
great meaning—as one hears them read, even
if perfunctorily and undiscerningly read—at
every funeral now! To the natural man, says
the exalted apostle, these great spiritual realities are mere foolishness: By "the natural
man" he means the vast majority of all of us,
who see and know through our physical senses
only, and are blind to the glorious realities
which lie (invisibly to us) all around us...

It was Mrs. Stowe who wrote of it:

"It lies about us like a cloud,

"It lies about us like a cloud, A world we do not see; Yet the sweet closing of an eye May bring us there to be."

And of the loving friends who come back to our ken when the mystic state of sleep softly unbars the doors of our imprisoned selves to let us see and greet them, the same notable poem also says:

"And in the hush of rest they bring,
'T is easy now to see
How lovely and how sweet a pass
The hour of death may be."

The hour of death may be."

If the testimony of thousands of the brightest and best of earth's people in our own times is to be regarded, it not only may be, but probably actually is, even as this quoted verse says—that the hour of death witnesses a bright and beautiful transition for the dying. The many cases of evident and joyous recognitions of "loved ones gone before," seen suddenly to overspread and sometimes almost to transfigure the faces of the dying, are certainly very suggestive.

figure the faces of the dying, are certainly very suggestive.

"For the things which are seen are temporal; but the things which are not seen are eternal." Paul, among others, was permitted to see something of the sublime reality. It exalted him—this almost transfiguring knowledge—and he grandly exclaims, what we all ought to feel at Easter, if ever—"On DEATH, WHERE IS THY STING? OH GRAVE, WHERE IS THY VICTORY?"

Banner Correspondence.

Massachusetts.

QUINCY.-Wm. G. Prescott writes: beautiful manifestation of materialization occurred at Mrs. Stafford's, 43 Worcester street, Boston, Feb. 12th. It was different from any that had taken place at any of her scances. Two white spots came on the floor, the size of a handkerchief, outside of the cabinet, one on the side of the room near the manager, the other on the opposite side. From each of these spots a form tried to materialize. They would rise up a foot or more and then sink back. After trying several times to develop full forms, the white spots moved toward each other until they met, then blended in one, and from that a full form materialized, and went to a sister, and in conversation told her she was neither of the two that first tried to materialize. She did not say whether it was by their consent that she took possession of Boston, Feb. 12th. It was different from any

by their consent that she took possession of the elements they were trying to use, or whether she surreptitiously made use of them. Now I am writing I will give you an account of a test in independent slate-writing through of a test in independent slate-writing through the mediumship of Newton Stansbury, Mrs. Stafford's manager. Two slates were sent him from the West. They were united by four screws, the heads sunk into the frame and covered with sealing-wax, a different seal impressed upon each of them. Then the slates were sealed across the end. After having the slates with him a few days he returned them to the parties who sent them. An answer has since been received from them stating that they were all satisfied that the slates had not been opened been received from them stating that they were all satisfied that the slates had not been opened since they sent them. And upon opening them they found upon one slate a beautiful bunch of pansies painted as finely as could have been done by an expert artist. On the other were two messages from the spirit friends of some of the parties who sent the slates. Those who sent them were highly pleased. Any one interested in this proof of the existence of their friends after their birth to spirit-life can see the letter received by Mr. Stansbury by calling on him at 43 Worcester street, Boston."

HIGHLANDVILLE .- Samuel Belers writes: "Mrs. S. M. Thomas of Plymouth held a séance at my home, Greendale Avenue, Sunday afternoon, April 10th. We sent to her, knowing her to be a stranger to all, desiring to learn some-thing of spirit return. We were all skeptics, and I am sure, knowing as we do now, none of us will ever doubt again the truth of spirit-re-

turn.
The most wonderful tests were given; names

flowers, writes: "The Banner of Light Free Circle is doing a grand work. It is the great head-centre of spiritual condensed food. Those who conduct it cannot know while they remain on earth how many are made grateful by their faithful, unselfish labors week after week. I very much doubt if a column of printed matter containing as much spiritual information and substance could be gathered from all the other papers on the globe as can be found in the reply of the Spirit-President in The Banner of April 9th to S. W. Bradford upon the subject of the scenery, geography and architecture of the spirit-world. It is not only sufficient, it is beautiful.

I read with much interest the many accounts of Anniversary meetings about the country as reported in The Banner, and it makes me feel, as no doubt it has many others, that there is a famine of Spiritualism in this city of eighty thousand. The Cause is not active here, for some unexplained reason. There are many Spiritualists named and unnamed in this place, and when the right time arrives we many Spiritualists named and unnamed in this place, and when the right time arrives we may have a head in the great work. Circle is doing a grand work. It is the great

many Spiritualists named and unnamed in this place, and when the right time arrives we may have a hand in the great work. We may not have meetings and Lyceums, but we have a healing medium who has few if any superiors in any part of the world; and that is no small matter. He told me not long ago he had professionally attended a great many cases of La Grippe in its worst form, and had not lost a single one, and had not failed of a complete cure within ten days. The 'regular' doctors do not believe anything of the sort, however."

Connecticut.

THOMPSONVILLE .- Rev. Henry K. White sends us the following slip from a copy in his possession of The Potsdam Gazette of Dec.

"In the village of Manchester, Vt., several years since, a man of respectable connections years since, a man of respectable connections and character suddenly and mysteriouly disappeared. All search and inquiry proved futile and in vain, till within a few weeks a person dreamt that he had appeared unto him, and informed him that he had been murdered by two persons, whom he named, and that he had been buried in such a place, a few rods distant from a sapling bearing a particular mark, which he minutely described. The same dream occurred three times successively before he awoke. Each time the deceased seemed very solicitous three times successively before he awoke. Each time the deceased seemed very solicitous for him to follow. Upon awaking his feelings were wrought up to such a pitch, and he was so much impressed with a belief of the fact, that he determined to collect some friends, and follow the direction laid down in the dream. He did so, and discovered to his surprise a tree marked precisely as described; also the appearance of a grave, and upon digging found a human skeleton. After this discovery, the two persons implicated in the covery, the two persons implicated in the dream were apprehended and put into confinement, and after a few days confessed the deed. (They have since been tried and convicted, and are now under sentence of death, and are to be executed on the 18th of January next, 1820.)"

It is predicted that in the twentieth century Boston will be forty miles long and twenty miles wide, and have a population of 2,000,000. When that time comes the sky will have to be raised to permit the average Bostonian to standerect without bumping his head against the stars.—Lowell News.

It is rather early in the century for Lowell to commence kicking against being annexed to the Hub city.—New Orleans Picayune.

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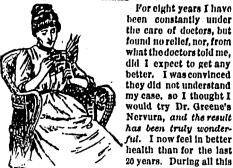
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The Duty of the Hour.

The almost universal celebration of the recent Anniversary of Modern Spiritualism. besides impressing its immediate and direct lesson on all minds that either sympathized with or participated in the proceedings, provokes a number of practical inquiries as well, and such as really deserve a practical answer.

Among them is this one: Is the outcome of it all to be an increased and stimulated activity on the part of Spiritualists? If not, then it all subsides into a mere matter of form, comparatively speaking, in which friendly congratulations end within their own restricted limits. and the current feeling of satisfaction fails to pass over into the realm of action, of development and of visible and permanent progress.

Shall we stand still or shall we go forward? Shall we act on the strength of our great encouragement, or shall we rest on what many might complacently regard their laurels? What would the spirit-world itself answer? Can we even maintain our present position without its ever-present activity and assistance? The invisibles best teach us our duty. Without them Spiritualism would not have attained to its existing status. They continually and in all ways excite us to the most earnest cooperation. They seek to inspire us to unceasing activity. They point out to us the way and the methods. They prepare for us the opportune occasions.

When they decline from their interest in humanity, it will be time enough for us to intermit our endeavors. When they manifest an unwelcome, even if it were a possible, indifference to the welfare of mortals, we may well conclude that our own day for inaction has come. But will they ever do so? Such an its horribleness, or shall we retain it as the exevent is not now a supposable one. Happily the spirit-world works according to divine rule, and therefore works right on. It neither slumbers nor sleeps after it has entered upon the execution of its designs. Therefore we on the mortal side may not only repose confidently in its inspiring guidance, but we must become filled with a resolution to perform the tasks it is all the time imposing on us.

We are called upon at this time, if we will listen to the voices that appeal, to use all our capacities and opportunities, in private and in public, to make known THE TRUTH as it illumines our own souls; to be faithful to our convictions on every occasion and before all faces: and to testify by our daily lives to the high character of the knowledge that possesses our spirits.

This done by every individual Spiritualist throughout the world, an active, practical, and even aggressive dissemination among men of a knowledge of the New Dispensation and its eternal verities will have been triumphantly inaugurated!

Read the announcement made on our fifth page concerning the work "Kon and Rona," the price of which has been reduced.

The Viviscotor Doctors Shown Up.

We find in the Buffalo (N. Y.) Enquirer a very just and timely criticism of the vivisec-Philadelphia, the corresponding secretary of the American Anti-Viviscotion Society, in which she pointedly takes up the declarations of certain doctors in an article editorially published in the Enquirer. The reply of the Philadelphia lady is as late as April 13th. To Dr. Hewitt, the post mortem examiner who asserts that "without vivisection we could never have found out what the gastric juice was, and what action it had on food placed in the stomach,' she replies by pointing to the well-known case of Alexis St. Martin, whose open wound disclosed to physicians the process of digestion for all kinds of food, both solid and liquid, and showed just how long it took for the gastric juice to act upon every article of food that he ate. She insists, and rightly, that this case-occurring in the human form—was of a hundred times more value than any experiments upon animals could be, as vivisectors themselves have oftentimes admitted.

She expresses also the suspicion that if Dr. Hewitt would go to the medical colleges and see some of the experiments performed there, he would greatly modify his statement. Animals, she says, are kept alive for weeks, and sometimes for months, after an experiment, in great suffering, and occasionally in absolute daily life, to step forth as a redeemer of the agony, in order to test the effect of what has been tried upon them, and watch its results. Anæsthesia is not kept up even during the operation in many cases. In one case which was recorded, that of cutting out a dog's stomach and substituting for it the bladder of a pig. the anæsthesia passed away some time before the operation was concluded, and the cries of the unfortunate dog were most painful to hear. Dr. Hewitt is further reminded by his critic that in all experiments upon the nervous system, which form a large proportion of those that are performed upon animals, it is impossible to administer any anæsthetic whatever. since it is essential that sensibility remain uninfluenced and intact in order to note the effect of what the physiologist is doing. He ought to be able to easily infer what dreadful suffering is consequent upon having the nerves touched and irritated in every possible way, as is done in these cruel experiments, and that, too, without the action of any kindly anses-

Dr. Fell is referred to as saying that by means of vivisection the action of morphine and opium on the lungs and heart could be discovered. To this it is effectively replied that if the discovery were made once, it would serve for all time, and there would be no need of repeating the experiment. If, says this most capable critic and censor, Dr. Fell had by experiment found that belladonna tried upon rabbits was innocuous, and afterward found, on administering it to a number of human beings, that it killed them, he probably would not have mentioned that trifling circumstance to the reporter on whose interview the editorial article in question was based.

But it remained for Dr. Dunham to cap the climax of all these doctors' statements in favor of vivisection. To him belongs the distinction of openly advocating physiological experiments in schools, before classes of girls and boys, and of declaring that it could not be carried too far in the short space of time allowed for the study of physiology in our high schools and academies. Well may his critic ask, can anything be imagined more monstrous than this? She remarks with terrible truthfulness that he would familiarize children with bloodshed and cruelty in one of its worst forms, stifling all humane and merciful tendencies in their youthful hearts, training them up for murderers, jail and gallows-birds, letting loose upon the world a host of devils, and turning this fair earth into a pandemonium.

The Worn-Out Dogmas.

Liberal as the tendency is for the pulpit at this day, it is not often that one encounters such very broad and liberal utterances as those of Rev. Dr. Harcourt, pastor of Grace Methodist Episcopal Church in Baltimore, which we find reported in the Baltimore Sun. He was preaching on "Old Theological Dogmas in the Light of a New Civilization." And he said, among other true things, that the curse of the ages has been a religion based upon superstitions. He said that a little more common sense in religious matters, even in our day. would not be hurtful. Reason has had too small a place in many of our creeds. The spirit of bigotry is more dangerous to the church than the so-called heresy of independent think-

In his opinion, the day for blind belief in creed or dogma has passed away, never to return. By the ancient belief in kingly power from God men suffered themselves to be harnessed to the cruelest bondage-bondage of mind and spirit, soul and body. All great revolutions have been preceded by a season of questioning. These tempests of thought are the voice of the Almighty calling man up from the lowlands of sluggish receptiveness to the mountain heights of prophetic vision. Alluding to the ferment in the Presbyterian Church, Dr. Harcourt asked, Shall we reject the dogma concerning God, made in the ignorance and superstition of the seventeenth century, which we would not publish in our pulpits because of pression of our belief now in the nineteenth century, and ask our sons and daughters to subscribe to doctrines which make God to be a monster?

He said that, for himself, he intended to teach that there are no infants in hell, that there is no limit to God's love, that there is salvation open to all mankind, and that no man is punished but for his own actual sin. The world moves, and if the Church does not move with it, it is simply an acknowledgment that it has lost its hold. He appealed to his hearers to join in abolishing the false distinction between "sacred" and "profane," and declaring everything that helps man to be 'sacred," and whatever hinders him in his upward progress to be "profane."

This is healthy teaching, and belongs to our present age and time. Anything less broad and large than this will not do. These old dogmas are only formal statements of the conception of certain men regarding the universe and its government. To reject them is nothing more than to refuse to entertain certain other human and fleeting opinions on the same

We shall print next week No. XXI. of DR. F. L. H. WILLIS'S sterling series, specially contributed to THE BANNER, concerning "THE SPIRITUAL FACTS OF THE AGES." The and a good man. He will be at the Berkeley topic of this number is . Witcheraft.

All Reform is of the Spirit.

It is no exaggeration to say that no man can be a true reformer without a pure heart, a hely tionist doctors by Caroline Earle White of life, and a beneficent purpose. To excite the ignorant with incendiary words, to mask selfish schemes with professions of liberty and progress, is far from the devoted spirit of reform, and leads to anarchy rather than unity. The genuine reformer is one whose spirit is God's spirit, remolded in love and purity. The reformer is a brother instead of an enemy. He comes to help create a more perfect harmony. He is not a revolutionist, whatever changes may be wrought by the persuasive power of his speech and example. Out of his expressed thoughts must come a transformation of things, but it is in no spirit of hostility or destructiveness that he seeks to induce his fellowmen to bring it about. He would abolish war, crush out vice, banish disease, and make hunger and want impossible, in order that faith and hope and love may reign in every heart.

He comes to bless, not to curse, and his sternest speech is warm with benevolence. Hence he knows better than all others that before we can expect to reform others we must reform ourselves. Our words must be pregnant with sincerity, and our actions must be peak the character of our thoughts. It is useless for any one who lives in disobedience to nature's supreme laws, to God's highest laws in his people. He is not the one to teach them that the first and final act of redemption is for each one to laboriously redeem himself. No priest whatever can do it in his stead. No sanctimonious face, no tricks of pulpit 'oratory, no recital of public prayer or profession of theological creed can act as a substitute for individual effort and individual aspiration. The reformer does not himself assume to perform vicarious service for his fellows; he calls on them to rescue and redeem themselves before they can hope to transform their new lives into new institutions.

It is the moral character of the people of a nation that gives form, life and color to its systems and institutions. The character of those institutions invariably rises or falls as the spirituality and godlikeness of the people themselves expands or contracts. How could it well be otherwise, if it is at all true that there is nothing vital in human institutions but the spirit that animates and operates them? The institutional reformer may be a true man, a courageous man, even a self-sacficing man, but he is doing only materialistic work while seeking to batter down established institutions without also seeking to persuade people to reform their own lives first. There is where the work must begin, or it inevitably ends nowhere outwardly. All reform is from the spirit of man, not from his intellect: the surest way to change the condition is to change the intention; where the renewed spirit fails to impart new life there can be no new results that are worthy of serious estimation.

If intellectual power, inspired with love and virtue, represents the people, then it will follow that the outward system of life will show the divinity of righteousness. If selfish and sensual power, on the other hand, shall preponderate, it will be found that ignorance rules, law is injustice, and its execution demoralizing. It is hopeless to look for the visible coming of God's kingdom in a new or reformed political and social order, before it has come invisibly in the individual soul. The outward manifestation is but the proof of the inward life and being. Even yet figs cannot be gathered of thistles, nor fruit of thorns. Men's institutions are not other than their character: They cannot be one thing and their institutions another. The law of correspondence is imperative and unalterable. If we would have a heaven around us we must first make a heaven

Col. Olcott and Madame Blavatsky.

Col. H. S. Olcott, who is known as a leader among the Theosophists, and had been associatd with Madama Blavatsky up to the time of her demise, now resigns the Presidency of that Organization, having probably had enough of that sort of experience. We know the Colonel well. He is an honorable man, and was earnestly devoted to the cause he advocated. Ha still resides in India, where he hopes to continue in retirement the remainder of his days.

We met him years agoin New York, when he had an idea of publishing a monthly magazine devoted to Theosophy and kindred subjects, and remember of his asking us whether or not such a publication would pay. Our reply was that if he had \$10,000 to spend on it the first year, it might possibly pay the cost of printing the second year-nothing more. He finally concluded that he had better wait for a more auspicious time to put his own and Blavatsky's

views before the public in a monthly. We visited Madame Blavatsky on several occasions while on a visit to New York, and found her to be an eccentric individual. She claimed to be a Russian by birth. We saw her about the time she was getting out the noted book "Isis." published by Bouton. At the time we last called at her residence, she was making up and continued smoking cigarettes for two hours and a half, while relating her wonderful exploits in the Old World years ago. She showed us two very large albums that contained autographs of many noted people in Europe, saying that she herself was a countess. We examined these books with much curiosity. while a music-box attached to one of them was set in operation.

Mrs. B. unquestionably possessed strong medial powers, which enabled her to write with great facility, as do many of our mediums of to-day. On our bidding her good-day, she remarked:

"Mr. Colby, how old do you take me to

"Well! Madame," we responded, "either forty-five or fifty years of age. However, that may be setting the estimate too high.' Smiling, she responded:

"Oh! I'm eighty-one! You would n't think it, would you? I am continually being rejuvenated by the gods for an important purpose. Do you know what I believe?

But very little," was our reply.

"Well, my friend, let me tell you in all honesty: I believe only in the survival of the fittest. Those who possess intellect, who wield the pen and likewise send out embodied thoughts from the rostrum, live through all time, under inspiration of the gods, and are immortal. Those who live by manual labor alone, on the contrary, or are slaves of vice, are annihilated at death, because they are non-immortal.

This ended our yery strange interview with a very strange individual.

Edgar W. Emerson is a grand medium Hall, Boston, Sunday, May 1st.

In Re the Late Dr. Henry F. Gardner.

It seems to the senior editor of THE BAN-NER a little ourious-although no doubt there is a sufficient psychological reason thereforthat whenever we attend a session at the Public Circle-Room (which is soldom, as we have so much to do in our sanctum) Spirit Dr. Henry F. Gardner, one of the most active Spiritualists of Boston for many years when in the form, invariably possesses the medium and delivers a characteristic speech, seldom coming at any other time. We advert to the Doctor's remarks at this

time for the reason that he took occasion to refer to us personally. The reader will see, if so disposed, his address on the sixth page of last week's BANNER, clearly showing his marked individuality; but even from his higher standpoint in life he could n't resist the temptation thus offered to criticise his old enemy, namely, Harvard College, admitting, however, that that institution is becoming more liberal in these "latter days"-very different from what it was in his (the Doctor's) day, i. e., the days of early Spiritualism." Don't fail to read what he says. It is clear out and to the point. We call him a pretty lively spirit withal. After reiterating that he is still a Spiritualist, and that he has a standing position in the Banner of Light Circle-Room, he says he was sometimes at loggerheads with his old friend Colby, but that we were good friends after all. The antagonism was principally at tributable to our difference of opinion on the subject of reëmbodiment (known as reïncarnation by some)—the Doctor disbelieving that an excarnated spirit could return to earth and take upon itself a new body, maintaining that it was preposterous, etc., etc.; while we believed that under certain conditions spirits could, if they so desired, become rehabilitated in the human form, and reside their allotted time on this planet, or on any other they might choose.

Dr. Pike, Mrs. Conant's earthly physician in that day—who believed in reincarnation, and who resided at The Pavilion on Tremont street with Dr. Gardner—used also to frequently debate the subject with him, seldom, however, coming to any definite conclusion. Now, if possible, we should like to know Dr. G.'s pres ent opinion upon this to us important subject -based upon his enlarged views since becom ing a resident of the spirit-land.

"Dreams of the Dead."

This is the title of a recent work by Edward Stanton. We do not desire to discuss its positions. It seems like an effort to make more definite the assertions of the Theosophists, and to embody in a new form the Eastern Philosophy in regard to the future advancement of the human spirit. There are some striking passages, one of which we quote:

"Throughout all past ages one fatal thought "Throughout all past ages one fatal thought has visited every attempt of man on this particular planet to establish a civilized state. On some other planets, in this, and in greater systems of worlds, larger truth was earlier given. This destroying thought has been the wrong interpretation of sex. The male has assumed that he was the lord of life, whereas the opposite fact is nearest that truth for it there opposite fact is nearer the truth; for, if there is any distinction, the female element of nature is the higher. Man by this false assumption has brought repeated ruin upon all his attempts to build a lasting civilization."

These words are uttered by one of the higher celestials, termed masters. The same assertions have been made by mediums. Whether true or false, they should claim respectful attention.

The masculine mind has surely made a failure in its government of the world, if we consider the present condition of the various nations inhabiting it. In the most civilized nations, progress is slow toward justice and equity.

There seems to be now an awakening of thought in this direction. Woman is gradually taking her position at the right hand of man. Each year gives us illustration of her ability to organize and direct. We ask ourselves often, Why is it that woman has so long been subject It must be because in the physical world man has more strength to combat its crude conditions, and as we gradually emerge from a state of wildness, and nature assumes more order and beauty, and is brought to the service of man, the fierce strength of man is not needed. and the feminine principle of life and of power has a chance to assert itself.

It cannot be from any special allotment that the condition of woman has become what it is, but by the sure law of evolution; and by sooner adapting our legislation and struggles for a true civilization to the progressive tendencies of the day, we shall arrive at better conditions, and at least gain a sight of the promised land of justice.

Important Admission by Senator

Senator Dawes, in presenting recently to the United States Senate a petition which represented that the Indians living on reservations were left without the protection of the civilizing and restraining influences of law, and urged upon Congress to provide that law and the means of enforcing it for those living on reservations, made reply that over ten years ago, when Secretary Teller was at the head of the Interior Department, an Indian court had been established on every reservation for trying such offenses as are usually tried in petty police courts. This Indian court, he added. administered justice among the Indians as fairly and justly as it was administered, on the average, among the whites. Nearly \$12,600 had been appropriated to pay the judges for their services. Besides this, an Indian police had been established in all the reservations to and \$15 respectively. The free colored people maintain the peace and protect the rights of individual Indians, and it had commended itself by its action even to the army.

This is an outright and open admission by the Massachusetts Senator that the Indians are as well protected by law on the reservations and in their tribal existence as they can be under any other circumstances. Still he had to return to his "severalty" dodge at the end of his forced admission, saying that the severalty law gave to the Indians the benefits of the civil and criminal laws in the State or Territory in which they might reside. Therefore he did not think that there could be any further legislation to facilitate the opening of courts to Indians.

No; if the Indians on the reservations al ready have laws to govern their conduct and police to protect them, they certainly are in no need of State or Territorial courts, we should say. The confession stands good for every purpose. They have all the law they want without going into the severalty experiment, which, practically, only means robbery. and pauperism.

Look Out for Them!

Spiritualism has many trials to meet and oppositions to overcome in its work for the advancement of Truth; and many of these are caused by its pretended friends and presumptive followers. Perhaps one of the worst features it has to deal with is the action of those unprincipled perigrinators who-possessing mediumistic elements of a low order, which are used by them solely for commercial purposesat times pose as spiritualistic workers and genuine mediums, and again appear as exposers and denouncers of Spiritualists and of mediumship.

These traveling mountebanks flourish their sensational white and yellow handbills, and parade themselves in public halls, now claiming to possess the most wonderful of medial powers, and anon deriding the claims of mediumship, and confessing themselves to have been arrant impostors. The worst feature of this case is—as we have above stated—that these sharpers usually do possess some medial qualities, which they occasionally employ in connection with their deceitful practices, thus imposing upon the public in a twofold manner.

We learn that one of this ilk-Anna Eva Fay -has recently appeared in public halls at Philadelphia, and other cities; that her exhibitions were claimed to be genuine spiritualistic manifestations, and she thus succeeded in cleverly deceiving her audiences.

Mediums or no mediums, persons of this class should not be countenanced by Spiritualists; and every public appearance they makewhether as genuine mediums, or as "exposers of mediumship "-should be frowned upon by all who have the good of the cause of Spiritualism at heart.

Modern Spiritualism

Is to become the universal religion of the world. It is only a matter of time when this auspicious event will be inaugurated. The spirit hosts in the supersensuous realm are actively at work to accomplish this beneficent result. They are, by and through the psychologic laws governing the two worlds, rapidly developing true medial instruments in the earthly life whereby they can transmit their progressive views for the benefit of all mankind.

Creedism, based on selfishness, which has more or less controlled the masses for hundreds of years, will persistently resist this onward march of progress, as it is already striving to do; but Decay has already marked it for its own. Contentions within the church lines are increasing day by day, and the most thoughtful and intelligent members of the various so-called Christian denominations are withdrawing, one by one, and joining the ranks of Spiritualism, where they find that the natural affections are not warped by the fear of death; where the mythic terrors of a hell of consuming fire are repudiated; where the beneficent teachings of direct spirit-return are inculcated; where the knowledge of immortality is fully demonstrated!

The American Dumping-Ground.

Seven thousand immigrants in six steamers were landed in New York City within three days last week to perchance fill our almshouses and insane asylums, which are already so full of this class of Old-World paupers that, in this State at least, the legislature has been petitioned to build another asylum! It is high time this course of procedure was stopped. We understand that there are so many applications for passage to America that the steamers are to at once add to their already large

If this thing goes on much longer the American mechanic will be obliged to work at almost starvation prices to sustain himself and family. to circumstance and masculine domination? The general government is endeavoring to stop the influx of the Chinese, when it should at once enact a law more stringent than ever against steamships landing the paupers of Europe on our shores.

Our Foreign Exchanges.

THE BANNER exchanges with quite a numof French, Spanish, Italian and German Spiritualistic Magazines, and other papers devoted to the Cause; besides, we are often in receipt of new books by talented writers upon the subject of Modern Spiritualism, from which sources we occasionally publish translations of much interest, showing the rapid progress of the Spiritual Cause in the old world.

For this purpose we have secured regularly the services of Mr. W. N. EAYRS, a competent teacher of the above languages in this city.

A race-war between the whites and the blacks seems to be inevitable. The new generation of Southerners who have sprang up since the civil war that destroyed human sla very, seem to be bent upon ignoring the colored man as a citizen. Lynch law, like the witchcraft law of Massachusetts two hundred years ago, is in full blast "down South," and the colored man is in mortal fear of his life every moment. The latest phase of this condition of things comes to us by a dispatch from Fayette, Mo., to the effect that three men and one woman were put upon the block for sale to the highest bidder, reminding us of the days of actual slavery. The woman was put up first, and brought \$10. The men sold for \$10, \$12 are alarmed, and asseverate that this state of things must stop or blood will flow!

The splendid EASTER address by Hon. SIDNEY DEAN-a full report of which will be found on our first page-should be read by Spiritualists everywhere. It is truly a grand production.

Es. If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

According to an article in the Dayton, O., Evening News of April 21st, there are five thousand believers in Spiritualism in that city; seventy-five circles are held there for the development of the phenomena; and two active spiritualistic organizations hold regular meetings. A correspondent writes that Willard J. Hull's recent lecture before The Alliance in Dayton was much admired.

FROM OUR FOREIGN EXCHANGES. Translated expressly for the Banner of Light, DY W. N. EAYRS.

Who Can Explain?

The series of articles which have appeared in the Psychische Studien relating to the wonderful works which are reported to be performed by the Mohammedan Fakirs and Indian Jugglers, is continued in the March number by a paper from Mr. Edmund Selons, from which we make this quotation:

"Related to these tricks by the Indian jugglers, although no religious significance is claimed for them, is a class of performances which would be considered as pure inventions of the imagination, or falsehoods, were they reported by one author only, but which seem to deserve a closer attention when they are related by a series of observers, writing independently one of another, and at widely different times and places.

Our first witness is Ibu Batuta. This Arab traveler was once at a banquet at the Court of the Viceroy of Khansa. In the evening a juggler, who was one f the Khan's slaves, entered, and the Amir said to him: 'Come, show us some of the wonderful things you can do.' Hereupon the juggler took a wooden owl in which many holes had been made; through these holes were drawn long leathern straps. Grasping one of these straps, he hurled the bowl into the air. It went to such a height that we lost sight of it entirely. It was the warmest day of the year, and we were out in the courtyard of the palace. There remained in the juggler's hand only an end of a strap. He demanded that one of the boys who stood near him should seize the strap and climb it. This was done, and the boy ascended by the leathern strap so high that he, too, was lost to our sight. Calling aloud to the boy, but receiving no reply, the juggler caught up a knife, as if he were in a furious rage, and rapidly ascending the strap, soon disappeared. Shortly after he threw down, one after another, one of the boy's hands, then a foot, next the other foot, and, last of all, the head. Then came he down bimself, his clothing stained with blood, kissed the ground at the Amir's feet, and said something to him in the Chinese lan guage. The Amir returned for answer a command and our friend thereupon gathered together the limbs of the boy, placed them in proper order, and gave them a push with his foot, and to my unspeakable as tonishment up sprang the boy and stood before us."

An account of a similar performance is given by Edward Melton, an English traveler, who says: "I should not dare to report the fact had it not been seen by thousands in my presence."

The interesting and important question is raised: Were these real objective acts, or were the spectators hypnotized by the juggler? Is it possible for one person to place a multitude of people at the same moment in the hypnotic state, and this without any visible effort on his part to do so? The writer suggests that the use of the photographic camera, both in the cases such as have just been mentioned, and also in séances for materialization, is the only means by which all doubt can be removed and absolute proof of the objective reality of the phenomena secured.

A Spiritual Veteran Gone Home.

A note from Nathaniel R. Mills, dated "Chapin Home," No. 151 East 66th street, New York City, April 21st, informs us that MR. ELIAB W. CAPRON passed to the higher life from that place on Monday, at 10 .. M. The interment was to be at Chester, Pa., on Wednesday P. M.

Mr. Capron will be remembered as having been identified with the earliest phenomena of Modern Spiritualism at Hydesville, and the author of a book of 438 pages, entitled "Modern Spiritualism; Its Facts and Fanaticisms; Its Consistencies and Contradictions," published in this city by Bela Marsh.

When the excitement caused by the phenomena was at its height, and the crisis came whether the unseen workers should be recognized and encouraged as friends, or discarded and forced to retire as enemies of mankind, the youngest of the children, Kate Fox, was removed to the home of Mr. Capron, who was then residing in Auburn. The first public investigation of the claims of Spiritualism was held in Corinthian Hall, Rochester, N. Y., on the evening of Nov. 14th, 1849. Mr. Capron was selected to deliver the truthful and interesting that it commanded the respectful attention of a numerous audience. "The of the Spiritual Philosophy—which are now workdistinctly audible, though muffled sounds of the raps, which constantly emphasized the striking passages of the address." The result of the investigation was such that in the office of a Rochester daily an article that had been put in type announcing "the entire explosion of the rapping humbug" was cancelled, and one of a diametrically opposite character published in

f In 1850 Mr. Capron formed at his home in Auburn month. We previously hinted to our readers that what was known as "The Auburn Circle," of which a rumor was afloat concerning Mr. Dean's being about the youngest of the Fox children (Kate) was the medium. A large number of the best known people attended. Says Mrs. Britten:

It is undoubtedly true that Mr. Capron was one of the most active supporters of the Fox children at the most critical and eventful periods in the history of Modern Spiritualism. Because of this fact Spiritualists throughout the world should "keep his memory green" in pure gratitude, realizing that it is largely through his unintermittent efforts they are given palpable proof that their "dead" live; and because of that, they are in possession of a knowledge of inestimable value through life, consolation as they stand at the graves of their friends, and a wealth of content that no one can deprive them of.

The only living son of Olé Bull, the renowned violinist, Mr. Alexander Bull, recently returned home to Europe after a visit to this country of several months. At Madison, Wis., he was the recipient of a sincere welcome from the many Norwegian residents of that locality; and at the request of his fellowcountrymen he gave a concert, delighting them with old Norse melodies, which he played upon a famous violin used by his distinguished father in many of his concert tours. While in New York he played at a number of private musicales at the residences of his friends and at Prof. Watson's conservatory. He usually passes the winters in Paris, spending the summers at his old home at Valestrand, near Bergen, Norway. He may possibly return to the United States in the coming autumn, and make a concert tour of this country. He has great command over the violin, his playing oftentimes surprising while delighting his hearers.

Our whilem spiritualistic friend, W. F. Jamieson, who later switched off on to the materialistic platform, where he leans at present writes us recently: "We are living in a beautiful valley in Colorado, with the lofty mountains in sight; the valley sixty miles wide, one hundred miles long; I own three hundred and twenty acres of land, a lovely farm, and follow authorship, having tenants to do my farm work." He had, at time of writing, just brought out Part I. of a series of circulars setting forth his views on Liberal topics, and intended soon to follow it with Parts II. and III. Those who desire to know more of his plans can address him Box 35, Mosca, Col.

A communication from Wm. F. Nye of New Bedford, in reference to the life and passing on of Capt. Joseph Dimmick of Pocasset, at the age of seventy-one, which event occurred April 19th, will appear in our columns next week.

No individual of ordinary intelligence will question the power of music as a means of imparting a beneficial influence upon mankind. It harmonizes, refines and elevates, and serves as a connecting link between the material and the spiritual, blending the two, and making them, for the time being, one. We are impressed with this thought upon reading an article contributed to the New York *Herald* by our friend, John Jay Watson, the long experienced and wellknown teacher of "the divine art" in that city, in which he says, after quoting the oft repeated words,

which he says, after quoting the off repeated words, "Music is the language of heaven":

"It requires, perhaps, but a little stretch of the imagination to give us faith in this beautful theory. If music is the language of the celestial home of the future, which all hope to eventually reach, it behooves us to cultivate it with care, according to our best ability and surroundings."

Spiritualists are in a special degree sensible of the beautiful degree sensible of the

benefit derived from music, and seances for communion with friends departed from their sight, but not from a consciousness of their presence, are almost invariably opened with its aid. Of its power on all animated existences, Mr. Watson truthfully says:

animated existences, Mr. Watson truthfully says:

"It can arrest the movements of the lowest reptile; it can attract the young into dens of infamy, or bear them on wings of love and light to the sublimest heights to which the soul of man can climb. It possesses unlimited power, as occasion may draw it out. It is in the heree; it is in the leaves of the trees; it is in the leaves of the since that lie over the earth. There is music in all things if there is genius to elicit it. It is that mysterious power to which all must bow—human beings on earth, and spirits in the loftlest realms of the unseen worlds beyond and above our own... True music is melody, and true melody is music. There is a future for this wonderful art grander than has yet been achieved. Let us be thankful that the civilized world is constantly becoming more interested in the transcendent power of music. Make music a general study among the young, sustained by the American government, and half of our prisons and State reform schools could soon be dispensed with."

We earnestly wish Bro. Watson would favor the

We earnestly wish Bro. Watson would favor the visitors at Onset Bay next summer with some of his exquisite music.

Fatal Accident.

The sudden accidental death of Mrs. Blake-Lake of Amesbury, Mass., was a sad event, occasioned by a runaway horse knocking her senseless upon the pavements while she was crossing the street. Although strenuous efforts were made by the physicians in attendance to restore her to consciousness, they proved fruitless, as her skull was fractured, and she passed to spirit-life April 23d. Mrs. Lake was a firm Spiritualist, a very capable business woman, and was highly respected by all who knew her. When we last saw her she said: "I want you to continue sending THE BANNER to me as long as I live on earth; I cannot do without it."

It is said that one of the lady clerks in Mrs. Lake's dry goods store told of a presentiment her employer had on the day of the accident, to the effect that something was about to happen to the latter, and she thought she would not go home on the train, but instead would take passage to Newburyport in the electric car; but she changed her mind, and was killed. Being mediumistic, she should have heeded her first

Verification of Israel Graham's Message.

At the close of the Banner of Light Free Circle, April 19th, a lady in the audience approached Mrs. Longley and stated that she recognized the communication of ISRAEL GRAHAM of Gloucester, which had been received that afternoon. He was lost on the "Grand Banks," as he said, and was a companion of her husband, who perished at the same time. The message she knew to be correct in every particular, through ner being well acquainted with Gloucester people.

The Daestu .- The instrument recently placed before the public under the above name, though presented as a toy, is, in reality, for the same purpose as and claimed to be an improvement upon Planchette. It is said to be more readily operated upon, and capable of producing satisfactory results with individuals who, because of some subtile law we are unable to comprehend, cannot work the former, and is one of the best means of convincing skeptical minds of the fact that some one or more of their spirit friends are constantly near them, and ready to communicate, since in whatever occurs no charge of an attempt to deceive can possibly be made.

Dr. Dean Clarke is blowing his trumpet with good deal of earnestness, and he means well, no doubt; but that "everything will speedly go to opening address, which he did in a manner, says Mrs. wreck and ruin, in the mundane sphere, unless Britten in her "History of Modern Spiritualism," so Spiritualists come to the front, sword in hand," is profound silence maintained during its delivery was ing their way unostentatiously into every departbroken only by the clear tones of the speaker, and the ment of human life and conviction—will in time rejuvenate the race. Then "peace and good will" will take the place of ignorance, superstition and anarchy.

> Hon. Sidney Dean called at THE BANNER office recently, and informed us that by the middle of May he expected to be established as to residence, etc., in Cincinnati, O.-removing thereto from Warren. R. I., with his family at an early period in the to assume the editorial management of The Better Way-and such proves to be the case. Good luck to you, brother, in your new field of labor.

"Spirit music was produced, hands were seen, felt, and even examined, forming and melting in the class that held them; messages of affection, timely warring and prescient intelligence were constantly spelled out through the raps; the furniture moved, and almost every conceivable phase of intelligent tspiritual phenomena exhibited to all who chose to come and witness it."

We printed an item recently, stating that Mr. Gladstone of England favored woman suffrage; but the ocean telegraph has it that he is opposed to putting women on a level with men in the affairs of life—the result of which statement has stirred up those in the result of which statement of women in England to the result of which statement has stirred up those in favor of the enfranchisement of women in England to an unwonted degree, and public meetings are to be

> The Centennial of the discovery of the Columbia River, by Capt. Robert Gray, of the ship Columbia, Boston, Mass., will be celebrated at Astoria Ore., Tuesday, Wednesday, Thursday, May 10th, 11th, 12th, 1892. We cordially thank the gentlemen having the matter in charge for a kindly invitation to be present at this public remembrance of the Bay State's maritime pluck in the old days, but must be content to attend in spirit.

> Miss Marie Falls, the well-known reader, and Miss Lea Greco, planist, of Cambridgeport, are to be tendered a Complimentary Testimonial on May 12th, at Association Hall. An excellent program will be offered. Tickets may be obtained of Miss Falls, 4 Wadsworth street, Allston, and Miss Lea Greco, 3 Magazine street, Cambridgeport.

> Bro. J. Clegg Wright, who is doing yeoman service for the Cause of Spiritualism, writes to us from New York City: "I send you good wishes and spirit-ual sympathy. Good luck to the splendid BANNER OF LIGHT." We fully reciprocate the good wishes of

> Kindly notes from correspondents in St. Paul, Minn. (in re Frank T. Ripley); San Francisco, Cal.; Albany, N. Y. (regarding Mrs. Ada Foye, and her recent admirable work there), and other points will appear in our columns next week.

> THE TWENTIETH CENTURY, in its issue for April 21st, gives the intelligence that Hugh O. Pentecost has retired from its editorship, and that the paper has been sold to the Humboldt Publishing Co. of New York

ETF A new edition of Dr. A.S. Hayward's pamphlet, "An Epitome of Spinitualism," has just been issued and is on sale at the Banner of Light Bookstore.

The office of The Watchman (of which paper Hattle A. Berry is editress and manager) has been removed from Fort Wayne, Ind., to Buffalo, N. Y.

Our thanks are returned to Mrs. R. M. Shap-leigh, Haverhill, Mass., for "Mayflowers" for the Free Circle table.

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

Mes. Ada Poye, inspirational lecturer and platform test medium, is engaged during May in Cincinnati, O.; June in Topeka, Kan.; July in Kansas City, Mo. Societies desiring her services for week evenings during next season will please write and secure dates as soon as possible. Her permanent address is P. O. Box 517, Chicago, Ili.

Mrs. Ida P. A. Whitlock speaks at Brooklyn, N. Y., May 1st; Salem, Mass., May 8th; Fitchburg, Mass., May 1st; Salem, Mass., May 22d and 20th. She would like to correspond with societies in reference to engagements for season of 1892-93. Address Madison Park Hotel, Sterling street, Boston, Mass. G. W. Kates and wife have made the following

son Fark Hotel, Sterling street, Boston, Mass.
G. W. Kates and wife have made the following camp-meeting dates: Parkland, Pa., July 3d and 10th; Mantua, O., July 24th and 31st; Ashley, O., Aug. 28th and Sept. 4th. For open dates address them 2234 Frankford Avenue, Philadelphia, Pa.
Societies wishing the services of A. E. Tisdale for October, November and December, '92, may write him at New London, Conn.—which, is his new "home address."
Willard, J. Hall checks in Warney and the first street and the services of the control of the services of t

Willard J. Hull speaks in Haverhill, Mass., May st; Lynn, Mass., May 8th and 16th; can be addressed 1 Trenton street, Melrose, Mass., care John T. Lil-le, Eso.

Prof. Carlyle Petersilea will read from "Oceanides" and "The Discovered Country," combined with his playing, singing and remarks, in Springfield, Mass., May 1st: Newburyport, May 8th; Norwich, Conn., May 15th; Filchburg, Mass., May 22d; Haverhill, Mass., May 29th. Colby & Rich, 9 Bosworth street, are general agents for the sale of Prof. Petersilea's grand books.

Dr. George A. Fuller will lecture in Worcester, Mass., May 1st and 8th; Salem, May 15th; Providence, R. I., May 20th. Would like an engagement for the 22d, also the 19th and 26th of June. For terms he may be addressed at 5 Houghton street, Worcester, Mass. Mrs. E. Cutler of Philadelphia, Pa., platform test medium and psychometric reader, will finish her In-dianapolis, Ind., engagement the first of May. She wishes to make engagements with societies for next season. Address her 1749 North 4th street, Philadel-

Mrs. Mary A. Charter is, we are informed, having good success in Gardiner, Augusta, Bath, and other points in Maine; she can be addressed for the present at Gardiner

Edgar W. Emerson has the following engagements for May: Berkeley Hall, Boston, May 1st; Haverhill, Mass., 8th; New Bedford, Mass., 15th and 22d; Fitchburg, Mass., 29th.

Mr. J. Frank Baxter was enthusiastically received in Providence, R. I., last Sunday (see another column), April 24th; and lectured on Tuesday evening, April 26th, in Mariboro'. On Friday, 29th, he leaves Boston for St. Louis, Mo., (his third visit) where he will ministrate on the Sundays of May, excepting the last, when he will lecture in Brockton, Mass.

National Base Ball Schedule.

A very neat pocket schedule of the National League Ball games for 1892 has been issued by the proprietors of Johnson's Anodyne Liniment as one of their of Johnson's Anodyne Liniment as one of their "Pleasure Series." The schedule is arranged after the plan of the New England League Schedule, published last year by this same firm, for which they own the copyright. It shows at a glance where each game for any day of the season is to be played. The price of this schedule is ten cents, and ought to be obtainable of any newsdealer. If not, by courtesy of the publishers, I. S. Johnson & Co., 22 Custom House street, Boston, Mass., the readers of this paper can obtain a copy by enclosing five cents in stamps, with their address in an envelope, directed to John son's Anodyne Liniment, Boston, Mass. Everybody will want one for daily reference.

"Psychopathy, or Spirit Healing."

My dear Mr. Colby: Reading the editorial headed Psychopathy, or Spirit Healing," in THE BANNER of March 19th, I realize a portion of it-although I am not personally named-alludes to myself. Wishing to express my sincere thanks to you, I also desire to say you have performed a threefold duty: You, being an instrument in the hands of the higher powers. dictated by divine love and truth, becoming en rapport with the spheres of humanitarian thought, responded to a law that awakens an idea of justice to all. And while you have been instrumental in manifesting the desires of the higher intelligences, you have done a noble act in the way of shedding more light upon humanity; also expressed yourself in a very generous and whole-souled manner toward myself. I do not feel that any recognition in the way of thanks is sufficient to express the gratitude I return, both to yourself and the higher intelligences. I must simply say that my greatest desire is to realize the highest conception of truth, and be able to deal justly with all in regard to the curative line that I have successfully adopted. Yours fraternally,

MRS. W. P. THAXTER.

To Correspondents.

Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

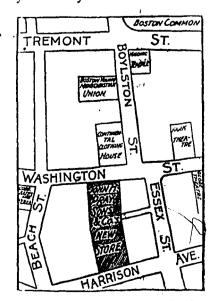
J. J. H., PLAINFIELD, N. J.—The address of the person you refer to is New York City; her age about fifty six years. For further information, see a book entitled "The Missing Link," for sale by Colby & Rich, Boston.

S. M. G., BAY CITY, MICH.—We reprinted the paragraph anent President Lincoln and "the corporations" from an exchange, where we found it used without credit. We have since seen it published, mainly in the same form, in other papers, but personally we can give you no light as to its au-

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DISTRICT OF COLUMBIA.

DISTRICT OF COLUMBIA,

Washington.—W. J. Colville's work in this city is progressing very favorably indeed. It opened on Sunday, April 17th, at 3 P. M., when an audience of fully five hundred persons assembled in the great hall of the Builders' Exchange, used on Sundays as the People's Church—a fiourishing undenominational society, ministered to by Dr. Kent, who, with the full consent of the entire committee, invited Mr. Colville to occupy the platform on the occasion of his first appearance in Washington.

The subject of the discourse was: "Resurrection," and on that fertile theme the inspired lecturer discoursed with great ease and eloquence, ending with a fine impromptu poem which called forth the earnest applause of the audience.

After the services—which were rendered joyous with sweet music, and beautified by the presence of exquisite flowers and potted plants—Mr. Geo. A. Bacon, who introduced W. J. Colville to the Boston public on the occasion of his first arrival in America, stepped forward and in a few kind, appreciative words recalled the past and spoke hopefully of the future.

On the following Sunday, April 24th, Mr. Colville lectured again in the same hall (report next week); and in the evening, by invitation of the Theosophical Society, at Denison's Hall, 923 F street, N. W.

On Thursday, April 24th, he addressed a large audience in Baltimore, Md., and was immediately engaged for the Thursday following.

At 519 7th street, N. W., Washington, Mr. Colville is giving two classes of lectures and replies to questions on "Spiritual Science and its Universal Bearings." Fully one hundred people are present in the hall of the Metaphysical Bureau (Mrs. Nina Hughes, President) every Monday, Wednesday and Friday at 8 P. M. A class of about fifty interested students assembles on Tuesdays, Thursdays and Saturdays at 3 P. M. This arrangement remains in force till the forthee First Association of Spiritualists of Washington in Grand Army Hall, Pennsylvania Avenue, near leth street, at 11:30 A. M. and 7:30 P. M.;

Horsford's Acid Phosphate makes an in-gigorating drink with water and sugar only.

Angels' Visits to My Farm in Florida. By Golden Light. 12mo, cloth, pp. 283. New York: United States Book Co., Successors to John W. Lovell Co.

The author, who says he is not a farmer by heredity, relates in the opening chapters matter-of fact and amusing incidents of his experience while seeking to become one on a farm in Florida, which he claims to be the ideal life of man on earth. While doing so he introduces neighbors and friends who become interested not only in farming experiments, but in philosophical and religious topics, and eventually in Spiritualism, a discussion upon which ends in a seance as the most direct way of settling disputed points and acquiring a knowledge of what Spiritualism really is. The first seance was followed by others, during which the visits of angels to the farm in Florida were not few nor far between. These lead to the main purpose of the book, which is to inform the reader concerning the teachings of Spiritualism as in accordance with those of the Bible, which it does in a very convincing manner, without infringing upon the right of the individual to think for himself and to form his own opin-

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For Sale at this Office: THE TWO WORLDS: A journal devoted to Spiritualism Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy. 10 cents. copy, 10 cents.

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

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents. 0 cents.
THE THEOSOPHIST. Monthly. Published in India. Sin-cle copy, 50 cents. le copy, 50 cents.
THE BETTER WAY. A Spiritualistic weekly journal. Pub-lshed in Cincinnati, O. Single copy, 5 cents.
ALOYONE. A Semi-Monthly Journal devoted to the Phe-lemena and Philosophy of Spiritualism. Single copy, 5 cents.

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

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

SPECIAL NOTICES.

FITS—All Fits stopped free by Dr. Kline's Great Nerve Bestorer. No Fits after first day's use. Mar-velous curec. Treatise and \$2.00 trial bottle free to Fit cases. Send to DR. KLINF, 931 Arch St., Phila., Pa. Apr. 16.

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

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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Apr. 30. 582 Wilson Ave., Cleveland, O.

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Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings will be held at
the Hall of the Banner of Light Establishment, free to the public, commencing
at 5 o'cleck P.M. J. A. Shelhamer, Chairman,

Answers to Questions, and the giving of Spirit Messages, will occur on the same Day, and the results be consecutively published in this Department of The Ban-

edissectively purished in this beyond the Mrs. M. T. Lowe-Lay occupy the piatform 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 banded to the Chairman, will be presented to the presiding spirit for con-

sideration.

MRS. LONGLEY, under the influence of her guides, also gives excarnated individuals anxious to send messages to their relatives and friends in the earth-life an opportunity

to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether 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.

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

The status of the state of the Letters of inquiry in regard to this Department must be addressed to COLBY & BICH.

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

Report of Public Séance held Jan. 29th, 1892. [Continued from Banner of April 16th.]

INDIVIDUAL MESSAGES. Cora Allen.

My name is Cora Allen, and my friends live in Hartford. I know the streets of Hartford very well, but I do not feel acquainted with Boston. This is a strange place to me.

I try to communicate in this way with my friends at home, but I suppose they do not understand it, and cannot realize that I and others are with them sometimes; and so it seems almost as if the door was shut before us, and we cannot get in. That is the feeling I have sometimes when I try so hard to have them know that I come. Two or three times I really thought that Nellie understood there was somebody near her, some one not in the was somebody near her, some one not in the form, who was trying to make something known; but just as it seemed as if I should succeed in giving an intelligent message, the door shut again—that is the only way I can express it—and I was not able to do what I wished.

wished.

I have been in the spirit-life a good while, and sometimes when I think of the earth, and my life here, it seems almost like a dream, a real dream that I can remember, but yet more like that than the reality which the spirit-world with its associations now is to me. I have many friends on the spirit-side. Some of them passed away before I did, and I was surprised to meet them, for I did not know what kind of a life I should find. Others have come to us since then. They have been just as much assince then. They have been just as much astonished as I was, and we have all had to get accustomed to that life, but then we enjoy it so much. It seems so full of opportunity and power to spirits who wish to learn, and who are seeking to develop their own resources and

I bring my love to my friends, and tell them I shall keep on trying, because I really think the time will come when the door will be wide open, and we of the spirit world will come and be able to make ourselves and our wants known to our friends on earth.

Capt. Samuel White.

Capt. Samuel White.

I send the word of greeting and the token of remembrance to the old town of Biddeford, Me., and to the good folks of near places in that fine old State. You have travelers from all parts, and they come just to give a word that the friends of earth may know they live, and that they may satisfy themselves, too, of their own power to manifest thought through mortal ways.

[To the Chairman:] If I were in the body now, my friend, I would be a very old man; but in the spirit-world I am strong and active, and not bowed down with years. I feel over there as fresh and full of life as any of those that I see moving about full of business and energy, and I do not come back here as an infirm old man. I come as one who has sailed the voyage of life over the waters of mortality, and who has entered the haven not of inactive rest, but of tranquil peace on the spirit-side. rest, but of tranquil peace on the spirit-side. I found its shores green and fertile, its people full of hospitality, its homes beautiful, and I

full of hospitality, its homes beautiful, and I have cast my anchor there and settled down to life and work. I do not war upon any one, I do not lead any other soul to battle: but I try to keep my own spirit strong to battle for rightfor I may use my influences like weapons of strength against that which is wrong.

Well, sir, I will not pause to preach here, for I only come to give a few words that it may be known that those who sink out of sight in this temporal world rise again into new life and power in the spiritual kingdom of light.

Many who were left on this side have come to the other world, and I have given them greeting. My companion stayed a long time after me, getting experiences on this shore and rounding out a full term of years, much greater than many gain, but she has entered the spirit-world and found rest and satisfaction there, gaining a new body and youthfulness of appearance through the change.

I am Capt. Samuel White. l am Capt. Samuel White.

Controlling Spirit, for Theodore Howell.

Mr. Chairman: There is present a young spirit who, it appears, has not been an inhabitant of the Summer-Land for many months. He stands here anxious to send a message of love or an influence of peace and affection to parents and friends on earth. He would like to have it known by the dear ones here that he is at his best in this spirit-life, that he has entered upon studies which are helpful to him, and which bring to his nature new forces and a knowledge of new abilities within him.

a knowledge of new abilities within him.

This young person seems to be about seventeen or eighteen years of age. His thought has been directed very strongly to his home on earth and to the dear ones there. It seems to us that a dear mother calls his attention and draws upon his spiritual affection. It seems to us also that if he could make his father know that he is strong and well, and that perhaps it is all for the best that he has been permitted to pass to the higher life, it would make him happier and even stronger in his study and in happier and even stronger in his study and in his work in the spiritual department. Perhaps the friends of earth will give him the oppor-tunity of reaching them through private chan-

we are informed that this young man's home was on Washington street, Newark, N. J. He would like to have this notice of his presence forwarded to his father, Samuel C. Howell, and we get that his name is Theodore.

A young woman stands here patiently waiting, as we have seen her in times past, for the Chairman:] Good afternoon, sir, Good afternoon, I feel it a privilege to step ing, as we have seen her in times past, for the moment when she can give a message to her friends. Her name is Alice Wentworth. It seems as if she almost feared that she would be rejected or denied by her friends of earth, because they do not comprehend the truths of Spiritualism. Ohl if mortals could realize how longingly their angel-friends come to them, seeking to give only a word of love, or some little token of their presence, they would not meet them with coldness and distrust.

This young spirit has been in the other life, we should judge, for several years, and has not been able to reach her friends. We have seen her at this Circle a number of times, and to-day we are pleased to take her name and whatever we may get from her sphere for the friends of earth. It seems that they are in New Orleans, La.

The spirit has gained most of her experience The spirit has gained most of her experience and knowledge of life in the spirit-world, having been limited while on earth. She sends her love, and hopes in time to be able to control our medium to speak for herself, as there are some things that she would like to say concerning matters that belonged to her when on earth.

Lizzie French.

Another young spirit we will speak for be-fore we close, Mr. Chairman. She tells us that she was familiar in East Boston, and that she has friends in this city. She, too, has been out of the body for some years, and was a young girl when she passed away. She calls herself Lizzie French.

young girl when she passed away. She calls herself Lizzie French.

She brings her love to her relatives and friends. She says when she went away her mother was not well, and the bereavement had quite a lasting effect upon her, so that she was delicate for years. This spirit tried in every way to bring strength and comfort to that dear parent, and to make an influence felt which would be beneficial in material affairs. Now she desires to have it known to her friends that she feels she has succeeded in accomplishing some things that she long tried to do; that, really, a better, stronger condition of life has come to some dear to her during the last two years, and that she has been one of the agents in bringing this about.

Perhaps this will be understood, Mr. Chairman, by those for whom it is intended.

The spirit says that she has several times partially materialized in circles of Boston, although she has not been recognized, because her friends were not present; but she was allowed to experiment by the guides at the various séances for a purpose of her own. She believes that the time is near when she will be able to manifest herself in that way so strongly as to have it understood who she is, and for what purpose she comes.

Report of Public Séance held Feb. 2d, 1892.

Spirit Invocation.

Spirit Invocation.

Oh! thou Supreme Spirit, thou who art tender and divine, let us feel thine influence this hour; may we be uplifted in thought and aspiration nearer to thy great spiritual atmosphere of purity and peace. We ask for the ministrations of thy holy angels; we desire to be born into their life that we may receive from them something elevating, semething that shall tend to spiritualize our natures and make us more lovely and sweet.

that shall tend to spiritualize our natures and make us more lovely and sweet.

We thank thee for the privileges that life affords to us. We return praises that we live in this nineteenth century, when so much of freedom, of liberality of thought and sentiment are vouchsafed to the world. We are grateful that in this day so much of human advancement is known, and that mankind feels its power to rise above the thralldom of ignorance and superstition and to send forth its best abilities toward that which is higher, more glorious and great. We return thanks to thee for all things by way of experience that have come into our lives; we praise thee for the past with its discipline; we are thankful for the present with all that it unrolls before us by way of instruction; we bless thee that there is a future for humanity through which it may gain higher knowledge and unfold grander individual powers.

It may gain higher knowledge and unfold grander individual powers.

We at this time would receive the ministrations of the angels who throng back from the immortal world that our souls may be touched upon, drawing forth higher aspirations and deeper thoughts of immortality and of the soul's welfare. Oh! may the thoughts that well up within us this hour be as sweet and beautiful as are these flowers which we find here to-day. May the aspirations which angels bring to us and the inspirations which they pour upon us prove in this darkened world as bright and beautiful as are the lovely blooms in this winter time. We return thank for kindly hearts that sympathize with us, for the friendly hands that placed the flowers here, and for all the sweet tokens of affection which come willing up from humanity on earth toward that larger, greater humanity in the spiritual world.

Question and Answer.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman. QUES. - [By Louis P. De Turk, Martinsville, Ind.] Is not marriage one of the true purposes of our bring, so ordained by natural law? What effect, if any, has the marriage relation on the spirit after leaving the material body? Is there a spiritual advantage or disadvantage in the re-

Ans.—Where two souls, male and female, are joined together on earth in a true conjugal union of love and sympathy, there is a blending of the soul-forces, or the magnetic atmosphere of the two, which practically makes them one. It is not necessary that these two should always think alike, have the same opinions upon every question which may arise or ions upon every question which may arise, or that the individuality of one should be merged into that of the other; but if there is harmony of association and a desire to unite for the good of each other, as well as for the best possible results in outward associative life with which they may mingle on earth, then will these two souls grow so closely together as to

become one.
Such a union will indeed bless the spirit after Such a union will indeed bless the spirit after it has passed from the mortal life. Two who are united here, who have gained experience and knowledge in company with each other, who have developed their spiritual qualities through the discipline which has come to them in their marital life, who, as the years have rolled by, have only become more truly one, will certainly be united in the spirit-world, and find a blessing there in the union; for there will be harmony of soul life, there will be a spiritual companionship, each will be be a spiritual companionship, each will be able to give unto the other that which is best adapted to the soul development, and, therefore, the association or the union in that higher life will be for the mutual advantage and unfold-

ment of both.

There are marriages and marriages upon this earthly plane. Some of these so-called unions are anything but a blending of the spiritual elements and forces of the two constitutions. spiritual elements and forces of the two contracting parties, while others are all that can be required in this respect. Those who are united by physical bonds alone, and by the mandate of the law, but who have no true soulaffinity, will not be compelled to remain with each other in the spirit-world. Each will gravitate to that condition to which the spirit is best fitted and adapted, will gather its own associations, and gain its own experiences, such as are required for its best unfoldment; but those who are really married in spirit as well as in the outward life, will most certainly find the union a blessed one on the other side. find the union a blessed one on the other side.

Henry B. Luce.

I have not got a great deal to say, but I thought I would like to come here and tell the good people in Auburn, Mo., that I am alive and ready to stand by my post and fight in the battle if I am called on to do that. I do not want them to think that I have gone away off and know nothing of this world's affairs.

You can call me a veteran, I suppose, because I took my place in the great army in the time when the service of each man was needed, and I do not feel sorry that I did that. If I was back in the body and had strength, and the country called on me to battle for its rights, I would be very glad to take hold and do my part. We do not have that kind of warfare on the other side, but, then, it is not all peace and quiet either. We have to open fire along the lines sometimes and do pretty good sharp-shooting in our own peculiar way. We find we have enemies inside to fight, and also foce of error and wrong outside to battle with. I have been learning some things since I went over. I think I am a little wiser on these points than I was when here.

I want to report to my friends that I am doing well, and have no wish to come back to

I want to report to my friends that I am doing well, and have no wish to come back to take up the old life again. I left a wife on this side and dear ones, and I hope no one will think I have forgotten him or her because I went over the great river. I am Henry B. Luce.

Earle Alexander.

feel that my knowledge is limited and my experience small. I am one of the band who send out their music for the benefit of others. I what to say to my friends—for perhaps they will be interested to know it—that the band to which I belong are engaged in a sort of sanitarium in the spirit-world, where we utilize our musical powers for the benefit, or treatment, of those poor warped, distorted minds who come to that place from earth, and who were unbalanced here. We know that this music has an invigorating power, that it stimulates those minds into new directions of thought, and that it is of more service to them than any amount of treatment such as the doctors of this life give could possibly be.

My father wishes me to give his love and greetings to the dear ones at home. Tell them he is well situated in the spirit-world, and has found his own place and occupation; but while ence for their best good.

I come here to day also with another brave, good soul, Benjamin Franklin Lewis, who wishes me to give his love to a dear one in Fitchburg. He says that though many years have gone by through which she has gained strange experiences, yet he has never, since the day he passed to the spirit-world, forgot to visit her, and to bring his spiritual influence and peace.

I thought, Mr. Chairman, that it would down idly over there and thrumming harpetries and in the spirit world and many years and to bring his spiritual influence and open and rechange the day he passed to the spirit-world, forgot to visit her, and to bring his spiritual influence and open and peace.

I thought, Mr. Chairman, that it would down idly over there and thrumming harpetries and in the spirit world of the fiesh, ought to keep himself informed of things that are passing with human beings, so as to be up to the times.

Now I thought to was about right to come here to day also well and rechange the day he passed to the spirit-world, forgot to visit her, and to bring his spiritual influence and peace.

I thought, Mr. Chairman, that it would do me good, and perhaps it would bring pleasure to some lives in good old Fitchburg, if I could come to your Circle and say a few words. I am Earle Alexander.

Mary P. Warren.

I went from Newton, Mass.; I come from the spirit-world, that beautiful city of light which I entered in passing from the body.

There was no darkness to me after I severed

the connection with the mortal form, but there came new life and courage and strength such as I had not felt for a long time. When I roused to my condition, and realized that I was in a new home, filled with familiar faces long missed

new home, filled with familiar faces long missed from my earth-life, but found again on that beautiful side; when I learned that I could come and watch any one that I was interested in on earth, I felt it my duty to try to speak in some such way as this.

Quite a time has passed by since I went from the body. I have not been here before, but I am so glad to speak to-day.

How strange it seemed to me, a gray-haired woman, to hear my father say: "Child, you have come home. Here you will find those who were long ago missed out of the earth-places. Here you will find rest after the strife and turmoil of many years." It was rest to me to hear such words, and to feel the welcome and the atmosphere of sympathy and peace that

to hear such words, and to feel the welcome and the atmosphere of sympathy and peace that came all about me from these loving ones, like a garment of warmth and light.

I say to my friends on earth: This is a grand truth, that we live on after the body dies, and there is really no need for any to sigh or mourn, because they shall find their loved ones again. I am Mary P. Warren.

John Moxson.

I come, speaking after the way of earth, from across the deep waters. I was not a native of your country. I do not know its cities or its towns, for I lived in London, and there I made my home, and there I loved my friends. Years have gone by since I went out from their lives, years of experience and study to me and of discipline to them. Some have joined me in the spirit-world, and others still remain on this side, knowing little of the great existence be-

side, knowing little of the great existence beyond and above them.

[To the Chairman:] I have many times, sir,
visited your meeting place and wished to say a
word, thinking it might, mayhap, reach the
mind of some one who has known me, some
one who has thought me dead, some one who
has said it was a pity that I was called out
from this life at an early age and had not tarried to take part in its events, for I knew that rrom this life at an early age and had not tarried to take part in its events, for I knew that my friends said and thought that of me. But I do not feel bad that I went away, for so much has come to me in the other world that I could not have had here, so much of insight into the conditions of things and into human life, and so much that I can never express through mortal line.

tal lips.

If by chance any should see my words who have known me, let them understand that I regard them still with great feeling and affection, and that I bring to them my word of greeting, for I would have them feel that I am a living man. If none should learn of my return, I feel that the experience will do me good, and perhaps it will fit me to help some other spirit to reach its friends on earth, so the time will not be lost. the time will not be lost.

My name, sir, is John Moxson. I may say that I was interested, or beginning to interest myself, in the study of civil engineering, and I hope to perfect myself in that line. I had to give it up on this side, but the ambition and energy that I had here have served me in good stead on the spirit-side, and I have tried to make use of them for good results.

Joe Hunt.

[To the Chairman:] Well, stranger, you call it a long run from Alabama to this point, but I've made it in time, and I'm proper glad to get here. I don't expect to say much, for I don't understand this thing at all. It's all new to me, and then the spirit-life itself is strange to me, so I don't feel that I'm fitted to talk upon these things; but a chan in Right. strange to me, so I do n't feel that I'm fitted to talk upon these things; but a chap in Birmingham told me of this place, and that I'd better come here and see if it would n't help me a bit, and that's why I'm here. After a little I reckon I'll do better, but just about now I'm doing the best I can.

Tell them Joe Hunt's got around on time and hopes to make himself heard in other ways, for I'd like the boys to know that it's life, and not death. I went out in a hurry, and feel as if I'd come back in a hurry, but that's all right.

right.

I was looking around up at Exmore awhile ago, but I could n't get close enough to see as well as I wanted to, and I was told if I came to a place like this I'd see through the mists clearer and get a better idea of things in life, I'm Jee Hunt.

Marion Scott. I love to look at the beautiful flowers. They

I love to look at the beautiful flowers. They seem to bring me strength. The flowers in my California home brought me strength many times when I was weak and full of pain. They seemed alive to me, and as if they were speaking of bright and beautiful things, lifting the thought higher from this outward life to something that is broad and grand beyond. In the spirit-world, too, I have choice flowers that I love, sweet, white lilies and fragrant roses, and these sometimes. I bring to my friends in the earth-life, hoping they will catch something of their fragrance and beauty that will make their days more bright.

I did not know of spirit-return, and I had to learn about it after I passed away. I did not have such bright anticipations of the higher life as you people who know of it, and who believe that your friends can come back and communicate with you, must have. It seemed rather dark and chilly to think about, but after I had passed on the darkness was all gone, and everything was beautiful and fair.

I sometimes come back to the localities in this earth-life that I have been familiar with in the past, trying to make those whom I meet feel my presence, and know something of what the

this earth-life that I have been familiar with in the past, trying to make those whom I meet feel my presence, and know something of what the spirit is. Sometimes they do think of me when I am there, and it makes me glad, because I feel that perhaps I have succeeded in drawing their thought to me, and that they may catch an in-fluence from my presence.

[To the Chairman:] How do you do? [I am members portraits are given.

as to be up to the times.

Now I thought it was about right to come here to-day, and to bring my greeting to all my old friends. Tell them I am happy, and I hope they are. If they can find the real soulsatisfaction in the contemplation of spiritual life that I have found, I 'll not ask anything more for them, for they'll be happy enough with that. But I can tell you what it is, we have all got a work to do. It is not sitting down idly over there and thrumming harpstrings; it is not singing psalms and exchanging notes with your neighbor and "good-mornings"; it is not lying round on mossy banks ing notes with your neighbor and "good-mornings"; it is not lying round on mossy banks and drinking in the beauty of the summer sky and atmosphere. We have all the beautiful things of nature to make our lives more gratifying; but we cannot enjoy them unless we go to work and do something for our fellows, and when we are working for others, we somehow or other are working for ourselves, for we develop our own patters through that same let velop our own natures through that same la

bor.

I am not going to preach. I did n't come in to do that this time, but just to give my greeting to the folks at home. Tell the girls that I'm all right, and mother's all right in the spirit-world. The little ones that went over are safe and sound in the beautiful city beyond, and by and-by, when their work is done, they'll meet them in the spirit-land.

I know there are many here on this side who cannot understand what the spirit-world is like, and until they grow up to a comprehension of it, it is no use trying to tell them about it; but if they can only keep the hope alive and the belief in a future state, and in a reunion with their friends who have passed

reunion with their friends who have passed on, and at the same time will try day by day to live in accordance with the Golden Rule, they will be pretty well prepared to find the beautiful country when they pass from this physical plane.

physical plane.
Give my greetings to my friends: I do not want to neglect one. Tell them I hold a warm place in my hearb for them all. Give my greetings to Brother Colby. Tell him I am glad he has weathered the storms as long as he has, and hope he will stay to do a good and useful work for Spiritualism and for mankind on both sides of life for a good while to come.

Robert Anderson. Robert Anderson.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Prb. 5. — Simon Cameron; Wm. C. Ball; John Wheeler: Lillie Shaw; Jane Marshall; Arthur Barr. Prb. 9.—Florence C. Tuttle; Levi Davis; Sarah Kennedy; Katle A. Kinsey (Spirit Violet); Dr. Thos. Bolton; Samuel Clark.

Messages here noticed as having been given will appear in due course according to routine date. April 15.—J. M. E. Kenney; John A. Squire; Fannie M. hapin; Henry Sampson; Jane Elliott; O. R. Lane; Walter savago. April 1s.—Margaret Fuller D'Ossoli; Iarael Graham; Solo-mon Jones; Susan Crosby; Charles Ehnes; L. B. Wilson.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-Colby and Isaac B. Rion, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

New Publications.

BEYOND THE BOURN. Reports of a Traveler Returned from "The Undiscovered Country." Submitted to the World by Amos K. Fiske, author of "Midnight Talks at the Club." 16mo, cloth, pp. 222. New York: Fords, Howard & Hulbert.

We have here what purports to be the experience of a man who, after a railway accident, lay three days seemingly dead, but was at the end of that timewhich, it appears, was passed in the spirit-world-resuscitated, and felt himself to be a temporary exile in this. He is introduced in the opening chapter as a 'mysterious stranger." who confides to the editor of this volume a manuscript in which he relates his experience during those three days in spiritual realms. conversing with their inhabitants, and learning of their wisdom, their daily life and occupations. This experience, in all its bearings, constitutes the book, which many will read with satisfying interest, and in the reading acquire much that will be of great value to them upon their entrance into the life beyond. The subjects of a few of its chapters are: "The Life Indeed," "The Secret of Growth," "The Higher Morals and Religion," "Spirit Relationship and Achieve-

Sociology. Popular Lectures and Discussions Before the Brooklyn Ethical Association. 12mc, cloth, pp. 403. Boston: James H. West, 193 Summer street.

Sociology is based on evolution: it is the science. yet in the making, of social evolution. We are inlebted to Auguste Comte for the name, and to Herbert Spencer for the formulation of its laws. It affirms no dogmas; has no authoritative priesthood; presents no panaceas for social ills. It indicates the natural trend of societary evolution, and thus affords wise suggestions for our guidance in practical affairs. There are seventeen essays in this volume, each of remarkable strength of thought and force of argument; clear, concise and comprehensive. All who would become well informed upon the doctrine of evolution should possess a copy.

THE NEW WORLD AND THE NEW BOOK; With Kindred Essays. By Thomas Went-worth Higginson. 12mo, cloth, gilt top, pp. 239. Boston: Lee & Shepard.

The address which supplies the title of this book was delivered before the Nineteenth Century Club of New York in January of last year. The twentyseven essays that follow, though they have appeared in the leading magazines, have been revised, and will he new to most readers. They treat largely upon the literary and patriotic capital of the American people, and are characterized by a bright and attractive style. Mr. Higginson disclaims all desire to pander to any petty national vanity, his sole aim being to assist in creating a modest and reasonable self-respect.

THE MOUNTAINS OF OREGON. By W. G. Steel, Fellow of the American Geographical Society. 8vo, cloth, emb., pp. 112. Portland, Oregon: David Steel.

The contents of this volume were originally prepared in response to numerous requests for descriptions of Mt. Hood and Crater Lake, It may be inferred from this that its subject matter relates to localities of which the general public know but little, if anything. Indeed, upon reading its thrilling descrip-tions of the daring adventures amid snow and ice at midsummer, one can scarcely realize that such arctic scenes are within the limits of the United States. Crater Lake is alluded to as being "one of the grandest points of interest on earth." The explorations were made by the Oregon Alpine Club, of whose

Passed to Spirit-Life,

From 10 Wellington street, Worcester, Mass., April 18th, Horace A. Richardson, aged 71 years.

At the funeral services there were representatives from Morning Star Lodge of Masons, Worcester County Commandery of Knights Templar, Stellar Chapter Order of the Eastern Star, Worcester Lodge and Wachusett Encampment of Odd Fellows.

lows.

Mr. Richardson had been for many years a stanch supporter of the cause of Spiritualism, and until his litness regular attendant of Spiritualist meetings. He was a man of storling worth—beloved by all who knew him. He leaves a wife and children to mourn his loss. May they be sustained and supported by the knowledge of spirit-communion.

munion.
At the funeral Rev. Dr. Almon Gunnison of the First Universalist Church read selections from the Bible and offered prayer; the address was delivered by Dr. Geo. A. Fuller. The Schimann quartet rendered several appropriate selections. There were many very beautiful floral tributes.

GHO. A. FULLER, M. D.

From Warren, Ill., April 2d, 1892, Mrs. Mary E. Morrill, beloved wife of J. S. Morrill, aged 60 years. A husband and one son are left to mourn her loss, a little daughter having passed into spirit-life some twenty years before

daughter naving passed into spirit incomments from and unwavering; not obtrusive, but ever ready to give good reasons for her faith. She anticipated the change, and frequently talked with her husband about it, leaving full directions for her obsequies.

Rev. Mr. Wilkinson of the Methodist Church efficiated at the funeral, which was largely attended. Ells Wheeler Wilcox's beautiful poem, "The Soul's Farowell to the Body," was read, as she had requested. A faithful wife, a loving mother and true friend has passed away, and she will long be remembered by all who knew her—who held her in high esteem.

From Weir City, Kan., April 4th, 1892, Esther Williams, wife of Ira Williams, aged 82 years and 17 days.

wife of Ira Williams, aged 82 years and 17 days.

She was born in Stamford, Ct., a daughter of Wm. H. Cargill; the was married in 1838 at Fishkill, N. Y. Her wedded life of fifty-six years was very happy. Six children were born, of whom two, a son and a daughter, preceded their mether and welcomed her to their bright home above. Herself and husband embraced Spiritualism early in its history, and were earnest advocates and consistent exemplars of its sublime teachings.

In character she was dignified, self-sacrificing, gentle. In every path of life she fulfilled her mission nobly. The memory of her life and influence will ever be cherished by those who knew her. Funeral services by the undersigned.

J. Madison Allen.

From Haverbill, Mass., April 17th, Mrs. Susan Trow, aged 64 years 8 months and 13 days.

She was well known to many Spiritualists—having for several years passed her summers at Onset—and was an earnest and faithful worker for the cause of Spiritualism. The burial was in Nashua, N. H. E. P. H.

Mrs. H. L. Sheldon also writes of the decease of Mrs. Trow as follows:

Trow as follows:

"Truly her spirit Aas arisen, and she has gone to join her sister, whose body is now lying in the tomb awaiting burist—she having passed on from her home in Onset only a few months ago.

Memorial services were held at Brittan Hail—the Easter session being entirely dedicated to their memory. Floral decorations of Easter lilles and other beautiful flowers adorned the platform. The Controlling Intelligence (through Mrs. Glading) made the exercises of marked interest and spiritual beauty."

Dr. Orville H. Conger left his earthly home in Pasadena, Cal., for the Higher Life, on the afternoon of April 2d.

Cal., for the Higher Life, on the afternoon of April 2d.

For many years he had suffered from gastritts, which, with the fatal La Grippe, caused his dissolution.

He was born in Wyoming County, N. Y., in 1827; was a graduate of Rush Medical College, and had resided at different times is New York City, Ohicago, Dakota, Salt Lake, and Whitewater, Wis. The latter place is where he was first known to Spiritualists.

Outspoken and fearless in the expression of his opinions, he did not hesitate to oppose what he did not consider true, nor to advocate what he believed to be right. To him the science and philosophy of Spiritualism became as familiar as household words, and he never ceased to advocate it at all times and places. It was this knowledge that gave him courage through three months of lingering illness.

Bright and conscious to the last moment, he carefully adjusted all his business as best he could. Saving to his friends "I'm almost there," he asked to be raised into the arms of his son; to his wife and two young daughters, and other relatives, he said a loving good-by, and whispering "My mother has come for me," stepped out into the—to him—not unknown country to join those who had often returned to love and cheer him.

(Obituary Notices not exceeding twenty lines published gra-tutiously. When they exceed that number, twenty cents for each additional line will be charged. The words on an average muss a line. No space for poetry under the above heading.]

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color and beauty. It will please you.

April Magazines.

THE COMING Day contains "One Woman, One Vote—The Logic of It," and "Col. Ingersoll's Religion," as defined by him in an address before the New York Unitarian Church. London, Eng.: Williams & Norgate.

CASSELL'S FAMILY MAGAZINE. - New chapters are given of a serial story, "Out of the Fashion," and the conclusions of two others; also two complete stories, "My Conjuring Tricks" and "The Rev. J. Sturgis's Finds." Of the miscellany are " How to Look Nice," "Little Ways" and "South Florida Scenery." 'The Gatherer" records new inventions and discoveries. New York: Cassell Pub. Co.

THE PHRENOLOGICAL JOURNAL gives a portrait of Spurgeon, pictures of the house in which he was born, the tabernacle in which he preached and a sketch of what he did. New York: Fowler & Wells

OUR ANIMAL FRIENDS ably defends the rights of animals. A strong and justifiable protest against the docking of horses' talls will find emphatic endorsement among all humane humans. New York: The Society, 100 East 22d street.

THE HOUSEKEEPER.—New chapters of the editor's serial story, "Decision," several completed stories, poems, and aids and suggestions in domestic scenery. Minneapolis, Minn.

RA A friend of the Irish leader, writing after his death occurred, says: When last in Ireland Chas. Parnell spoke more than once of friends long dead having appeared to him. His auditors laughed, but Mr. Parnell seemed quite serious. My present story relates to a few days before the death of the Irish leader, and Brighton was the scene. The incident was not mentioned to Mrs. Parnell by her husband. It was this: Mr. Parnell had called upon a friend in Brighton, when a servant came and informed him that a person wished to see him in the drawing-room on important business. in the drawing-room on important business. When Mr. Parnell entered the drawing room, however, it was empty. He returned to question the servant. "What was the stranger like?" he inquired. "As like you, sir, as if he had been your twin brother," was the man's reply. Mr. Parnell made no comment, but shortly left the house.



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Original Essay.

FRAUDS IN MEDIUMBHIP.

BY WILLIAM FOSTER, JR.

in mediumship, both by skeptics and professed or pseudo-Spiritualists. Every phase of the phenomena has been criticised and disparaged, frequently because the objector was unable to the phenomena has been criticised and disparaged, frequently because the objector was unable to the Weather Bureau, and all the leading to the phenomena has been criticised and disparaged, frequently because the objector was unable to the Weather Bureau, and all the leading to the work in the weather Bureau, and all the leading to the work in the weather Bureau, and all the leading to the work in the weather Bureau, and all the leading to the work in the weather Bureau, and all the leading to the work in the weather Bureau, and all the leading to the work in the solve or explain the manifestation, simply for the reason that he ignored the psychic law, basing his conclusions on that governing crude matter as it is obvious to the senses. This will not do. The domain of the psychic and that of materiality must be studied and analyzed, each according to the laws dominating it. Take the simplest of all the phenomena, the rap. Upon a table, a chair, or some other object, there is a rap, a sound apparently produced without a cause. Now we know there can be no effect without a cause; therefore, in the case supposed, there must be a cause, but it is recondite, in a domain of subtle law beyond the ken and power of the physical senses. Here is the table; scrutinize as closely as we may, we cannot discover the agent acting, the source of the concussion producing the rap. Nevertheless there is a fact cognized by the sense of hearing. Of this we are as positively certain as we would be to hear a sound from a blow which we saw struck by a hammer. The rap without a visible cause and the sound from the hammer are facts; one cognized by the ear, the other by the ear and the eye. There is no escaping the two facts, though one is apparently causeless. Yet it is as real as the other, because it is an effect. The rap is psychic; the blow of the hammer physical. Without making this distinction, the skeptic or doubter will attempt to explain the first by asserting fraud; it was the result of a snapping of the toe-joint, or the vibration of a muscle of the leg, or the result of some hidden mechanism, though he does not essay to describe the mechanism, or locate it. He cries and reiterates fraud, fraud, while at the same time he proclaims himself a very great fool.

Whatever phase of spiritual or psychic phenomena may be mentioned, we will find a like skepticism on the part of many. Though facts be made as clear and patent as the noon-day sun in a cloudless sky, they will cry fraud, and lustily too, rather than admit the truth, seeing that in so doing they must drop their preconceived opinions and crucify their prejudices.

Let a man who is determined to see fraud, and nothing else, witness psychic phenomena, whatever the phase, and he will see it every time. He will cry it, too, from the housetop.

Some one may ask, "Is there no fraud? Are all mediums honest?" I must answer, I do n't know. In my experience, covering a period of more than thirty years, I can honestly say that I have found none. Yet, taking human nature as it runs, it would not be strange if there were pretenders and tricksters, those who are unscrupulous enough to deceive, simulate, and play false. Doubtless there may have been pretended mediums, but all such, Judaslike, have and will come to a bad end. In the long run, if there be fraud and deception by one who has medial powers, such is her or his own worst enemy, who will surely reap as they may sow. I can speak positively only so far as I know. There are counterfeit coins and bank bills; but we do not by reason of this reject all moneys. So in the line of mediumship, if there be counterfeits, sensible people will not deny or denounce mediumship. but hold fast to the true. Let it be proved today that every medium in the world had been guilty of fraud, it would not shake my faith one iota in the truth of Spiritualism. I have such an avalanche of facts, which I know to be facts, that they irrefragably settle the ques tion beyond doubt or cavil.

Every phase of mediumship and all phenomena are involved in mystery. We cannot make a final analysis and eliminate the why and wherefore, or in other words discover the ultimate and absolute laws which govern the phenomena. Nor is it necessary to do this to arrive at correct results; facts and their logic are all sufficient for our purpose. When we are in the domain of the psychic we should remember that we are in the realm of the mysterious, which is only another name for our ignorance. Psychic laws transcend the laws of matter. We know that matter can be passed through matter; solid substances passed through solid walls, contravening all those physical laws which science and our own observation, on the surface, declare to be the concomitants of matter. We find a realm that transcends the ken of our outward senses; we find that in the wide sweep of nature there are laws of which we know nothing save by their effects, the results of their operations. The skeptic, in his ignorance and perversity, finds his explanation by asserting fraud. In this way come most of the charges of fraud, and the disparagements of mediumship. To arrive at the truth of the matter in all things psychic or spiritual, the investigator must be honest with himself, honest with the facts which come to him.

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

Jefferson and Franklin on Sunday Observance.

Now while the partisans of superstition are turning heaven and earth in their efforts to impose upon this country the old Puritan Sunday tyranny, it is interesting, says The Independent Pulpit (Waco, Tex.), to recall the views of such men as Jefferson and Franklin. In his "Notes on Virginia," Jefferson remarks:

"Millions, of innocent men, women and children since the introduction of Christianity have been burnt. tortured, fined, imprisoned; yet we have not advanced one inch toward uniformity. What has been the effect of coercion? To make one half the world fools and the other half hypocrites."

Benjamin Franklin, in a letter to Jared Ingersoll, written in 1762, says:

"When I traveled in Flanders I thought of your excessively strict observation of Sunday, and that a man could hardly travel on that day among you upon his lawful occasions without hazard of punishment, while where I was every one traveled if he pleased, or diverted himself in any other way; and in the afternoon both high and low went to the play or the opera. where there was plenty of singing, fiddling and dancing. I looked around for God's judgments, but saw no signs of them. The cities were well built and full of inhabitants, the markets filled with plenty; the people well-favored and well-clothed; the fields well-tilled, the cattle fat and strong; the fences, houses and windows all in repair, and no old tenor anywhere in the country-which would make one almost suspect that the delty was not so angry at that offense as a New England fustice."

WOMEN'S WET FEET.

The Source of Infinite Trouble.

What the Combined Wisdom of the Doctors Is Upon This Important Subject, and What They

trouble. One prominent physician said:

tors, agree that wet feet are the prime cause of the trouble. One prominent physician said:

"If people would only have sense enough to keep their feet dry they would be all right. It tell you wet feet fill more graveyards than an epidemic of cholera. The average business man goes down town and tramps around in the wet until his feet are cold and damp. When he goes home, instead of putting on dry socks and warm slippers, he takes a drink of something hot. He gets into another perspiration, and the chances are that he will catch more cold.

"With the women it is the same way. Take the young girls you see tramping about in the mud of Fifth Avenue and Broadway, or any city for that matter. Nine out of ten have got on low shoes. Is it surprising that they have colds? They have not had time to lay in their winter stock of footwear, or else they think their feet look better in low shoes, and they wear them until the snow falls. If simply taking cold were all, it would not be so serious. A cold can be secured very quickly, but it is not as easy to get rid of it. No woman ever took a cold but what it affected her kidneys. The kidneys are the first spot that a cold attacks. A man or woman may cough or sneeze. Why? Because the kidneys are clouged—stopped up with a cold. The cold forms a dam that stops the current, and it overflows into the head, and we call it influenza; into the lungs, and we call it pneumonia. The quickest way to check a cold is to open the kidneys, and the surest way of doing this is by the use of something reliable like Warner's Safe Cure. I am certain this great cure has stopped more colds and saved more lives than any other known remedy of the present day, or, for that matter, of any age."

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In connection with, and in complete confirmation of the above, is a statement made by Mrs. R. F. McMurray, residing on St. Paul's Avenue, Staten Island. She says:

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Wet feel start a cold. A cold invariably attacks the kidneys. Sickness, suffering and death often follow. Keep your feet dry. If possible avoid a cold, but having contracted it, stopit at once, and by the best means you can find for certainly doing so. This advice is sound; it comes from the highest sources, and it should be followed most carefully.

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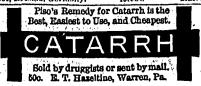
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Mar. 5.

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Séances Sunday, Wednesday and Friday evenings: Tuesday and Saturday, 2 o'clock. 223 West 34th Street, New York. 2w Apr. 30.

DR. HENRY ROGERS, MEDIUM for Independent State-Writing, and Spirit Por traits in Orayon and Oil, now located at 1556 Broadway New York, between 46th and 47th streets. Apr. 39.

PILLS Remedy Free. INSTANT RELIEF, Final cure in 10 days. Never returns; no purge; no salve; no suppository. A viotim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J.H. RKEVES, Box 2300, New York City, H.Y.

Oct. 10.

DR. F. L. H. WILLIS

May be Addressed until further notice. 46 Avenue B, Vick Park, Rochester, N. Y. DR. WILLIS may be addressed as above. From this point

P. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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

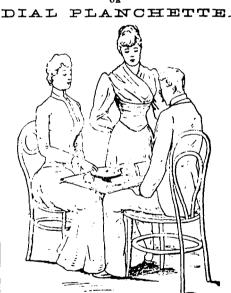
Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Jan. 2.

RUPTURE dura at home. (Seal-ed) Book giving full particulars Seat Free.

Address DE. W. B. RICE, Box 93, Smithville, Jeff. Co., H. Y. Sept. 19. 28teow

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 181 Lexington Avenue, Brooklyn, N. Y. Apr. 23.

The Psychograph,



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

to receive astonishing communications from their departed friends.
Capt. D. B. Edwards, Orient, N. Y., writees: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."
Glies B. Stebbins writes:
"Boon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."
Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.
NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by CULBY & RIGH.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents. It the place and date of their birth (giving sex) and 22 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 225 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

DARALYSIS CURED WITHOUT REFIGER.

PARALYSIS LOCOMOTOR ATAYLIA.

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Jan. 2.

Jan. 2.

A LIBERAL OFFER. BY A RELIABLE CLAIRVOYANT AND MAGNETIC HRALER

SEND four 2-ct. stamps, lock of hair, name, age and sex.
we will diagnose your case First.
Address DR. J. S. LOUOKS, Shirley, Mass.
18w* ASTONISHING OFFER.

SEND three 2-ceat stamps, lock of hair, name, age, sex, one Steading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBBON, Ban José, Cal. Apr. 9. MRS. JENNIE CROSSE, Business, Test and Medical Medium. Bix questions answered by mail, so cents and stamp. Whole Life-Beading \$1.00. Magnetic Benedies prepared by spirit-direction. Address West Garland, Me.

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17 Province Street,

Spiritualistic Tracts, Circulars and Cards specially attended to.

Steew

BOSTON, SATURDAY, APRIL 80, 1899.

NEWSY NOTES AND PITHY POINTS.

Around our pathway griefs and trials gather, Till overy loo against us is arrayed; But when all hope seems lost comes the assurance, "'Tis I; be not afraid."

Oh, there are more with us than are against us.
From opening heavens, when in faith we've prayed,
Angelic legions bear the mighty answer:
'Tis I; be not afraid."

Speaking of the demand now being made by the bigots outside of Chicago for the closing of the World's Fair on Sundays, the Gardiner (Me.) Home Journal remarks:

remarks:

"We think it ought to be kept open. Chicago is said to be an awful wicked city, and if the Fair is closed Sunday there is no knowing what wickedness the innocent visitors may be enticed into. Of course the good people who want to go to church can go just the same whether the Fair is open or not; it is the other kind who will not go that need to be provided for, and the Fair ought to be kept open for their benefit."

"MUD-SLINGING" EXTRAORDINARY!-A feature of the series of recent storms in the West, says an exchange, was a shower of mud along the line of the Union Pacific railroad, in the vicinity of Onago, Kan. The south and east sides of houses were plastered with mud, and a Union Pacific train was so covered that its headlight was invisible. The phenomenon has not been explained.

Colby Academy at New London, Ct., has been destroyed by fire.

HE ASKS THE SPIRITS TO AID HIM.—Dr. Parker is reported to have said in his sermon referring to the death of the Duke of Clarence and Princess May's bereavement: "By ways they knew not of the Prince might come to her listening and yearning heart with words she alone could hear and understand. Personally he often prayed to the dead. He asked them to come very near him and to help him to carry the load which is too much for his failing strength, and he knew in very deed that the prayer was never lost.—The Two Worlds, Eng.

A violent hall-storm, accompanied by terrific light-ning, has just occurred in Berlin, Germany, and vicinity. The hallstones were enormous, and created great havoc, and the wind blew with frightful velocity. Boats were capsized, buildings struck by lightning, and a church at Liebenburg was set on fire and con-

WHAT IS ELOQUENCE?-John Burroughs in the Chatauguan for April adds this to the many descriptions of eloquence: "There is something martial in eloquence, the roll of the drum, the cry of the fife, the wheel and flash of serried ranks. Its end is action, it shapes events, it takes captive the reason and the understanding. Its basis is earnestness, vehemence, depth of conviction."

A minister who is not always so careful as he ought A minister who is not always so careful as no ought to be in making his preaching and practice go together, was lately telling some friends a story of adventure. It was a large story, and the minister's little ten-year-old girl was listening to it very intently. When he finished, she fastened her eyes upon her father's face and said, very gravely: "Is that true, or are you preaching now, papa?"—Ex.

The body of Doorkeeper Edgell of the Massachusetts Senate has been found floating in the Charles

The Sabbatarians are very much exercised over the fact that over a quarter of a million of people in Michigan signed the anti-Sunday-law petition to Congress, many of them being clergymen. There is not, it is sadly related, a single "Sabbath" association in the State, nor has a "Sabbath" convention been held in it for several years. The State of Michigan is to be congratulated on its unexampled freedom.—Secular Thought. Toronto, Canada.

In the old days, when "organization" of the Spiritualist forces was the watchword, Michigan was called the Banner State in that work.

Peter Eno, from Canada, residing in Lawrence, Mass.-who shot and killed his wife April 5th-committed suicide in the county jail April 24th by hang ing. This man is a fair specimen of the foreigners who emigrate to the United States, not only from Canada, but from all over Europe; and then the London Times twits this country in consequence of the frequency of murders here.

Words of Appreciation. MESSES. COLBY & RICH:

At the regular meeting of the Children's Progressive Lyceum Association of Boston, a unanimous vote of hanks was tendered you for your kindness to us on

March Sist—both for donations and printing. We appreciate your worth, and are happy to acknowledge you our friends. That you may be ever prosperous in your good work is the heartfelt wish of the whole Association. CARRIE L. HATCH. Sec'u. Boston, April 19th, 1892.

MESSES. COLBY & RICH:

In behalf of the Religio-Philosophical Society of Baltimore I beg to acknowledge receipt, by express, of the package of books sent by you as a donation to the Society and Lyceum.

As the interpreter of the Society's sentiments, permit me, while returning you our sincere thanks for this valuable addition to our library, to say that your generous encouragement does not surprise us-the liberal policy of THE BANNER and its publishers toward earnest workers for the Cause is too well known by all who have studied the history of Modern Spiritualism.

Trusting that our young Society will ever show itself worthy of such a noble encouragement, I re-Very truly yours,

P. F. DEGOURNAY, President R. P. S. 88 South Gay street, Baltimore, April 18th, 1892.

MEETINGS IN BOSTON.

Speritual Meetings are held at the Banner of Light Hall, 9 Bosworth street, every Tuesday and Friday after the banner of Light the politics. M. T. Longley occupying the platform; J. A. Sheliamer, Chairman. These interesting meetings are free to the public.

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

First Spiritual Temple, corner Newbury and Exacter Species.—Spiritual Fraignity Booilar, Lecture every Sunday at 2k y. M., School at 11 A. M. Wednesday evening Social at 7k. Other public meetings announced from platform. Mas. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

The Moston Spiritual Temple, Herkeley Hall, 4 Herkeley Street.—Services 10k, A. M., and 7k, P. M. Soats free, Public oordinity invited. William Boyco, President, L. C. Olapp, Secretary.

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 2k at Wm. Parkman Hall, 3 Boylston Place. Business mooting at 3 Colock; Supper at 5. Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President, Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President, Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President, Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President, Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President, Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President, Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President, Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President, Mrs. Mrs. L. C. Chapp, Secretary; Mrs. John Woods, President, Mrs. Mrs. L. C. Chapp, Secretary; Mrs

College Hall, U4 Essex Street.—Sundays, at 10½
A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.
Children's Spiritual Lyceum meets every Sunday at 10½
A.M. in Red Men's Hall, 514 Trement street, opposite Berkeley. J. A. Sheihamer, President; Wm. F. Falls, Conductor.

ductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 3½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President; Möses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Ludles' Aid Society.—Parlors 1031 Washington street. Organized 1857; Incorporated 1882. Business meetings Fridays at 4 P. M. Public social meetings at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Synday Meetings are hald at this leads to the street of the Synday Meetings are hald at this leads.

at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

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 12½ P. M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A. M.; 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

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

Thursday Meetings for Speaking, psychometric readings and tests, at 2 P. M. Mrs. C. A. Smith, Conductor. Dwight Hall, 514 Tremont Street.—Meetings each Sunday P. M. and evening; Developing Circle in the morning. Mrs. Dr. Heath, Conductor.

K. of P. Hall, 241 Tremont Street.—Sundays meetings as usual, 10½, 2½ and 7½; also on Mondays at 1031 Washington street. J. Edward Bartlett, Chairman. The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover etreets (up one flight). Ida P. A. Whitlock, President, Mrs. H. W. Cushman, Secretary, 7 Walker'street, Charlestown.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthern street, afternoon and sending of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Old Fellows Hall, 548 Main street. H. D. Simons, Secretary.

A regular Temple, Berkeley Hall.—

TRUTH SHALL TRIUMPH.

The hope of truth grows stronger day by day, the ar the soul of man around me waking.
Like a great sea, its frozen fetters breaking, And flinging up to heaven its sunit spray;
Tossing huge continents in scornful play, hunder, and the sunit grows the sunit spray;
Tossing huge continents in scornful play, hunder, and the sunit grows the sunit spray;
Tossing huge continents in scornful play, hunder, and developed the sunit grows and the sunit grows Boston Spiritual Temple, Berkeley Hall .-A large audience convened last Sunday to listen to

their children as God made them, in order to work in harmony with nature. If a boy shows a disposition to whistle, or play a violin about the house, do not drive him out of doors because it is annoying to you, and when he is old enough make perhaps a cobbler of him, because in so doing you may make a mighty poor cobbler, and probably spoil what might have been a Mozart. The boy's genius has been spoiled. Analyze the gifts of your children, and make them what they are intended to be.

Some men and women are intuitive by nature, argued the speaker, while others never rise to an intuitional life, but do everything on a material plane. The philosophy of Spiritualism is founded on four corner-stones. First: It is reasonable, consistent, harmonious. Second: It is in accord with all known nature and laws. Third: It is voiced by the higher intuitions of our inner nature. Fourth: It is affirmed by the messages which come to us from the living; from those we knew in their mortal life, but whom the world calls dead. Mr. Dean closed this highly interesting lecture, of which only a brief abstract is here given, by reading a communication from the spirit-side of life, professedly written by one of earth's artists.

At the close of the lecture Dr. A. H. Richardson

here given, by reading a communication from the spirit-side of life, professedly written by one of earth's artists.

At the close of the lecture Dr. A. H. Richardson spoke of the engagement with Sidney Dean having been successful, and of the interest in all his lectures having been shown by the large audiences and the close attention paid them, and he felt assured that he was voicing the sentiments of the audience as well as his own when he moved that a unanimous vote of thanks be extended to him for the grand truths he had presented; and as he had learned an engagement for Jan., 1893, had been offered Bro. Dean by the Boston Spiritual Temple lecture committee, he sincerely hoped his guides would permit him to come to us again at that time.

At 2:30 Joseph D. Stiles occupied the platform, and as every one knows the good work that "Old Ploneer and Veteran" always does, I need only say he filled the bill completely and satisfactorily.

Next Sunday Mrs. Jennie B. Hagan-Jackson will speak at 10:30 and 7:30. At 2:30 Edgar W. Emerson will be present and hold his last séance of this season.

The Helping Hand Society met as usual at its hall last Wednesday. In the evening an animated and interesting discussion was held.

First Spiritual Temple.—The last reading and

First Spiritual Temple.—The last reading and recital by Prof. Carlyle Petersilea was given Sunday. April 24th. This popular artist was favored on that occasion with a bright, sunny day, and an unusually



large and appreciative audience. The applause generously bestowed by the people present testified to the successful execution of his classic program.

A deep interest was also shown in the thoughts read from "Tiss Discoveried (Down'ne,"and wherever delivered these cannot fall to arrest the attention of all thinkers.

Airs, II. B. Lake returns to us next Sunday from Washington, D. C., where she has met with much favor in exchange for the practical spiritual truths which herself or her intelligences have given that Society.

T. H. Dunham, Jr., See'y.

Dwight Henli.—The developing circle at 11 A. M. was addressed by Mrs. L. A. Collin, Mr. and Mrs. Walter Anderson, S. H. Nelke, and others.

ter Anderson, S. H. Nelke, and others.

Alternoon.—Service of song led by Frank W. Jones; invocation by Mrs. Dr. Heath, who also spoke in answer to the question "Where is Heaven?" Several readings were given and recognized.

Dr. Coombs said that all the Christs of past ages have been men like ourselves, and we may make our lives sublime by using all the power we have to do good to others. Several names of departed triends were given, and well remembered. Mr. Osgood F. Stiles also gave several names, among them James Ellot and wife of Frankfort, Me., well known, James Bennett, Capt. Cox and Simon Johnson, who were intimately known to your reporter. Mrs. W. H. H. Burt gave very interesting tests. Miss L. E. Smith, blindfolded, gave descriptions and messages.

Evening.—Services opened with music, led by Mrs. A. Wilkins, and an invocation. Mrs. Heath remarked that our loved ones come to help us, and will gladly welcome us upon the other shore. "Sunshine," controlling Mrs. Wilkins, gave descriptions and names of spirits; all recognized. Mr. F. A. A. Heath spoke of the power of Spiritualism to elevate humanity, and described some of his experiences as a writing medium. Mrs. Cutting-Luther gave a communication from Dr. A. S. Hayward, and several tests. Mr. S. H. Nelke spoke of Evolution; Mrs. Heath upon the spirituality of the Bible. She gave psychometric readings that were recognized as correct, and closed the meeting with a benediction.

The Children's Progressive Lyceum.—The

The Children's Progressive Lyceum.-The usual exercises of the Progresssive Lyceum were par ticipated in on Sunday last by a large number. Sing-

ticipated in on Sunday last by a large number. Singing, responsive readings, musical selections, with other interesting features, made out a fine program. Mr. Falls offered stirring remarks upon the Lyccum work. Eddie Ransom and May Crozier each sang pleasing selections, the orchestra rendered special harmonies for the occasion, while Gretchen Stripp, Arthur Dodge, Eva Coombs and Ethel, May Whitton favored the school with fine recitations.

Mrs. Longley made a fitting acknowledgment, in behalf of the Lyccum, to Mrs. Weston, for a beautiful floral offering which that lady had furnished for the occasion; and Mrs. Butler, during an impressive speech, called attention to the grand May festival and entertainment to be given under her auspices by Lyccum scholars in Horticultural Hall, on Saturday afternoon and evening next.

No spiritual Lyccum was ever in a more flourishing and promising condition than is this Boston school at the present time.

Lyccum meets every Sunday morning at 514 Tremont street.

K. of P. Hall.—Sunday, April 24th, the meetings were well attended. 10:30, meeting opened with singing by the audience, followed by remarks from Miss

wheeler, Dr. Willis, Mrs. C. A. Smith, Dr. Coombs—all giving wonderful tests.

2:30, Mrs. J. K. D. Conant made remarks and gave tests, as did Mrs. Julia E. Davis, a lady in the audience receiving a communication from her husband through the guides of Mrs. Davis, which was very affecting. Mrs. Woodbury also gave some grand readings.

ings.
At 7:30 Mrs. I. E. Downing gave excellent tests; followed by a poem from Mr. Ditson; reading by Miss Butler; tests and readings by our old friend, Dr. Thomas, Mrs. Woodbury, F. Baker and others. Mrs. Jennie Lake, pianist.
Thursday evening, May 5th, Mrs. I. E. Downing will have charge of the circle at 1257 Washington street.

J. E. Bartlett, Con.

Engle Hall .- Wednesday, April 20th.-Song by Mrs. Nellie Carleton. Remarks by Mr. Dill, Dr. Coombs, S. H. Nelke-the last two with tests-J. Ed-

Coombs, S. H. Nelke—the last two with tests—J. Edward Bartlett, Mrs. C. A. Smith, Dr. Geo. B. Emerson and Mrs. Newman.

Sunday. April 24th.—Healing, test and developing circle at 11 A. M.

Afternoon.—Invocation, music and tests by Mr. and Mrs. Anderson. Tests were also given by Mrs. Davis, (controlled by "White Fawn,") Mrs. Burt, Mrs. C. A. Smith and Dr. Toothaker. David Brown made remarks and gave delineations. Mrs. Dr. Bell closed the meeting.

Evening.—Singing. Remarks by Dr. Blackden. Tests by Dr. Geo. B. Emerson, Dr. McKenzie and wife—who will sit for slate writing next Sunday evening.

F. W. MATHEWS, Conductor.

Ladies' Aid Parlor.—The developing circle was well attended on the morning of April 24th. The afternoon meeting opened with an invocation and remarks by Mr. L. W. Baxter, after which a trio by Mrs. Mary F. Lovering, Mrs. Sarah E. Young, and Mr. Baxter; recitation by Mrs. M. A. Chase; interesting remarks by Mrs. Plerce of Lynn, and Mr. J. D. Haynes; psychometric readings by Mrs. Mary F. Lovering and Mrs. J. E. Hall; recitation by little Miss Ethel Smith.

Smith.

At the evening session a duet by Miss Nellie Howard and Miss Lizzio Snow from South Boston; remarks by Mr. Quint, Mrs. Pierce, Mrs. S. E. Buck, Mrs. M. W. Leslie, Mrs. M. A. Brown, and Mrs. Hall; recitation by Mrs. M. A. Chase.

J. E. HALL, Conductor.

The Ladies' Industrial Society was favored Cushman, the musical medium; the spirits played

Cushman, the musical medium; the spirits played upon the guitar in a very strong and effective manner—several persons present seeing the spirit-hand that "picked the strings."

At 7:45 Mrs. Butler, Capt. Holmes, Mr. Whitlock and Mr. James of Lynn made remarks luteresting to the company; Mrs. Shirley and Mrs. Jennie Wilson gave readings which were very correct. Mr. and Mrs. Anderson, Miss Amy David and Mrs. Fanny Bryton also took part in this very interesting meeting.

Mrs. Ida P. A. Whitlock, Pres.

Harmony Hall.-The Spiritualist meetings here last Sunday were highly successful. The following mediums gave very pleasing and undoubted tests durmediums gave very pressing and undoubted tests during the afternoon and evening: David Brown, Mrs.
Bell, Mrs. Hughes, Mrs. Howe, Dr. Willis, Mrs. J. Wilson, Mrs. Davis, Mr. Wm. Franks.—Next Sunday
Mrs. M. A. Wilkinson will be present, renewed in
health, prepared to resume her work as Conductor,
and the people may expect something of marked interest from her.

Victor

First Spiritualist Ladies' Aid Society.-The usual services were held on Friday afternoon and evening last. Next Friday at 3, monthly circle, to which all are invited; also public services in the even-

MEETINGS IN MASSACHUSETTS.

Maverhill and Bradford.—Last Sunday was the closing one of the engagement of Mrs. A. M. Glading of Doylestown, Pa., with the Union Spiritualists at Brittan Hall for the month of April. Her visit here has

of Doylestown, Pa., with the Union Spiritualists at Brittan Hall for the month of April. Her visit here has been mutually pleasant, and her ministrations very useful. Large audiences have listened to her, and on the closing Sunday they were larger than on any previous one, embracing representatives from West Newbury, Newburyport, Groveland, and other neighboring localities.

Her subjects of address, sent up from the audience, were, in the afternoon, "Spiritual Discernment." and in the evening, "What can Spiritualism do that Christianity has not done?" Both of these subjects were very ably presented by the intelligence using the voice of the medium, being at once instructive and commanding the attention of the intelligent and thoughtful audiences. This, her third year of speaking in Brittan Hall, has been attended by a growing interest in her remarkable gifts, alike for inspirational speaking and for psychio delineation.

Each address was followed by exercises in mediumship, some of which were of remarkable interest and power. The phenomenal force of her exercises on the closing Sunday left a strong indication that her ministry here had been not only pleasant but influential for good, by vital strength given to the Cause. Her farewell words were cordial and appropriate to the occasion, expressing a high satisfaction with the courtesies extended to her by all with whom she had come in contact. Her conclusion was in words of kind admonition and timely counsel, bearing upon the events of the future. Her return here at a future date is looked forward to as an assured event. She is to be followed on the first Sunday in May by Mr. Willard J. Hull of Buffalo, N. Y.

Lawrence. - Mrs. A. E. Cunningham was our speaker at Pythian Hall, April 24th. Nearly all her tests were recognized, some being of the most convincing she has given here. Next Sunday Dr. F. H. Roscoe will be our speaker.

Newburyport.-Last Sunday Mr. Oscar A. Ed gerly of this city lectured afternoon and evening; from the commencement to close of each lecture he was listened to with close attention, and many of his A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

ROYAL BAKING POWDER Co., 106 Wall St., N.Y.

which time in Veteran Hall Carlyle Petersiles will give readings and musical selections.

Mrs. E. Blake-Lake, injured by a runaway horse at Amesbury, passed on to her loved ones Haturday. April 2d. She was a very active worker in the Spiritualist Boclety of this city, giving time and pecuniary aid to help on our grand Cause. To her spirit-return was a knowledge. She was very enthusiastic for starting a Children's Lyceum the coming fail. As a good medium, a warm-hearted friend and able worker with us, we shall greatly miss her.

F. H. F.

New Bedford.-The First Spiritual Society held meetings in Pythian Hall last Sunday at 3 and 7:30 P. M. Mr. F. A. Wiggin of Salem occupying the platform

Mr. F. A. Wiggin of Salem occupying the platform. The subject for the afternoon (a very interesting) lecture was, "God is not mocked, be not deceived." The services were concluded by a number of recognized tests.

The evening meeting was largely attended; the subject taken was, "What I say unto you I say unto all—watch." In opening, the speaker said: "It is a most important thing for man to do—to watch; and never in the history of man's evolution was it ever more important to obey the command than the present time. Providence is your knowledge; unkind Providence is your ignorance; kind Providence is your knowledge; unkind Providence is your now of a marked character, and mostly recognized. Mr. Wiggin remained with us through the week, giving a circle for the benefit of the Society on Tuesday evening of last week.

Next Sunday Mrs. Nettle Holt-Harding will be with us.

Fitchburg.-April 17th Mrs. Annie E. Cunningham of Boston gave many tests for the First Spiritualist Society, that were readily recognized.

April 24th Mrs. Hattle O. Mason of West Gardner was with us, and gave many proofs of spirit-presence.

Next Sunday Thomas Grimshaw of Lawrence will speak here.

Mrs. J. W. Cark, Cor. Seo'y.

Worcester.—Sunday, April 24th, Mrs. Clara H. Banks delivered two grand addresses before excellent audiences.--May 1st and 8th Dr. Geo. A. Fuller is our speaker. GEORGIA D. FULLER, Cor. Sco'y. 5 Houghton street.

Lowell.-Mrs. E. C. Kimball of Lawrence occupied our rostrum April 24th.—Next Sunday, May 1st, Mr. O. A. Edgerly will lecture and give tests.

E. PICKUP, Hon. Sec'y.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adolphi Hall, and holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 58th and 57th streets, on Soventh 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. Holon T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. cor-er 6th Avenue.—The Progressive Spiritualists hold ser-tices every Sunday at 3 and 8 p. m. Medium, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-Adelphi Hall, West 52d Street, East of Broad way.—Meetings will be held here regularly on Sundays, J Wm. Fletcher being the regular speaker.

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Carnegie Mall.-The First Spiritualists' Society had very interesting services Sunday, April 24th. J. Clegg Wright has been speaking during April to appreciative audiences. His discourse in the morning was upon questions by the audience, and was effective and interesting. At the afternoon conference Mr. Newton, Mr. Wright, Mrs. Williams, and Mr. Wright from Montreal, gave very interesting reminiscences of their early introductions into Spiritualism. The latter related very graphically an experience at his brother's house, where the piano was played upon while the cover was closed both as a harp and upon the keyboard, the notes being touched by four hands, and the music of a high class and skillfully played, the piano moving in rhythmic time to the music. Finally, all stepping away three feet from the instrument, the light was turned up full, and for a few moments the phenomenon continued in the full glare of the gas-light. He turned to his brother, who was a churchman, and said: "You have seen it, what do you think of it?" The reply was the greatest phenomenon of all. "I can't deny it," he said, "for I have seen it, but I don't want it or you in my house. It is of the devil." "If so," said Mr. Wright, "the devil is in better business than when formerly, going about as a roaring ilou."

Maggie Fox Kane and Kate Fox Jencken was then called to the platform, and the audience was treated to an interesting old-time rapping seance. The raps were very loud, and responded promptly to all questions. While the writing and rapping was going on we were again surprised and gratified by John Shaw taking control of Mr. Clegg Wright, followed in a moment by Benjamin Franklin, who came for the first time through Mr. Wright, and gave us an interesting explanation of the early experiments in electricity by himself and others in the spirit-world, resulting in the raps through the Fox children, and the inauguration of the great movement of Modern Spiritualism." It was a remarkable discourse in its subtile and protound treatment of the subject, and also in its power and force of or had very interesting services Sunday, April 24th. J. Clegg Wright has been speaking during April to ap-

each meeting.

During the month of May, 1892, Walter Howell will lecture in the above hall Sundays, morning and evening, Services to commence at 11 A.M. and 8 F.M. promptly. Morning subjects left open. Evening topics are as follows:

May 1st, "Are the Tendencies of the Age Materialistic or Spiritualistic?" 8th, "Ethical Culture, and Its Relation to Spiritual Progress"; 16th, "The Immortality of the Soul, in the Light of Spiritual Philosophy"; 22d, "The Word of God, How and Where to Find It"; 29th, "The Soul in Search of its God."

Adelphi Hall .-- Mr. J. W. Fletcher's address upon "How and When Will Spiritualism Become the Dominant Thought?" was listened to with great interest throughout by a large audience. A long séance followed the lecture, in which many convincing tests were given. A great work is constantly being done in this direction, and much good accomplished.

"Spiritualism Illustrated" served to crowd the hall, and the fine views, in which all the principal points of interest in Spiritualism were touched upon, emphasized another success.

Since Mr. Fletcher began his work as regular lecturer here there has been a steady increase of numbers, and arrangements are already being made for next season. The lectures will continue until July.

A. E. WILLIS, Sec y. upon "How and When Will Spiritualism Become the

CONNECTICUT.

Norwich.—Sunday, April 24th, Mrs. Carrie F. Loring of East Braintree, Mass., addressed the Norwich Spiritual Union afternoon and evening. Fine audiences were in attendance at each session. Mrs. Loreases were in accendance at each session. Mrs. Lor ing gave an excellent address in the afternoon upon "Spiritualism and Its Phenomena," prefacing her re marks by reading Ella Wheeler Wilcox's poem "Be vond."

yond."
Very many remarkable delineations were given both afternoon and evening, and many of them fully recognized. Mrs. Loring came to Norwich a stranger, but carries away with her the best wishes of all mem-

bers of our society.
This closes the course of lectures as arranged for This closes the course of lectures as arranged for the season; but two additional Sundays are announced: May 15th, with Prof. Carlyle Petersilea, the celebrated musician of Boston; May 22d, the "Union" will celebrate its tenth anniversary, with Willard J. Hull, lecturer, and Joseph D. Stiles, test-medium, on the platform.

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

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RHODE ISLAND.

Providence.-However viewed, numerically, financially, socially or spiritually, last Sunday, April 24th, in Providence, R. I., with Mr. J. Frank Baxter

cially, socially or spiritually, last Sunday, April 24th, in Providence, R. I., with Mr. J. Frank Baxter as speaker and medium, was a most successful day. A large audience was present in the afternoon, and the seating capacity in the evening was overtaxed, notwithstanding every available sort of seat was utilized by placing them in alsies and open spaces, till the spacious Columbia Hall was filled, and a large number stood crowded in the rear and in the two large antercoms opening into the main hall.

He is one of the strongest attractions the Spiritualists of Providence can offer. In his hundred or more lectures the past few years, he has never failed to give general satisfaction, and it seems the interest in his ministrations is still great; and certainly in his powers to instruct, entertain and convince by argument and mediumistic demonstration there is no diminution. An electric speaker, a good vocalist, a cogent reasoner and an unexcelled medium, he carries with him a power and influence second to none on the spiritual rostrum.

Most happy and opportune was the lecture in the afternoon on "The Pros and Cons. of Spiritism," and it was pleasing to hear the encomiums of praise from strangers as they passed out. He must have been well flattered by the handshakes and congratulatory words from so many as he did, who announced themselves as led to Spiritualism through his manly utterances and pronounced mediumship. In the evening the speaker's theme was "The Spirit and its Emancipation," and was a very clear presentation of the proofs selentific of the fact that man has a spirit which survives the body at death, the same the counterpart of the healthy physical, and was further exceedingly instructive and absorbing in its depiction of the modus operandi by which the spiritual nature is at death eliminated from the physical, and enters as a spirit into the realities of the spirit realms.

And of all the public or platform scances ever given in Providence, that of Mr. Baxter's on last Sunday evening must stand premi

the street.

Next Sunday, May 1st, Mr. Frank A. Wiggin is to be the speaker and medium. Mr. Baxter is to have other opportunities another season in this city of his friends, if he and the management can bring it about. He has had a recent and urgent call to San Francisco, Cal., for at least six months, and "longer if possible," but nearly all his season of 1892-93 is already secured. Should he cancel in the laterest of California, Providence cannot have him, but if not, then it is probable that one or the two dates can be secured. ROGER.

Wakefield .- Carrie M. C. Page writes that "Mrs. Marguerite St. Omer, (of London, Eng.,) an earnest and impressive platform speaker, delivered two inspirational lectures of great interest before the peo-ple of this town on the afternoon and evening of Sun-day, April 10th." Her present address is 373 Broad street, Providence, R. I.

PENNSYLVANIA.

Philadelphia.—Local work progresses here. The First Association shows tenacity and ability in its efforts. It is progressive in enterprises conducive to growth—but has only a modest support compared to the numbers here who should adhere to the associated work. They who are so steadfast should be exemplars to the listless. Instead of being a growler, be a worker. Is it not time for all to give support in society work, no matter who leads, or what the manjority may determine? Concerted action is the meanused to combat our effort. The successes of united support should be to the Spiritualist a beacon of promise.

Mr. Tisdale is doing good work here as the speaker. He has served the First Association during March and April with marked effect, and has been reengaged for two months next year.

for two months next year.

Mrs. Kates and self are not idle, but we are quietly at work. Whilst the public labor does not give us the compensation to ensure an independence from charity in old age, we shall not be idle. The call to labor is a sanctified one, and must not be despised: We hope to develop other sustaining business, and in old age give our best labor. Yet in our prime of life we hope to have greater activity than e'er before. We have been led up and down the States. Why can we not find local societies in this section that will give us a Sunday each month or two, and thus make it possible for us to have a home, and a local business, and also make it possible that our services will be less expensive to the societies? Some such plan would inure to a stability and satisfaction not now enjoyed by either speakers or societies.

G. W. Kates.

MAINE.

Knox Centre.—I desire to extend to the Veteran Spiritualists' Union the thanks of Miss Jane Parsons of Fort Fairfield, Me., for whom The Banner solicited aid over a year ago, and obtained contributions that enabled this suffering woman to go from the Poor Farm for over a year. At length the means thus afforded were exhausted, and the prospect was that she would be obliged to return to the Farm. Under these circumstances she wrote to Mr. W. H. Banks, clerk of the V. S. U., and the much-needed help promptly came to her. Her letter, now before me says: "But for the help I thus obtained I would have been on the Poor Farm now, and no tongue can tell how grateful I am for it." How, then, can I express her thanks as she requestsy: "Verly I say unto you they have their reward." "By their fruits ye shall know them." Mrs. M. J. Wentworth.

Magnetic healing is at the present day in such an advanced state that with this power one is capable of effecting cures at any distance—as we hear from Prof. Lucian Pusch. Breslau, Germany. His very successful cures are especially to be ascribed to the fact that he understands how to combine hydropathy with magnetism in a manner judiciously based on physiological principles, and so often effects a cure where allopathy has failed—especially in all cases where a connection with the central nerve still exists. It is a question whether his exceedingly successful cures are not partly the result of his philanthropic spirit, which has refined and idealized his magnetic powers—for the fees Prof. Pusch receives for his written consultations are given to the poor.—Doutsche Zeitung, Charleston, S. C.

Annual Convention in Convecticut.

The Connecticut State Spiritualist Association will hold its sixth Annual Convention at Unity Hall, Hartford, Saturday and Sunday, May 7th and 8th.

It is hoped that the Spiritualists of the State will give us their presence and support on this occasion, as we contemplate making it very interesting. We shall prove that Spiritualism is a demonstrative religion. The public are cordially invited.

Spiritery—Mrs. Celia M. Nickerson of New Bedford, Mass.; Mrs. Clara Banks of Haydenville, Mass.; Mr. F. A. Wiggin of Salem, Mass.

Program—Baturday, May 7th, 11 A. M., business meeting for the choice of officers and the reports of committees, etc. 2 F. M. and 7:30 F. M., regular services, comprising excellent music, eloquent remarks and descriptive tests.

Bunday, May 8th, 11 A. M., conforence. 2 F. M. and 7:30 F. M., general services as above.

If desired, and time will permit, psychometric readings will be given, and scaled letters may be placed upon the desk for examination.

GEO. W. BURNHAM, Pres. Annual Convention in Convecticut.

Grove Meeting.

Grove Meesing.

The annual Grove Meeting of the Clackamas County Religious Society of Spiritualists will be held at New Era, Ore., beginning Friday, June 10th, and holding over three Sundays. 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 firs 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. 21 Alder street, Portland, Ore.