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NO. 9.

For the Banner of Light. WORK

BY MARY WOODWARD WEATHERBEE. Be not dismayed, for life and work are one. Take first this lesson to thy soul with care,

This is perfection, in Creation's plan. That life to uttermost should fill all space And by its labor beautify its face.

There is no room for idlers anywhere.

God is not resting, but has just begun That first great work of wonder He called "good,' To all eternity scarce understood.

He is the Master-builder-worlds on worlds. Small parts we know of all the final plans. Yet 't is enough. God fully understands.

Earth, sea and sky, far into outer space, Teem with its toilers, waiting no reward. Art thou less glad than they life's gift from God?

Not even death stands idly looking on. Death, time and fate are his co-workers each; And power inherent lies within thy reach.

Nay, do not hesitate; 't is such great means. Love thine environment; use all thy might To stand perfected in a higher light.

It is no fixed estate—God's own best gift— But as a trail of light, if followed near, Becomes a beacon flame more and more clear.

All things trend upward through continual strife. T is life's great scheme, in no wise incomplete, Since God, the All in all, is Paraclete.

Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XXI-FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM. (Continued.)



E have hitherto traced most clearly through all the ages with which we have dealt, the ministrations of the invisible spirit-world to this world of sense. We have found that

these ministrations have taken the form of phenomenal manifestations strikingly similar in their characteristics throughout the ages. The variations that we detect are simply those of adaptation. Most wonderfully do we find this ministration adapting itself to the necessities of humanity, to the peculiarities of the different ages, the specialties of the different countries, adapting itself even to the language and costume of the various nations, thus demonstrating its own humanity and its thorough sympathy with the conditions and peculiarities of the peoples to whom it came. Even the repulsive records of withcraft.

with their dark and dreadful horrors, afford us as positive evidences of the special character of spiritual phenomena as do the sacred scriptures of the Hebrews, and in the light thrown upon it by Modern Spiritualism this manifestation, so terrible in history, so dire and horrible in its results through ignorance, fanaticism and utter misconception, takes its place among the many efforts made by the spirit-world throughout the ages to rend the dense darkness of spiritual ignorance and bigoted superstition, and reveal itself to mortals.

We of the present age can, with difficulty, realize the amount of misery, anguish of soul and of body, horrible tortures culminating in cruel deaths inflicted by past ages upon the poor victims of disorderly or partially developed mediumship; and most unquestionably all the dark mysteries of withcraft range themselves under this head.

In our researches in the Astor Library in New York City, at one time, we came across a rare and very curious old book published in 1489: a quarto comprising six hundred and twentyfive pages, entitled, "Malleus Mallificarum," or "The Witch Hammer." Its title clearly ex-

A hammer is designed for giving blows, for crushing what it strikes. Here was a hammer for evil-doers, for heretics, for witches, for wicked women; these it was designed to de-

A brief review of this book will help us to comprehend more fully what the poor victims of this phase of mediumship had to encounter. In the year 1484, on the 4th of December, Pope Innocent VIII. issued a bull that opened wide the door for terrible abuses, and most outrageous tyranny. In the hands of bigoted fanatics, it became a formidable weapon not only for exterminating witches, but for crushing out any form of belief or practice that these bigoted zealots might see fit to pronounce

In this terrible document, the Pope ex presses his grief that in many parts of his earthly kingdom, in upper Germany, in Cologne, Trier and Bremen, many persons falling away from the Catholic faith, mingle themselves with "Incubus et succubus abuti," demons and paramours of devils, and by their magic aid use devilish arts to torment men and animals, and to injure the fruits of the earth, the vineyards and gardens.

This bull conferred on three appointed clerical emissaries the power to hunt out all such heretical offenders, and punish them by excommunication, torture and even by death

The Bishop of Strasburg was commanded not to make known publicly to the accused the charge brought against him, which he was not to be allowed to resist, be his title, rank or of-

fice whatever they might. A more hellish document certainly could not | enter wolves as they can swine.

have been dictated by the fiend against whose | machinations it was aimed.

It can readily be seen what a license it gave to the exercise of the most fearful tyranny. The inquisitors had no restriction placed upon them, and men of all ranks were a prey to the ill will of others, for it was only necessary to accuse one of being a witch or wizard to bring upon him the severest punishment of the Church.

Pope Innocent assumed his name to indicate what he would have others suppose he desired to be; but this bull brought upon him great censure, and he was called a "scandalous hypocrite," and his bull was designated a 'War Song of Hell." The sensible people of the times made a distinction between a heretic and a witch; but not so the Pope, for he said: 'He who believes otherwise (than the Church decrees) is a sorcerer, and he who is bewitched is a heretic, or a confederate of the devil."

Clergymen and laity used their influence against the assumption of this decree, declaring that witches had no existence, and that their arts were pretense.

During this natural excitement the "Malleus Mallificarum" was published. In the introduction it states that even preachers had not no such things as witches, "that they had no arts by which they could injure men and animals, by which imprudent language the secular arm was not infrequently restrained from punishing such sorceries, and thus they became amazingly increased, and heresy became enormously strengthened."

The authors of this book were appointed by the Pope, and his bull was attached, and also a testimony of approbation from the theological faculty at Cologne. Maximilian had doubts concerning sorcery, and was unwilling to commit himself to any position that favored its superstitions, but he was induced to give his diploma, which was also appended to the book. Thus, trebly fortified, it went forth on its terrible mission. The authors were styled Inquisitors, and they were Joseph Sprenger, theological professor in Cologne, Johannes Granper, Clericus Constantius diocess; Hennicus Institor in Germany. They did not profess to originate the book, but claimed that they gathered the matter from various sources. Yet they designed it to be most perfect in all its parts, demonstrating from the Sacred Scriptures, from the Fathers of the Church, from theological and philosophical writers, that sorcery had not only an actual existence, but was a damnable crime.

There are three distinct divisions to the book: First, questions concerning the evil; second, the effect of the evil; third, remedies against the Enemies might witness against enemies, alevil. It is stated that the devil is the chief person through whom witches operate. To deny this is heresy. If the witches believe that they make their excursions through the air with Diana, it is nevertheless the devil himself who affects their imaginations.

"The devil operates in fact alone, as in the case of Job; but the witches are necessary instruments for his corporal actions, because the devil being a spiritual being needs a vehicle through which to exercise his power. Many have greenish eyes, the glance of which injures. Natural things have all sorts of secret properties which the witches know, and therewith perform various wonders; for instance, they lay something under the door-sills, and bewitch men and beasts, nav. even destroy them, the devil being actually present on the occasions. The witches bewitch sometimes with their bleared eyes; these bleared eyes are inflamed eyes which inflame the air, and also sound eyes, especially when they fix themselves in a direct line with the healthy ones.

How faithfully has this devil-theory with regard to occult forces or mediumship been worked by the clergy from the fifteenth cen tury down to the present day. The diatribes of the Rev. Talmage are freshly sounding in our ears as he denounced the teachings of Spiritualism to be the "doctrines of devils, redolent of the pit from whence they came" and when we were lecturing in Providence, R. I., a few seasons ago, the Rev. Mr. Hamilton, a Methodist clergyman, made from his pulpit a bitter and bigoted attack upon Spiritualism, in which he denounced its phenomenal manifestations as "devil's flotions." Even in the full blaze of the glory of the intellectual development of the nineteenth century, with its marvelous attainments in the arts and sciences, with a degree of culture and intelligence pervading the masses never before known in the history of mankind, we find the spirit that prompted Pope Innocent's bull, and the publication of "Malleus Mallificarum," still living, still manifesting remarkable vigor in its old age.

But to return to our interesting book. 'Women are more subject to sorcery than

men," it tells us, "because of their easiness of faith from the weakness of their constitutions," and on account of "their slippery tongues and their inquisitive wits," by which they put questions to the devil and tempt him. The word female is declared to signify want of faith: fe-faith; minus-less.

One of the most important questions discussed in the first part, is whether the devil has ever begotten any real children. This question is answered most decidedly in the affirmative:

"The devil can so dispose the imagination that a man may believe himself and others believe him to be a beast. A brave girl rejected the advances of a dissipated young man stead(astly, and he went away and had her bewitched, and she was turned into a horse. It was no real change, only a jugglery. They took her to St. Marearious, over whose eyes the devil had no power; he thus relieved her by his sanctity."

"If wolves fall on children and carry them from their cradles, they sometimes are real wolves; but often only delusions of the evil one. The wolfmania is a delusion of the devil, because devils can

of the angels. (Sic.) There are three kinds of witches: the mischievous, those who cannot harm any one, and those who can harm but can release their victims. The first have no power of disenchantment; they occasion hail and thunder and tempests; they fly through the air; they foretell future things; they persecute children, and make horses unruly. The form of compact which they enter into is this: The devil takes a place of honor, and is generally styled little master. The older and more experienced witches present the candidates to this prince of evil. He examines them as to their ability, and makes them swear to obey him; he then teaches them how to make magic ointments and powders to injure men and cattle. The authors of the book affirm they have had opportunity to test the power of these. The manner in which witches are able to

There are three kinds of men that witches

cannot touch: magistrates, clergymen, and

saints, who are especially under the protection

travel quite supersedes our modern methods of locomotion. "Before flight the witches smear a broomstick, an oven fork, or a piece of linen, with their ointment, and they are at once borne away." It is easier to travel thus by night than by day; but journeys are not hesitated to assure the people that there were confined to darkness. To doubt that a man may be changed into an animal is heresy, for Was not Nebuchadnezzar changed into an ox and eat grass?"

'The devil in such metamorphoses secretes himself in the head or body of the man. He causes a blinding of the outer and inner senses"; and the seats of the various faculties are very phrenologically given, as, for instance, memory "in the hinder part of the head, up toward the middle above where imagination has her organ."

Sensus Communis has its cell in the front part of the head, where the imagination presents with lightning speed the figure of a horse. So that the man swears that he sees such an one. "The devil does this with such skill that not even a headache occurs from it, such miracles does he work; but they are no real miracles; those only we wrought by God." On one occasion a terrible tempest laid waste the country from Ravensburg to Salzburg; the people declared that the witches had occasioned it. "We caused, therefore," says Spreuger, "a few notorious old women to be arrested and tortured; they all confessed, which showed that we had hit upon the right offenders.'

The poor wretches were, of course, burned. To condemn one as a witch only two or three witnesses were necessary, and they need have no high qualities. No matter how infamous in character, their testimony was sufficient. though in such cases they were called only half witnesses:

"In order to bring the accused to voluntary confession you may promise her her life, which promise, however, may afterward be withdrawn. If she does not confess the first day the torture is to be continued the second and third days, and may be repeated according to judgment, the judge announcing: condemn thee to be again tortured to-morrow.' "

If the accused could not shed tears it was a sure sign of guilt. On being abjured by the hot tears of the Virgin to weep, if innocent, she would let her tears flow, but if guilty she could not. As an act of penitence the witch must clothe herself in a wide gray cloak, like a monk's, only without cape, with yellow crosses upon it, and perform acts of humiliation before a church.

The causes of accusation were so numerous that it would seem that any evil, either of sickness or of pain, of tempest or drought, or of loss in any way, were sufficient to fasten suspicion upon any one. The final advice of the book is to oppose all appeals to a higher tribunal.

Only about four centuries have elapsed since this quarto was issued from the highest tribunals of the times, and it held a powerful influence for years upon the whole civilized world, reaching even to our own country. We are not surprised at the credulity of the ignorant; but that the learned men of the day-the educated classes of the times-should give the word of authority and fact to all the idle tales of the age, ranks among the mysteries of human development. The last edition of Carpzou's Criminal Practice was published as late as 1758, and it avows the same belief to have existed among jurists, and the same necessity of legal proceedings.

Among the noble writers who after a time attempted to stem this tide of superstition, were Van Helmont, Paracelsus, Wier, etc.

The publication of "The Witch Hammer was followed by terrible persecutions that swept over France, Germany, Sweden and Sweden, in 1670, reveal a degree of superstition and ignorance concerning the laws of the human spirit that seem incredible. It was not until the seventeenth century that a more general enlightenment began to dawn upon Europe, and superstition began gradually to give place to reason. "The Witch Hammer' began to lose its terrible power. It was gradually consigned to oblivion, and its authors to infamy. Popes issued other bulls, and people began to understand the laws of nature, the workings of their own minds and the powers of the human spirit better. The German mind first rose against the popular errors, the fearful carnival of death and misery that swept over the world. Cornelius Laos, a German priest, demonstrated the folly and wickedness of witch trials. He was seized and imprisoned, and obliged to recant to save his life. Johannes Weir wrote freely against the persecutions. Frederick Spee published a book

[Continued on second page.]

Griginal Story.

HERETOFORE--NOW--HEREAFTER!

BY ELVIRA HOWE BIGELOW.

How many centuries has this old earth been | my lifeless form, a great joy filled me, for I patiently, steadily doing its work! What mighty secrets it holds! What knowledge, what possibilities! You, my child, are not the first of earth's children to receive us as teachers and co-laborers. You will not be the last.

I gladly comply with your request to briefly state my experience as a mortal, as a spirit, as again a mortal, and my final conclusions. I can distinctly recall both my journeys into the bleak country, as many termed the earth-plane; but to me the earth-life was not bleak, but full of sunshine, with only shadow enough to mellow its light and bring out more vividly its uses. The mother who first gave me birth was an intellectual woman, firm even to sternness. My father was a dreamer, a poet, a student. He was not as strong a character as my mother, but more learned, much given to research and philosophical reasoning.

I was born in the eleventh century, in France, in the days of the Crusaders. I was the eldest son, although three sisters preceded me, and my birth was hailed with great rejoicing, for our family was an ancient one, and a son to bear the name was of great moment.

As I grew into robust, healthy manhood I developed more of my mother's characteristics than of my father's. My father, for the times, was a learned man. Knowledge in those days could not be bought, but each one who thirsted must draw for himself. My mother was proud of his wisdom, but when the wars called for strong hearts and willing hands, her glance of pride was directed to the son instead of to the father, for she well knew that he had no love for the pomp and parade of war, and that bloodshed and suffering were harrowing to his sensitive soul. She loved him in her proud, imperious way, but her look of pity, if not contempt, would bring the hot blood to his delicate face when the arrival of a carrier brought us news of a daring deed or a fresh outrage. But to me the message was a clarion note, calling for action.

Early in life I espoused the cause of the Infistians, and went forth to my spurs. took no counsel with caution, but where the fight was the fiercest, there I was found, leading my men into the thickest of the battle. More than one hardly-contested field was won by our determined onslaught, and our banner was hailed as a sure omen of victory. We were proud of our fame, and again and again we had witnessed the blanching of swarthy faces and the flinching of brave men when the blue banner emblazoned with the rising sun was unfurled before them. I was several times wounded, but returned not home until after an absence of seven years, when my faithful henchman carried me back over mountain, stream and desert, carried me back with a mortal wound which could but end in death. Oh, the glory of that homeward march!

Many victories had crowned our efforts, our fame; a warm proclamation from our king had preceded us, and we were received with great rejoicing by all. The sight of my honored mother's stern face, beaming with joy and pride, fully repaid me for the great price I had paid for it. Death! It is a soldier's fortune! Still to yield up my young life was a fearful sacrifice. Life! that most precious gift to youth - prosperous, ambitious, unchecked youth. My love of home was strong, and I had longed to look once more upon the timeworn walls, and to feel the love of father, mother, sisters and brothers ere I was shut out from them all forever. I had sent couriers in advance to proclaim our coming, but not my desperate condition; so when I arrived, sick, weary, burning with fever and often delirious, I found the castle ablaze with light, and all the country around about gathered to give us a royal welcome. Their joy was contagious, and for a time I forgot my suffering only to have it forced back upon me with greater violence. Ah, how sweet life looked to me! how I struggled for composure! In my weakness the brave, stern soldier's lip trembled, but my followers must not see their commander flinch at the approach of death, for it was a soldier's fortune, and must be calmly met. My career other countries. The witch trials at Mora, in had been short but full of glory, and while song was sung or story told, I knew my fame would live. I look even now with a mournful pity upon the dauntless youth who had met the first foe he could not conquer. I remember how the rising sun slipped his long bars of pleasant light through the hangings of my windows; how the mourning voices, hushed but sorrow-laden, crept to me through the open doors; how my dear, gentle father's convulsive sobs shook his slight frame. I remember the old physician's look of anxiety, but more vividly than all the rest, my mother's pale, quivering face. Never since my earliest remembrance had I ever before seen one trace of emotion there save when the blazing torch and the wild huzzas of the people welcomed her returning hero home. Wearied and distressed I closed my eyes to shut out the unusual sight; and when again I opened them, I was standing by my own bier looking upon my own dead face, emaciated, cold and pallid. For

was still alive.

The full beauty of the thing we call life burst upon me. I was not dead, but alive, full of vivid, active, real life. I could still fight for the right, still succor the weak, still win laurels for our honored house. I had yet to learn that my life as a mortal had indeed ceased; that as a soldier, a son, a brother, I was indeed dead.

I had the usual experience of unavailing effort in trying to impress upon my mortal friends the fact of my continued existence. Failing to make my voice heard, or my touch felt, I finally accepted the inevitable, and turned with a hopeful heart and real interest to the teeming life about me.

I found I had inherited from my father a love of learning, and that I entered with zest upon a research for hidden wisdom. Many of the knotty points which I had heard discussed at my father's board were solved at once, and the greatest of all mysteries, this continued life, so simple, so natural, I needed no philosopher to explain now. I sought to impress my father with my presence, and was rewarded by his quickened spirit. He responded by a renewed interest in what was then interesting me. He was nearer me than before, for with the loss of my material body my military ardor had cooled, and I saw with dismay the horror of those bloody wars. The grandeur of a daring deed was buried in the beauty of a simple act of thoughtful love, of human kindness. I saw that the humble camp-follower who bound up the wounds, who gave the cup of cold water, who ministered words of hope and consolation ere the last of life ebbed forth, was often far nobler in spirit than the great commander who led brave warriors on to victory. I retained for many years a great interest in the affairs of my country, and gave what aid I could to the oppressed, but my chief delight was in my father, and in his search for knowledge I gave him much material aid. I gained from his long earth-experience the knowledge and discipline that had been denied me, and robed him.

The first great and indispensable requisite to success in this life, as well as in the earth-life. is zeal, a real absorbing interest in your chosen pursuit. However small and uninteresting it may seem to others, if you would be happy. content with life, you must magnify your calling, and make it, as far as you yourself are concerned, a matter of importance. Dignify your work by giving it your undivided interest. Patience you must cultivate; you must not be fretted by trifles; you must be willing to delve, and not disdain the small details.

These lessons I learned, as a spirit, of my father, but he was unconscious of the instruction he was daily and hourly giving me. Very soon after my entrance into spirit-life I found myself welcomed by a circle of learned, ardent friends whenever I chose to seek their companionship. For the first few years I wandered often back to camp and home, and took an active interest in all that concerned them. But almost imperceptibly the love of earth dropped from me, and it would have been impossible for me to have placed my finger upon any one point and to have said, "Here my spirit-life began." In time I became wholly engrossed in a search for knowledge. I traveled for years. I compared the progress of other planets with our own. With unabated interest I studied the customs, manners, character and social relations of the people of all the worlds to which I had access. I was an ardent student of the material formation of other planets, and of the laws which govern them, and the progress which they had made.

Dear mortal, it is impossible to convey to your limited understanding the intense, the engrossing interest with which we visit these, to us, unknown spheres. We visit them as spirits, for they are material as your earth, but they differ from it in many curious ways. In some of them the life-principle of the inhabitants has become so advanced that we mingle with them freely, and they recognize us as visitors from other worlds. I have not the time now to write of these things, but they await you. Do you wonder that the great intellects of earth seek at once this sparkling fountain that throws its clear waters within the reach of all who thirst after knowledge? Ah! how beautiful to such is spirit-life! How satisfying when their earth-life has been unselfish, and love throws its subtle beauty and fragrance around

I was much interested to find, after long and patient research, that our mother earth, while it is not the oldest or furthest advanced, still, from our standpoint, possesses the best elements for perfecting a human soul. While the struggle for life is here sharper than in many material worlds, it serves to strengthen the spirit, to bring out the fine metal, to purify the gold. In time the inhabitants of the earth will become so fully developed that death as it is now known to you will be no more. The change which will be necessary will be so gradual that it will hardly be recognized. Then an instant I was stunned; then, as I gazed upon | spirits embodied and disembodied will mingle together almost as freely as mortals now do. Then this great fear, this dread monster who sits like a familiar spirit by your firesides, waiting for an unguarded moment in which to seize your nearest and dearest, will be known no more. Then harmony and trusting love, the true attributes of the soul, will prevail. Then knowledge will have displaced ignorance, and the human body will be held sacred as the dwelling-place of the spirit. This development goes steadily on, and to us with | courage to the great, loving heart. our far sight and broad vision, it looks very near; still it is many thousands of years hence. Knowledge and love are the grand levers, the great elements that will dissolve the gross ignorance and selfishness of man, and make his salvation sure. Then there will be no need to teach reincarnation, no need to seek it, no need to mourn our young men slain by sin or war, no need to go mourning about the streets for our Absaloms.

Dear mortal, how improbable this seems to you. Yet I say unto you it shall all come to

Ah, life! Thy beauty, thy magnitude; how incomprehensible to the human understanding! How many have reached its uttermost limits? Not one, my child; not one. Its march is on, on, forever on. Its youth is eternal. The spirit of man never ceases to develop, to grow in knowledge, in strength, in Freedom! What can a mortal know of freedom? Nothing! Sin binds him hand and foot; sin against his fellow-man, as well as against himself. The need of a personal deity to the limited understanding of man, while it dwarfs his powers, develops the soul and helps to make the spirit-life that surrounds your material earth more beautiful, if not as grand as that of other planetary sys-

But this is not what I was to tell you. I know that most spirits who visit you tell you of work for their fellows called out by sympathy and love. But to me intellect was first. My sympathy or love-nature was not awakened for many years after entering spirit-life. There is no limit to the intellectual strides of the spirit of man as dwarfed and bound as it is upon the earth. To us the mandate, "Thus far shalt thou go and no farther," is bounded only by our own inclinations. But as you know, growth in one direction only does not produce a symmetrical being. So when earth's intellectual giants return to earth, it is not to exhibit their knowledge, but to perfect themselves in sympathy and love that this spiritlife may be more satisfying.

During all my wanderings I held an affectionate interest in my father and mother, and to some extent in the old earth-home, so that after many years the tie was strong enough to call me back to the common walks of life. I was like a man in the earth-life who gives all his thought and time to intellectual pursuits, but who sometime in the tender years had found a little bit of heaven in love's dream and had taken to himself a wife, but straightway almost entirely forgot her; though she at times would persist in pushing open the door of his heart, perhaps with a baby's hand, just a bit, and a blessed ray of love's sunshine would lie across his misty lore and thus save him from becoming an intellectual monstros-

Well, my father and my mother and the old dim home-circle performed for me the part of the scholar's good wife, and recalled me to my needs.

I had often been puzzled by exquisite beings who passed me, by a fragrance that I could not analyze, and a clear, soft atmosphere that I was unable to penetrate. I found my father thus surrounded, and not wholly accessible to me, his son. I knew he was in possession of an attribute infinitely more beautiful than anything I possessed. When my love for my father called me, these beautiful beings floated past with laughter and song, but left me looking helplessly after them as a lover of nature looks longingly after the soft, fleecy cloud of a summer day. I think I was at first internew field for investigation. But when I tried to demonstrate it, to apply it to my intellectual logic, I was bafiled, I was lost. I had no starting point; it was an unknown quantity, for love and sympathy were out of my realm, and it was not by cold logic that their beautiful country could be entered.

But my awakened interest brought me nearer to this great leveler, Love; without it the life of a spirit, I care not how lofty his intellect may be, is as a barren waste; when its beauties first began to dawn upon me the delight with which it filled me was so exquisite that I was not content with a sup, I must have a full draught. But how was 1 to attain it? By experience! With all my wisdom, the poor unlettered shepherd boy, with his warm, loving heart, who carries the lost lamb in his bosom to shield it from the biting cold, was infinitely my superior. With all my knowledge, the ignorant boor who toils through the long day in the dark mine, that the little child who kisses his coal-blackened face may be warmed and fed and clothed, was an angel of shining light beside me.

'Oh! the beauty of a child's love," I exclaimed. I asked for it. I tried in vain to win it, but it could not be bought save with its own coin, and alas! of that I had none. I must go back to the earth, and gain by experience this simple, beautiful thing, that is so hard to obtain, but so free to all. Now my former possessions seemed worthless. I grew anxious and worried. Time dragged heavily; for I was entering upon earth-conditions, but by my own volition, led by my intense desires. I had about me a certain brilliancy from which all gentle, timid spirits shrank. Gradually this brilliancy became obscured as by a dim cloud. As it faded I was conscious of a softer light that drew toward me those who sought for aid. I found myself helping others, helping in little trifling things. I picked up a sobbing child, and sat it upon its feet. I stayed the hand of a cruel man who was beating a beast that patiently bore his burden for him. I led the baby feet of a little girl into a field of sweet grasses, and watched that no harm came to her while the worried, heated mother prepared the noonday meal for hungry men.

Little things, dear mortal, little trivial things; but they make up life in heaven, as well as upon your earth.

Unconsciously I had taken upon myself earth-conditions. I was so absorbed in this life that left all of self out, that I did not realize it, nor did I think of the motive which had led me hither. After a time I found that my work had settled into a system. I was giving aid to a mortal who was engaged in missionary work in a large city. That it was a great lovand comfort to the poor and oppressed, which circulate it.

led her day by day into the haunts of sin from which in spirit she visibly shrank, I knew. At those times I could hold her firmly, I could give her courage to go unflinchingly into the darkest dens of misery. I could throw around her a magnetism that helped her to draw others into the good work; I could lend eloquence to her tongue, and give freedom to her thought.

You see I was only a helper: I did not do the work, but I gave stimulus to the brain, and To be concluded.

The Reviewer.

"Angels' Visits to My Farm in Florida."

A new book with the above title, by Golden Light just published by the U.S. Book Co. of New York, is one of the few books that will command wide atten tion and call forth discussion.

It is not a romance, an essay or story, has no plot, or hero or heroine; but is a gossipy chat by an old Floridian farmer, telling in a homely, confidential way, and a style peculiar to himself, of his farm and farming, and of a visit of some friends at the farm.

The book is nicely brought out, has 283 pages and twenty-nine short chapters, each complete in itself, making it an attractive volume to pick up for a few moments' reading; but when the lovers of books get hold of it they will be likely to go through it before laying it down, and then many times afterward take it up to read again and again some of its chapters.

It is a book with a motive—to demonstrate that Modern Spiritualism and Primitive Christianity as taught by Jesus are one and the same thing, and this he brings much evidence to prove.

There is nothing controversial in it, and while many

plain and wholesome, though perhaps unpalatable to some, truths as to creedal Christianity are stated, yet it is done in such a loving, tender and considerate way that it makes no deep wound.

"Golden Light," the author, is, according to his own statement, a plain farmer, the son of a mechanic, and his family at the farm consists of his daughter, Miriam, and himself, the mother having passed over to the great majority, and the son, Tom, is practicing law in a far off city.

Comfort Miller, an old friend of the farmer, and his friend Dr. Graeme of England, and Miss Mary Van Elt, a friend and schoolmate of Mirlam's, are at the farm for a month's visit, and all are joined by the Rev. Caleb Soyer, a Methodist minister, who comes

But a small portion of the book deals with the details of the farm and farming, though much instructive and interesting information is given on that line; but the greater part is a report of what was said and done during the visit of the friends.

Comfort Miller is a student and philosopher of no mean order, and also an inspirational medium; while Mary Van Elt is a remarkably spiritual young woman and a trance medium of a high order.

Dr. Graeme is a chemist, a man of broad and liberal views, and a stenographer, and to this later accomplishment the old farmer is indebted for the fullness and accuracy of his reports. Farmer Light is a Spiritualist, as is his daughter, and she is also a medium.

The Rev. Caleb, though well aware of his friend Light's liberal views, has not known him as a Spirititualist, nor even dreamed that Mirlam was a medium. Having all the prejudices of a thoroughly earnest and honest yet bigoted minister against Spiritualism, of which he knew nothing, yet firmly believed it to be of the devil and everything that was evil and bad, he was horrified when told that the beautiful and seemingly so sweet, pure and spiritual Mary Van Elt was a medium and Spiritualist, and at once conceived it to be his most solemn and imperative duty to save her from the devil and his imps.

He at once expressed to his brother Golden his great concern for Mary's welfare, and that it was his duty as a minister of God to make every effort to pluck this brand from the burning, declaring that she was a child of the devil, used by that arch enemy of mankind to deceive others, and all the more dan gerous because of her great beauty and seeming goodness, for he was quite sure that all the sweet ness, gentleness and grace were a mask worn to hide an evil heart and a flend's desires.

This determination on the part of the Rev. Caleb gives direction to the evening conversations and oc currences which greatly surprise him by opening up fields new and strange, and he being an honest man with the courage of his convictions goes forth at the end of his visit a changed man, to preach more of Love

and less of Retribution. Here are some extracts from the book:

"Spiritualism, in the highest and best knowledge of it, is the manifestation and realization of true Chris-tianity—a further and larger revelation of truth to

It does not deny the Christ, but perpetuates and multiplies him.

It restores mankind from its wanderings into barren and soul-chilling errors and abstractions under the blind leadership of a Christ-denying and a Christ-crucifying mammon-worshiping church.

It reveals God the Father.

cifying mammon-worshiping church.

It reveals and manifests the Christ, the ideal man, the true son of God, our brother, etc.

Again: True mediumship needs no sponsor, no earthly endorsement, no bolstering. It will always prove itself.

'By their fruits ye shall know them.'

Art will seek to substitute spirit, but will fail at the life-line.

Deceivers will abound and wax bold, and seek to pass as the very elect, but in the presence of the true they will hide their heads in confusion and sink to their own place.

The touchstone of sympathy is universal, and cannot be simulated successfully. In defense of undoubted lapses and falling away of some who have received the heavenly gift, and have often given proof of genuine mediumship, it has been said that 'Spirits do not care so that they find an instrument.'

True, doubtless, of certain spirits, but not of the kind whose holy ministry we should seek to interpret and cultivate.

Spirits do care. They do discriminate. They do not

Spirits do care. They do discriminate. They do not willingly employ unworthy instruments.

They look with holy indignation in the face of the

They look with holy indignation in the face of the imputation.

There is no excuse for evil mediumship, and the truth repudiates it utterly and forever. The voice of Spiritualism cries aloud, 'Be ye clean who bear the vessels of the sanctuary.'

The wicked one who claims mediumship for ministering spirits of good, 'steals the livery of heaven' to screen evil and self. 'The lust of the flesh' is no part of mediumistic qualifications, neither is dishonesty or craft.

Crait.

Spiritual leadership is first true, then peaceable, then paternal, then unselfish and pure, and thinketh no It is unmixed with evil, except in so far as itself is imperfect.
It needs no defense. It is transparent to all, even

It needs no defense. It is transparent to all, even to the evil eye.

It cannot fail.

Its course is onward toward the better and the better, until it leads humanity into the fullness of life.

To this responsible and exalted work you who are true mediums are called. There is no greater honor; there is no more exacting labor and sacrifice."

This book is exceedingly entertaining and instructive, deals with some of the most momentous questions and living issues of the day, and portions of it will be studied as well as read. All lovers of truth and progress should read it.

John Franklin Clark.

Sickness Among Children,

Especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "It a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 ing sympathy which led her day by day to en- cents a single copy, thirteen for 50 cents, or dure toll and privation that she might give aid thirty for \$1.00. Let it do its work; buy it and

[Continued from first page.] entitled "The Book of Conscience in the Witch Persecutions," in 1647, and from this time forward volumes continued to appear until the subject became of little interest in the progressive march of the ages, and the celebrated "Malleus Malliflearum" is sought

only by the curious.

But, as we have said, the influence of this terrible book was felt in our own country, and it is from the dark annals of New England witchcraft we shall attempt to draw our proofs of the assertion that the phenomena revealed in the history of witchcraft are identical with those we have been tracing throughout the

ages. We have seen there phenomena classifying themselves under the various heads of clairvoyance, discerning of spirits, prophecy, physical manifestations, works of healing, speaking with tongues, levitation, etc., and we shall find all these forms of manifestation revealing themselves in (so-called) witchcraft.

Without an exception, the history of every one of the poor wretches who suffered death for practicing alleged witchcraft in enlightened, Christian New England, furnishes evidence that they were mediums, and that the signs and tokens of their mediumship were strikingly like those that mark the mediumship of to-day. Almost all of them saw spirits, or spectres, as they were termed. Sometimes they were described as white and again as black. The latter were undoubtedly the spirits of Indians who were described as being black. We shall cite a few cases for illustration.

"Margaret Rule," says a no less distinguished authority than Cotton Mather, "was assaulted by eight cruel spectres, whereof she imagined that she knew three or four." There can be no doubt that these spectres were, some of them, the spirits of persons deceased, whom she had known when in the mortal form, for she gave the names of some known to have left the mortal; but she also gave the names of living persons as being among these spectres, and, note the fact, in every such instance they were the names of persons who had previously been suspected of being witches. Does not this prove that in every instance the spirits seen of living mortals were of persons possessing highly mediumistic temperaments, so that their spectres or spirits could be as readily discerned as those of the departed, and that these strange phenomena of witchcraft were as truly governed by psychological laws as are the phenomena of mod ern mediumship?

During the time that Margaret Rule was so thoroughly under the influence of these spec tres, she would fast rigidly for nine days with out any perceptible effect upon her physical condition. Once she saw, clairvoyantly, the threatened drowning of a young man and his escape from it, being rescued by means of a boat. She saw and described this some time before it occurred, and it happened just as it was prevised.

On one occasion she was lifted to the ceiling, and held there by the invisible forces in the presence of many spectators, who could with difficulty pull her down. A striking instance of the phenomenon of levitation.

In common with many others, Margaret fre quently saw a noble spirit clothed in glorious garments of shining white. He stood by her bedside comforting and counseling her, and begging her to keep her faith in God, assuring her that God had permitted these afflictions to come upon her "for the everlasting and unspeakable good of her own soul, and for the good of many others."

Margaret Jones of Charlestown was indicted in 1648 for witchcraft, found guilty and hanged. She was accused of foretelling things that came to pass. She practiced medicine, using simples that produced powerful effects. Clearly a healing medium. She would also tell of secret speeches and conversations that she could by no possibility have heard in the ordinary way. Undoubtedly both clairvoyant and clairaudient. Several witnesses testified to a little child in her arms which ran from her into another room, and when followed, vanished from sight. What could this have been but a materialization?

So dense was the spiritual darkness engendered by Calvinistic theology in New England at this time, and so potent was the faith in an infinite power of evil-the Orthodox devilthat this innocent medium was put to a cruel, ignominious death for practicing the gifts of her mediumship precisely as they are practiced by the mediums of to-day. She practiced healing by the laying on of hands and the administration of simple remedies, and people were astonished at the power she possessed in her hands, and the remarkable efficacy of her remedies. She made cordials and decoctions from nature's simples, such as anise and the mints, with various herbs and barks. Herpious neighbors became convinced that the devil was her helper because she possessed powers they could not understand, notwithstanding they were the same spiritual gifts that the Apostle Paul declared should be coveted earnestly, and so she was accused of witchcraft and ruthlessly hanged.

A few years later Mrs. Ann Hibbins, a lady of culture and refinement, who was one of the élite of Boston's highest social sphere, came under the terrible ban. She was accused of being in league with the devil. Incredible as it may seem, the only accusation brought against this woman was that she was clairaudient and heard a conversation that was being carried of between two men concerning herself.

The Rev. Mr. Norton once said of her that she was hanged because she had more wit than her neighbors, and possessed a marvelous power of "guessing," as he termed it, and her superstitious neighbors considered this proof positive of her being, by the aid of the devil, possessed of supernatural insight. It is evident that she possessed clairvoyant power to read the thoughts of others and sense sights and sounds that were transpiring afar off, for she gave many proofs of it. In other words, she was unquestionably a medium, and she died a victim of the devil-worship of her day. We cannot term it anything else, for the Calvinistic God of early New England was a fiend, who was glorified by the horrible tortures of his own offspring in a burning hell, and he was fully equalled in power and malignancy by his great antagonist, the devil, who ruled New England in those terrible days with a rod of iron. Can we wonder that the unfortunate me-

diums of those days were burned and hanged? In Ann Cole of Hartford we have an illustration of that phase of mediumship known in biblical days as speaking with tongues, also that phase now known as inspirational speaking. Knowing nothing of the Dutch language in her normal condition, being uneducated. when the spirit was upon her she spoke freely | feeling and unborn baby consciousness of the

those days as a person estcemed pious, behaving herself with a pleasant mixture of humility and faith under very heavy sufferings, professing (as she did sundry times) that she knew nothing of those things that were spoken by her, but never was in her mind, a terse and admirable description of the inspirational medium.

About this time there chanced to be confined in prison under the terrible accusation of witchcraft, one Greenwich and his wife. They were of people. Ann Cole was regarded as an obdevil-believers of the day were in the habit of ing from them testimony that could be used in cused, and satisfy their pious zeal for putting to death those whom they believed to be in league with the devil.

Now it is evident from the history of Ann Cole that the three men who took notes of the utterances that fell from her lips while under spirit-control, warped and distorted those utterances to further their own purposes, and in their blind fanaticism and creedal servility to the a witch to live," they drew from her, while in unconscious trance, certain utterances that procured in court the condemnation of those poor wretches-Greenwich and his wife-and they were both executed.

But we need not multiply these illustrations. Enough has been cited to afford strong evidence of the truth of our assertion. In Essex County alone, twenty executions took place in the short space of three and one-half months, and between two and three hundred of these unfortunate mediums were imprisoned, tortured and persecuted in various ways. They were persons of good moral character in almost of culture and refinement. One of them, the Rev. George Burroughs, was educated at Harvard College. From all that can be gleaned veloped medium, possessing a remarkable divoyant, possessed a luminous, divinely inspired mind, and was a powerful physical medium as well. When on the scaffold he spoke under spirit-control so touchingly, and with such fervency of spirit, that many in his audience were affected to tears, and in order to prevent the spectators from hindering the execution Cotton Mather made, from horseback, a bitter and bigoted speech addressed to the fanatical superstitions of the crowd, saying it was no new thing for the devil to transform himself into an angel of light, and the execution went on-'to the great glory of God"!

In every instance the accusations brought against these persons were founded upon the fact that they possessed precisely the same gifts or psychical powers which characterize ancient and modern mediumship.

We repeat that Spiritualism alone presents us the key with which to unlock all the mysteries of this terrible phase of human experience termed Witchcraft, and under the strong light thrown upon it by the revelations of Spiritualism in these later days its mysterious and seemingly disorderly manifestations are relegated to their proper place among the Spiritual Facts of the Ages.

GETTING READY FOR HEAVEN!

BY W. A. CRAM.

Does not the above title generally express the popular religious economy of "salvation"? We will not pause to consider, even in brief, the various methods of the churches in preparing the child, man or woman for the world and life after death, or a sure entrance into "heaven." When we name conversion, confession of Christ, his atoning blood, crucifixion of the carnal man, etc., the whole popular religious system of salvation—with its watchwords, its paraphernalia, its machinery and lurementsappears before us. We would not condemn all this. Surely it is a part of nature's method of evolution-" part child's play, part God in the heart." We cannot believe it all as the final expression of human growth in the religion of truth, beauty, joy and use. Can we not discover some simpler, higher way of the law of nature and the soul? some more healthful method of living into and dying out of this world; and thus a better preparation for death and the after-life than popular religion presents? Let us consider a little, nature and the soul growing and awakening lower on the way of life: How is the soul of the mineral getting ready for a higher world? Very simply, as it appears. Every molecule, every crystal of mountain rock or wayside pebble is willing, loving and striving for all the beauty, wealth, delight and noble use of life it can, as a molecule or crystal. So it grows, and is transformed upward to be born at length into grasses, trees and flowers: The most and best beauty, delight and use of the great rock-world it can discover and possess, is the truest preparation it can make to enter upon tree and flower life.

In just this way the grasses, trees and flowers appear to be educated for animal life; nature's word through them seems to be that to live greatly and heartily as a humble vegetable is the best preparation to enter the animal world and life. To crucify the body, to starve and distort the senses and desires of life, is to die downward, not upward.

The worm or grub in the earth-clod and dark ness does not seem to spend time and strength in condemning and starving his earthly body and senses as evil and vile; as a great-hearted and right earnest grub he enters into and stores up the best his worm-conditions can afford; not to pause then, and whine, or curse his earthly and crude senses and strivings as degradation and bondage of his immortal soul, but in simple worm-faith he appears to accept the worm as good just to give birth to a better; so in quiet and restfulness he begins to transform the elements and energies, the organs and senses of the worm-life attained, into the more perfect organism of the butterfly or moth, with its higher loves, delights and uses, in an upper world of sunshine and flowers.

Can we not discern here nature's law and lesson of healthful living for new life? We are discovering more and more that in this world we are in a kind of embryonic state in relation to that larger, richer, upper life we shall be born into through death. Our whole organism of hands, feet, eyes and ears-with all our desires and loves of this world-are just the crude child-expression, the dim forefeeling and unborn baby consciousness of the vast, higher, invisible life all before us, the & Richard Planchettes for sale by Colby vast, higher, invisible life all before us, the

She is described in the quaint language of embryonic condition of which we pass through here! How to get ready to be born most and best into that new life after death? Is not nature's answer quite simple and plain? Grow, educate, and use your whole organism in strong, healthful ways; count every organ of that her tongue was improved to express what | your body, every sense and desire as good matter and consciousness of being-to be held and lived in earnest, noble ways of thankfulness and gladness, and so transformed into the ever higher: Eat and drink in strong heartiness and temperance, that your whole body may be ignorant, very commonplace and vulgar sort | the joyful servant and beautiful expression of the soul awakening into this life. Educate sessed person, the victim of witches. The pious | your eyes to discover the eternally arising beauty in this grosser, carnal world; train questioning the so-called bewitched, and draw- your ears to the sweet voices and harmonies of the soul in the rocks, trees, grasses and court to bring about the conviction of the ac- | flowers; cultivate your minds into the delight and noble use of all things-even though counted of the "flesh and the devil" by the fearful saint.

Do not whine and ory for heavenly harps. crowns and thrones till you have grown to some heavenly strength, peace and joy in great mother earth. There is not a sense, a desire or an appetite, not an instinct or aspiration of human body or life here, but is the outward old Mosaic injunction. "Thou shalt not suffer | budding and awakening of the spiritual body and life. The temperate and noble knowledge and use of all these lower of to-day is, then, the truest preparation for the higher to be: He who cultivates his seeing in this world to discern and understand the most beauty and promise of eternal good in the stone or worm, is most richly fitted to awaken and see and know the beauty and promise of that in heaven's higher angel faces, and the sunlight flowing from God's upper throne beyond this world's death. Those who open and train their ears to catch most fully the love-voices and the over-tones of music of peace and gladness, in and through the jars and frets and every instance. Many of them were persons pains here, will surely awaken more strongly and richly, through death, to the love voices and music of heaven. To educate ourselves to eat and drink the life giving meats and fruits, from the history of his cruel misfortunes, ter- the waters and wines of this old carnal earth minating upon the gallows, he was a man of | in right, temperate and delightful ways, to eat rare parts and qualities, and a most highly de- and drink the gifts of this world upward and not downward, is the truest getting ready to versity of gifts. He was clairaudient, clair- eat and drink with angels and the Over-Soul in the higher realm.

If the soul of the universe is masculine and feminine, then marriage of bodies and souls is the life-perfecting process of eternity. In the dim dawning of this world's life we discern souls in molecules and crystals marrying and giving in marriage. They marry upward into grasses and trees; higher still are the marriage wants and uses of the world—the grasses and trees marry upward to insects and animals. Does the manly and womanly die, or become annulled this side of death? Rather are they not the child form and speech of a manhood's and womanhood's marriage in the higher invisible realm of being?

Is this "of the earth earthy"; or, worse, is it of the flesh and the devil"? It may be. Are we quite sure that there is not a divine promise, a heavenly meaning in this earthiness; that even "the flesh and the devil" are only the framework of eternal good, the embryonic expression of glorifying life dimly seen through the blindness and darkness of

ignorance. Through this very earthiness, even this 'devilishness," the soul in nature leads the crystal up to grass and flowers. This is the way the plants and trees climb up to animal life. Through the earthiness and "devilishness" of our crude world the worm or grub metamorphoses into the butterfly or moth, so nature transforms the beast into human: More and more this appears the great highway-the process by which we are drawn and climb to

heaven. When we keep clearly in mind that this world of clouds, rocks, trees, flowers and animals is simply the grosser form or framework. the lower and ruder expression of the infinite invisible realm of higher forms and life of the soul, then the whole matter of getting ready for heaven stands out quite plain. And equally plain is it that a birth we call death will in due course open to our consciousness, our use and enjoyment, the more perfect and spiritual world of clouds, rocks, trees, flowers and animals now hidden from us by the grosser garment of this world's matter. To love, to enter into the joy and knowledge of the soul of the sky, the mountain, bird or man this side of death, is to be nobly and richly fitted to enter into the love and joy, the beauty and knowledge of all these in higher and holier ways when death shall open our senses and consciousness to see and know them as they are in spiritual being.

So great mother-earth - (with all her children)—is slowly metamorphosed by the eternal ever upward into the invisible. Her ascending soul consumes the bodies, the organs and senses of her children here in the alembic of death, only that she may transform them into the bodies, the senses and life of the heavenly!

For Over Fifty Years

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

SPIRITUALIST MEETINGS.

Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

day at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffale, N. X.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. William F. Pfeiffer, President, 2 Gelstin street; L. O. Beesing, Secretary, 868 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M. Grand Rapids. Mich.—Progressive Spiritualists' Society, Eiks' Hall, Ionia street. Meetings Sundays, 10% A.M. and 7% P.M.; Thursdays, 3 P.M. and 8 P.M. Mrs. Effe F. Josselyn, President.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 214 F. M. at 512 South 9th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Springfield, III.—Meetings are held in the G.A.R. Hall on the street, every Sunday at 7½ r.m. Mrs. A. B. Lepper, speaker.

Dayton, O.—The Progressive Spiritualist Aliiance holds meetings Sundays at 7½ P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Olark, Pros.; W. E. E. Katos, Soc'y.
Oakland, Oal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall, 810 Spring Garden street. Sundays, at 10½ A.M. and 7 P.M. Lyceum at 2½ P.M. Joseph Wood, President; Benj. P. Benner, Secretary.

Hoystone Spiritual Conference every Sunday at 2% P. M., Southeast corner lith and Spring Gardenstreets. William Bowbottom, Chairman.

-man gover and exposed on the news expension of the metal product of the second of the olgana the influentación from trataglica entre a popular antitudad discontrata que trataglica en trataglica en in that tongue. vast, higher, invisible life

all gradiente et ogsåklad form. El so ege om littligent et flitte form et en group gjagt gelega tampse av Tilgradiene amendel sankenkt i som kleg klasse fat henrik fall gradien et egen blige gjagt fred galanset so

Bunner Correspondence.

California.

PASADENA .- "J. S." writes: "I take the liberty of forwarding to you a few lines about

The monthly says this of the Israelites: 'For the Israelite's God lived amid the praises of Sion; he never appeared empty-handed before his Lord; he offered him the first fruit of his harvest and of his herd. Through burnt-offering he thanked his Lord for received benefits, or tried to obtain his favor by them. By propitiatory offering he tried to reconcile for his sins; he was circumoised; he consecrated the seventh day as a peace-offering to his God. The sabbatical year and the year of Jubilee taught him that he was not the possessor of everything that he had. His history taught him that God is the rewarder of faith, and punishes all transgression,' etc., etc.

This will bring many to see that the Sabbath day is an institution by the Church, and never

day is an institution by the Church, and never was one of God."

SAN FRANCISCO .- A correspondent sends us the following, addressed to Spiritualists and Spiritual Societies-appended to which instru-

Spiritual Societies—appended to which instrument are the following names: M. B. Dodge, President; Julia Schlesinger, Vice-President; Mrs. S. B. Whitehead, Secretary; C. H. Wadsworth, Treasurer; W. H. Yeaw, M. R. Roberts, J. B. Chase, J. H. Moore, Mrs. N. L. Churchill, constituting the Board of Directors of the Society of Spiritualists of San Francisco:

"The Society of Progressive Spiritualists of San Francisco takes great pleasure in introducing to you their beloved speaker, Dr. N. F. Ravlin, who for two years has ministered to it in a most acceptable manner. The subjects discussed by this speaker embrace a broad range of thought, and touch the vital questions of the day in no uncertain manner. The views expressed are always progressive, liberal and practical. They appeal not only to the hearts and affections of the people, but also to their best judgment and good sense. Dr. Ravlin is no timid conservative upon the great reform questions that are agitating the minds of thinkers. He is fearless, outspoken and radical—the champion of the oppressed, the friend of humanity. He goes East under the auspices of the Society as its representative and minister, and any courtesies extended to him will be considered as extended to ourselves."

[The Secretary informs us that the manage-

[The Secretary informs us that the management desires to correspond with "a first class lecturer and test medium combined," with a view to inducing him or her to enter into an engagement with the Society for six months or longer.]

New Jersey.

NEWARK. - Henry Austin writes: "Mrs. Zaida Brown Kates of Philadelphia has been with us the past two weeks and done a good work. She is one of the most magnetic speakers I have heard; logical and forcible in argument, and beautiful in her flow of spiritual inspiration. Long may she have the power to work for humanity. Our audiences have been increasing largely, and could we have such speakers with us for a time, the inertia of some would soon be broken.

speakers with us for a time, the inertia of some would soon be broken.

Mrs. Kates gave tests with force and correctness. Sunday night, April 24th, after giving a number of tests that were recognized, she gave psychometric readings, not mind-reading. Pointing to a gentleman in the audience she said, 'Are you acquainted with me?' He replied that he was an entire stranger. 'Very well; will you come to the platform?' Having done so, she said, 'Place your hand in mine. Think of one person only. It makes no difference whether living on earth or in spirit life.' After a moment's pause the medium asked, 'Are you ready?' 'I am,' he replied. After standing a moment with the gentleman's hand touching hers, she said, 'You can go to your seat.' At once the medium said, 'You thought seat.' At once the medium said, 'You thought of two people, one a child,' describing it minutely, 'one a gentleman.' Then followed a description of the personal appearance, also the characteristics of the gentleman. Among other things she said was this, which is most wonderful: 'This gentleman was fond of horses; I see him standing by the side of a beautiful horse. Then come strange and sad feelings; but one thing certain, he never was afraid of animals!' After more of other conditions had been spoken of she asked if it was correct. At the close of her reading the gentleman told the audience it was perfect in every respect. 'When I came to the platform,' he said, 'to touch Mrs. Kates's hand and think of some one, two persons came to my mind, of some one, two persons came to my mind, the gentleman and the child. The person Mrs. Kates alluded to was killed by the horse she described; the man was the father of the child. Some say mind-reading; but while I am not a firm believer in Spiritualism, I am a believer in the powers of Mrs. Kates, and I think her a wonderful medium and woman, as do many others in Newark.' We are trying to have Mrs. Kates come here

again, for we know she builds wherever she

Maryland.

BALTIMORE .-- Over the nom de plume "Believer," a correspondent writes, April 19th: "Several years past Miss Maggie Gaule has held weekly public scances in this city, which I am glad to say have been attended by an intelligent class of people, including many of the church. Much credit is due Miss Gaule for her indefatigable work in this city. When first she appeared before the public Spiritualism was almost at a standstill, but she aroused the dormant feeling among the people by her persistent efforts, and the remarkable tests she gave. Spiritualism has been on the increase ever since, and a large number added to the ranks of believers; this city has now two progressive societies. Much credit is due Miss Gaule for her work; thousands can testify that through her they have been brought to see the truth of Spiritualism.

Miss Gaule is successful wherever she goes. "Several years past Miss Maggie Gaule has

truth of Spiritualism.

Miss Gaule is successful wherever she goes. Although the weather was very bad, she had a good-sized audience last evening, and I was well pleased in listening to the many remarkable tests given by her. Miss Gaule is an interesting speaker, and holds the attention of her audience for two hours, often giving additional tests after the close of the scance. Through her medial gifts I was first brought to see the light of Spiritualism, and I hope, as do many others, she may live many years to pursue her good work, and be as successful in the future as in the past.

good work, and be as successful in the future as in the past.

Spiritualism in this city is fast gaining ground, and numbers among its believers some of our most prominent people. May the grand truth march on until every one will say, I believe. The city has several good mediums, all of whom are actively engaged in the accomplishment of the good work to be done.

May the Banner of Light live to see the whole world one in Spiritualism."

Pennsylvania.

ERIE .- "E. D." writes: "The Cause of Spiritualism has of late been silently but surely advancing. Meetings are being held on Thursday and Sunday evenings, assisted by Mrs. Alice Caughy, an excellent trance and inspi-

rational speaker; also by Mrs. Brooder, a new developing test medium in whom new phases are being developed, such as slate-writing and inspirational writing. We expect in the near future to be able to hire a room large enough to accommodate all who come."

liberty of forwarding to you a few lines about the origin of Sunday, from The Glad Tidings, 1887, a spiritual monthly (L. H. Smits, The Hague, Holland). The article is entitled, "Contemplations of Writings at Their Times." It is a series of the history of Israel and her surrounding tribes, of the most remote time; of that period when Israel worshiped still rocks, trees, sun, moon, and the planets of our solar system. The sun was worshiped by one part of them as Baäl, by the others as Moloch.

The worshipers of Moloch inclined slowly to a dualism. The god of good was called Jahwe (Jehovah), the other, the god of evil, was called Devil. Through this dualism all the small gods came into disuse, also the feast-days and offerings kept in their honor. To redress this, the priests gave the people the Sabbath. When Moses (he was a great medium—that is proved by the ten commandments) became the leader of Israel, and their historian, he found the Sabbath day established, and could not abrogate it.

WILLIAMSPORT.—Lydia R. Chase, Secretary First Spiritualist Soolety, writes: "On Sunday, April 3d, our Soolety was blessed by the presence of Mrs. Mary C. Lyman, who, in passing from Baltimoro to her home, Fulton, N. Y., stopped and gave us two eloquent and instructive lectures. She speaks on subjects presented by her audiences, and supplements her remarks with rare tests of spirit-presence. She expects to return to Baltimore next season, and we hope she will again call, and leave us a lesson and a benediction."

PHILADELPHIA.—Edwin C. Myers (617 Spring Garden street) writes: "Mr. A. E. Tisdele has just closed his two months' engagement with him. On April 24th the following resolutions were adopted and recorded:

Recoved, That we, the members of Mr. A. E. Tisdale and his guides during the two months that he has been our speaker.

Recoved, That we tender him our heartfelt thanks for the Abel of the WILLIAMSPORT.-Lydia R. Chase, Score-

Speaker.

Resolved. That we tender him our heartfelt thanks for the efficient service he has rendered our Society and the cause of Spiritualism, and we take pleasure in recommending him to others as an able, cloquent speaker, who will do honor to the Cause wherever his lot may be cast.

**F. H. Morrill, Benj. P. Benner, J. H. Marvin, James Marlow, C. H. Barry, Mrs. Hannah Hardsley, Mrs. Ida Steward, Mrs. Minnie Brown, Chas. A. Rice, Mrs. Anna McCahan, Mrs. E. L. Hasiam, Mary J. Doll, Edwin C. Myers.

**We also ordering the Mrs. A. F. Tindele on the We also ordained Mr. A. E. Tisdale, on the 24th, as a minister of our Association."

Massachusetts.

LYNN.-Mrs. E. B. Merrill (53 Lowell street) writes: "The Fraternity, of which Mrs. Hurd-Webster is President, holds meetings every Sunday evening at Templars Hall, 36 Market street. The Lyceum meets at 12 M. at Exchange Hall, 14 Market street. The 'Elsmere Associates' comprise those whose object is to coöperate in learning, applying and practicing the general principles and truths of Spiritualism. They all seem to be thoroughly in earnest in the work."

BOSTON. - "A Skeptic" writes: "Having perused your paper for six months—although a skeptic and a Catholic, and knowing nothing of Spiritualism except what I have read in its

when I got up:

- is dead!" Wednesday I remained in the house all day, and, as stated, did not go to work until Thursday, when one of my fellow-workmen told me of my friend's death, which occurred at 4:30 A. M. Wednesday! I may state that the deceased and myself worked at the same trade.

Now, I have been in ill health for four years, suffering from consumption. I do not see how.

stow, I have been in in health for four years, suffering from consumption; I do not see how I could receive any communication from the other world, for, as I understand it, a person must have mediumistic power to receive such

I am willing to make oath to the above it necessary.
By explaining the above through your col

ımns you will confer a favor on me (You possess mediumistic qualities which no doubt were acted upon by some spirit intelligence who was aware of the decease of your friend, and wished to acquaint you with the fact. Possibly by sitting once or twice a week for development you may receive other tokens of spirit presence and guardianship.—Eds.]

Indiana.

INDIANAPOLIS. - Mrs. E. Cutler writes: ere. Since I came I have found a great inte est in the Cause, all good workers. The ladies are doing a noble work in raising a building fund. I think it time the Spiritualists in every city should build a Temple for their meetings. city should build a Temple for their meetings. The Boston Temple is a grand building, and the Watertown, N. Y., Spiritualists have one donated to their Society by Abel Davis and wife and sister. Nellie J. T. Brigham and myself had the pleasure of dedicating it. The Woman's Progressive Union of Philadelphia, Pa., is raising funds for that purpose, and have quite a sum. A large amount lost by the Spring Garden Bank failure obliges them to work the Garden Bank failure obliges them to work the harder. Every society should be interested in building a house of its own. My work is to organize societies, and I would be pleased to answer calls for that purpose."

LIGONIER.-Joseph M. Bare writes as follows, showing that the increasing nearness of the spirit-world to our own, and tangibility of its inhabitants, are compelling the churches to recognize the truth of Spiritualism, though evidently much loth to do so:

"In the absence of any Spiritualist meetings here I have attended the Universalist church at Cromwell, five miles from this place, a few times of late. The Universalists have a goodly society there, and a new church built last summer. But I do not sail under any false colors. Every Spiritualist is a Universalist, but every

Every Spiritualist is a Universalist, but every Universalist is not a Spiritualist—though becoming so very rapidly.

Last Sunday, April 10th, their regular minister spoke, and took for his subject 'The Resurrection.' He handled it well, and a better Spiritualist discourse I have seldom listened to. He said the veil between this and the spirit-world is very thin; that the spiritual world is all around us; that our dear departed are not far away, but very near, and that he felt at times as though he could reach forth his hand and almost grasp their outstretohed hands, and it often seemed to him he could hear the voices of the dear departed. Yet after all this, he said to his audience, 'I do not believe in spiritual manifestations or in spiritual lieve in spiritual manifestations or in spiritual

lieve in spiritual manifestations or in spiritual rappings.

The same old process of tempering truth out to an audience as they can bear it. By and by they will want more, as the good work of leavening goes on; and it would only be another instance of frequent occurrence if this same minister should sometime become a Spiritualist, as he is yet a young man."

District of Columbia.

WASHINGTON.—Goff A. Hall, Secretary, writes, April 25th: "Last night closed our enwrites, April 25th: "Last night closed our engagement this season with Mrs. H. S. Lake of the Boston Temple. The month of April has been a grand success with us. Mrs. Lake has had large and appreciative audiences, and her lectures have been masterly efforts. She has had several receptions during the month at Bro. Steinberg's and Sister Crandell's, where large numbers met to pay their respects, and to listen to instructive talks. Mrs. Lake has a host of friends in Washington, deservedly so, and her friends look forward to next September with great pleasure, when she is expected ber with great pleasure, when she is expected to be again in Washington. I am happy to say that our Society is in a prosperous condition. W. J. Colville will speak for our Society during the Sundays of May."

to man; a light that sheds manifold rays of spiritual truth upon his path. I can truly say now I have something to live for, instead of as before toiling along in darkness, and finding no rest."

Minnesota.

ST. PAUL.—The subjoined reaches us from the representatives of The Alliance, as the appreciative voice of that organization concerning Mr. Ripley and his services:

preciative voice of that organization concerning Mr. Ripley and his services:

"Mr. Frank T. Ripley of Boston, having had a six-months' engagement as lecturer and platform test medium with the St. Paul Spiritual Alliance, and as he is rapidly approaching the end—being on the last half month—in reviewing his work in this city it affords me the most sincere pleasure to be able to say that it has been a signal success from any standpoint in which it may be viewed.

Having mingled freely with the large audiences which have greeted him on each occasion during this long engagement, I am enabled to fully understand the sentiment of the people regarding his work.

In my experience of more than forty years' investigation and study of the philosophy and phenomena of Modern Spiritualism, it has not been my good fortune to listen to any speaker or test medium who has held his audiences from first to last, through the inclement season of the year, in a six-months' engagement, as has Mr. Ripley with our Society.

That he is a remarkable platform test medium goes without saying, as thousands of people can testify who have witnessed his public tests given from the rostrum at close of his lectures, and at the weekly test circles given in aid of the Society.

As evidence of the success of Bro. Ripley's work here, it may be stated that large numbers have been led to accept the truths of Spiritualism through his lectures and tests; that he has been instrumental in adding quite largely to the membership of the Society; that he has taken the Society from a state of despondency into one of glorious hope; that through his ministrations our Society has been released from the embarrassment of debt.

I will give one example relative to his tests in public—which is a fair average statement: At the less of this lecture or Armiyorrany Darker and the service of the success of the

I will give one example relative to his tests in public—which is a fair average statement: At the close of his lecture on Anniversary Day Bro. Ripley gave twenty-seven tests, all of which were readily recognized, excepting one. The fact that he has been able to hold his audiences for six months, speaks volumes in his praise.

praise.
Societies wishing a lecturer and test medium, and one who can follow his lectures with many extraordinary tests, will find Mr. Ripley the right man in the right place.
M. T. C. FLOWER, President.

We, the undersigned, desire to state that we fully coincide with all Mr. Flower has said regarding Mr. Ripley's work.

MRS. E. R. HALL, Sec'y.
JOHN SAUER, Treas.

St. Paul, Minn., April 17th, 1892.

Ohio.

DAYTON.-J. C. Cox writes: "Willard J. Hull lectured here Sunday evening, April 24th, under the auspices of the Progressive Alliance Society, to a large and deeply interested audience

audience."

He also sends us a copy of The Evening News containing a lengthy article upon Spiritualism, in which it says: "The different methods by which the spirits are alleged to manifest themselves are by speaking through a trumpet, slate writing, table-rappings, materializing in vapory forms, and by inspiring their mediums with the ability to make addresses and play music." music

Of "trumpet mediumship," a form of spirit-manifestation wholly unknown in the East, it says: "In the circles which gather around the trumpet medium the trumpet apparently floats in the air in the center of the circle. The voice of the spirit seems to emerge to a more or less distinct whisper from the mouth of the trumpet." It further states that of professional mediums the best known are Mrs. S. Seery, of Browntown, a trumpet medium, whose fame has spread all over the country; Mrs. Chas. Needham, a trumpet and materi-History alizing medium, who also sits for slate-writing; Hugh R. Moore, a trumpet and materializing medium, also slate-writing; Mrs. Smead of the East End, a trumpet medium."

New York.

ALBANY. - A correspondent writes that 'Mrs. Ada Foye, on the evening of April 22d, gave a lecture with tests, etc., in this city, which created a profound sensation. Some idea of the interest aroused may be gained by "I wish to say a few words for the Society the following from The Argus of the 23d. We hope to have Mrs. Foye with us again:

'Many deeply interested people assembled in the Spiritualists' hall last evening to witness-the really wonderful manifestation of the power possessed by Mrs. Ada Foye of Califor-nia, who, three years ago, aroused such great interest among Spiritualists and investigators

in this city.

Mrs. Foye is, without doubt, a remarkable medium, and as a platform test medium is exceptionally gifted. Her specialties are spiritrapping, answering mental questions, deciphering folded ballots, etc. She was tested in various ways by the audience last evening, and it is but just to say that Mrs. Foye, or the spirits she was communically with were correct on she was communing with, were correct on

every point.

It was an interesting scance even to skeptics, and after it was concluded the audience broke up into groups and discussed its merits with animation and warmth. Mrs. Foye was heartily congratulated at the end of the seance on its complete success."

Colorado.

DENVER .-- Mrs. F. Green writes: "I feel gratified in being able to inform the many readers of your excellent paper of the success we are having. We have organized a ladies' society, the object of which is to raise means to build a Spiritual Temple. The Spiritualists of Denver seem to appreciate our efforts, as they are turning out in goodly numbers each week to our dime socials and Sabbath meetings, at which times Mrs. Bartholmes kindly contributes her services in giving splendid tests, being a very fine medium. We have had with us all winter Mr. Jules Wallace, a wonderful test medium; he has given séances every Sunday evening, converting some at each meeting by the correctness of his tests. The members of our society feel very grateful to him for the great interest he has shown in our behalf. He has helped us with money, and by every available means at his command. He has a developing class here, and expects to develop several fine mediums your excellent paper of the success we are havand expects to develop several fine mediums before he leaves. He has developed the medi-umship of one lady, who has been giving life-readings very successfully for some time."

Rhode Island.

PROVIDENCE.-W. J. Wood writes: "A very singular materialization occurred at Mrs. Allen's séance on the evening of Sunday, April 24th. A very tall ancient spirit opened the curtains of the cabinet; as he did so the interior of the cabinet appeared as if all aflame with an intensely white blaze. Presently he came out of the cabinet, fully illuminated, holding a burning candle in his hand. That evening my sister came to me. In all thirty spirit forms burning candle in his hand. That evening my sister came to me. In all thirty spirit-forms appeared.'

Kentucky.

LOUISVILLE,-Dr. Thomas McAvoy writes: The First Spiritual Society of this city is prospering spiritually and pecuniarily, and increasing its membership. We have been benefited by a series of interesting lectures by Moses Hull. Next we had the grand test medium, Mrs. Hamilton Gill, who left with our people several problems which they will find it impossible to solve without recourse to the methods of the Spiritualists."

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been care-undersonable from the Banner reaches me promptly, and I fully prepared by Mr. George A. Bacon, and put in consum more than delighted with it; it is a true light No. 9 Bosworth street, Boston. Price 10 cents.



does the work so well, and makes it so much easier, that half the terrors of house cleaning are removed by its use. 4 lb. package 25 cents. At your grocers. Try it.

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Phenomena of Human Minds.

"I am not a Spiritualist," said a leading lawyer to a group of newspaper men at the Ebbitt House, Washington, recently (which account we find in the Washington Post). He said:

"There are many strange things in the lives of men and women which cannot be dismissed with a brush of disbelief. There is an influence of mind over mind, a kind of telegraphy between kindred souls which is wonderful. I believe as firmly as that I am sitting here that one mind can communicate with another, even though they be thought of miles apart. one mind can communicate with another, even though they be thousands of miles apart. An Englishwoman, who was afflicted with consumption of the lungs, left her home to seek health in the East Indies. The climate did not relieve her malady, however, and she knew that she must soon die. She had a great longing to see her little ones at her distant home. ing to see her little ones at her distant home. One day she awoke from sleep, and told her friends she was ready to die—that she had seen her children. She died the next evening. Her remains were taken back to England for burial. Her physician had made a note of the exact time when the invalid claimed to have visited her children, and calling one of them to him, asked what had happened at a certain hour on a certain day. 'Mamma came to see us. She was here in the nursery,' said the little fellow. The mother thought, and in her mind had been with her children, their minds had been influenced by hers, and they thought they had seen enced by hers, and they thought they had seen

in India. He compared the dates and hour, and found that his friend had kept his agreement, and appeared to him a short while after

Another instance in the life of Lord Erskine was a strange one, and can be accounted for only on the theory I suggest that mind can communicate with mind though the bodies are separated. Lord Erskine was of Scottish de-scent, and owned a manor in the highlands. Here he spent a great deal of time, and always went up for the shooting in August. One day while at his home in England, one of the peaswent up for the shooting in August. One day while at his home in England, one of the peasants who had been on his Scotch manor for years appeared to him. He was surprised, and asked, 'What are you doing down here?' Your butler has swindled me out of five shillings, but I thought you would make it all right.' A few weeks later Lord Erskine went to Scotland, and one of the first persons he met was the wife of this peasant. He inquired about him. The woman said he had died on such a day, 'and among the last things he said was that you would pay me five shillings that the butler owed him.' Lord Erskine paid the money. The man had died on the day Lord Erskine saw him in a vision in England.

Another instance more recent happened to a friend of mine. He and his wife were skeptical about the future state, and made an agreement that whichever died first should give some sign of recognition to the other after death. His wife was afflicted with rheumatism, and had to go on crutches. She finally died from the discovered the presthed here to the content of the discovered the presthed here the presthed

death. His wife was afflicted with rheuma-tism, and had to go on crutches. She final-ly died from the disease, and breathed her last in her husband's arms. He says that a short time after her death he felt a sharp blow on his cheek, but could not tell whence it came. In Scheen, who could not the whether the same in bed and felt a similar slap on the face. Looking up he saw his wife by the bedside. This was repeated several mornings. That man is still living, and would take an oath that

man is still living, and would take an oath that the story is true.

During the excitement about the great Comstock lode, Mr. Comstock was sitting in an office in New York thinking about the matter. He wrote a letter to a former friend of his in California, who had been interested in the mining business, asking him to write a history of the new mine. He did not mail the letter, but tore it up. A few weeks later he received a letter from this man, whose name was Wright, and before opening it told his private secretary who it was from, where it was written and just what it contained. He said: 'Wright has written me this letter, and in it suggests that I let him write up an article on the Comstock mine. He wrote it an hour after I wrote stock mine. He wrote it an hour after I wrote him that letter a few weeks ago.' Comstock's mind had traveled over the thousands of miles between New York and San Francisco, and communicated his thought to Wright."

Pamphlets Received.—AMATIVENESS. A Treatise Containing Valuable Advice for the Use of the Married and Single. 18me, pp. 65. New York: Fowler & Wells Co.
CHRISTIAN BENEFICENCE; its Motive, Measure and Method. By W.S. Langford, D. D. 18mo, pp. 30. New York: Thomas Whittaker.
RICH AND POOR. A Tract for All Times. By the Bishop of Liverpool. 18mo, pp. 30. New York: Thomas Whittaker.
SIMPLE THEOSOPHY. By M. J. Barnet, F. T. S. 18mo, pp. 55. Boston: H. H. Carter.
NOT ON CALVARY. A Layman's Plea for Mediation in

NOT ON CALVARY. A Layman's Plea for Mediation in the Temptation in the Wilderness. 18mo, pp. 46. New York: Chas. T. Dillingham.

The Creator has vouchsafed great gifts for the bene-

time, use Buckingham's Dye for the Whiskers.

fit of our common humanity; but they are far from being utilized impartially. If you want a reliable dye that will color an even brown or black, and will please and satisfy you every

Notes from Washington, D. C.

To the Editors of the Banner of Light:

On Sunday, April 24th, W. J. Colville lectured in the large hall of the Builders' Exchange, by request of the pastor and committee of the People's Church, on "The True Method of Social and Industrial Regeneration." The lecturer, who was evidently at his best,

The lecturer, who was evidently at his best, spoke for about ninety minutes without a single break in his flow of eloquence, and held at least five hundred people, including many representative government officials, in earnest attention upon the all-important theme.

Commencing with a reference to Mr. Stead's article on "Municipal Problems," in the current issue of "The Review of Reviews," the lecturer boldly launched out upon the ocean of political economy and sociology. Speaking of Herbert Spencer's views of government, and contrasting them with those of Henry George, and later on with those of Edward Bellamy, the speaker insisted that individualists and collectivists were aiming at the same work, but fancied themselves seeking different goals. As civilization advances the importance of the individual man or woman is enormously increased, and it is for the freedom of the individual that Spencerians contend. We must develop individuality to a large degree before we can intelligently coöperate with our neighbors, as the organic efforts of unformed intellects are necessarily abortive.

with her children, their minds had been influenced by hers, and they thought they had seen her.

Lord Brougham, who, you know, was at one time Lord High Chancellor of England, made a study of psychology. He was inclined to be skeptical about the immortality of the soul, and on one occasion made a solemn compact with a friend that whichever died first should communicate with the other after death, if possible. To make the compact more binding, it was written in blood drawn from the veins of both men, signed and sealed, and each one kept a copy.

One day, years after this happened, Lord Brougham went into the bath-room, and while drinking, saw seated in a chair just in front of him, this friend. He was startled very much, in fact was thrown into a trance, from which the attendant had to awaken him. He did not forget the vision, though he had forgotten the compact till a few weeks later he noticed in the papers an account of the death of his friend in India. He compared the dates and hour, and found that his friend had kent his averse.

in the eyes of the Supreme, political economy has nothing to do; but it is surely patent to every one that environment has at present much to do with human conduct, and it is with conduct that legislation has to deal. It is clearly the inalienable right of every citizen of a free republic to be surrounded with all influences conducive to the colline in exall influences conducive to the calling into expression of the best elements of manhood, and until we are wise enough as a people to couple psychic discernment with practical action, we shall never accomplish much in any reformatory direction.

New modes of thought beget new phases of

conduct; laws are passed because people desire to live up to them, or they are soon neglected if not repealed; and nothing is more depressing to the morals of a community than to have dis-regarded laws on its statute books. Laws only regarded laws on its statute books. Laws only receive sanction according to the constitution from the consent of the governed; thus, an arbitrary Sabbath law, or any other piece of legal machinery disfavored by the people, is either disowned by contempt or complaint. If those who are honestly seeking to redress wrong by establishing right would only pay more attention to the psychic side of effort, they would soon discover that outward conditions of an improved type are the inevitable outcome of changed popular mentality. All spiritual agencies start at the centre of individual improvement, and then develop outward till a reconstructed state is the result. To cultivate one's self for the general good, to see in self an agent for promoting universal weal, to forget all that is narrow and sordid in the way of self-seeking, and remember only the interest of the race, is to become a centre whence healing constructive energy proceeds, till at length the whole is leavened.

After the address an inspired poem of considerable merit concluded the varagines.

After the address an inspired poem of considerable merit concluded the exercises. Excellent music was furnished by Mr. and Mrs.

cellent music was furnished by Mr. and Mrs. Hughes.

On the evening of the same day W. J. Colville addressed a crowded audience, under the auspices of the Theosophical Society, at Denison's Hall, 923 F street, N. W., on "Universal Theosophy and its Mission to Humanity." The leading points in the discourse hinged on the necessity of practically exemplifying the true idea of brotherhood.

W. J. Colville's daily lectures at the Metaphysical Bureau, 519 7th street, N. W., are very well attended, and he is also conducting a select class at the home of Dr. Cora M. Bland, 1121 10th street, N. W., on Tuesdays and Saturdays, at 8 P. M.

[A report of Mr. Colville's lectures delivered in Grand Army Hall Sunday, May 1st, before

in Grand Army Hall Sunday, May 1st, before the First Association of Spiritualists, will appear in our next issue.] Leading medical authorities endorse Ayer's Sarsa-

parilia as the best blood medicine. 🚟

Passed to Spirit-Life,

From Woodstock, Vt., on the morning of the 27th of April, Thomas Richmond, aged 95 years and 4 months.

He was happy in the faith of meeting the loved ones of his family, who had all passed on (save one son, H. M. Richmond of Unicaro). his family, who had all passed on (save one son, H. M. Rich-mond of Chicago). He was an honest man, a kind and affectionate husband and father, an earnest and faithful Spiritnalist.

From the home of his son at Crowley, La., John D. Romaine, in his sist year.

He leaves a wife and one son to mourn his loss. He was a determined and enthusiastic Spiritualist, and as medium for twenty-six years. His remains were taken to lows for burial.

ROMAINE.

[Oblivary Notices not exceeding twenty lines published gractuitously. When they exceed that number, twenty cents for making additional line will be charged. The words on an escenge make a line. No space for poetry under the above heading.]

The 44th Annibersury.

Exercises in Commemoration of the Advent of Modern Spiritualism, held in Belfast, Mc., and Brooklyn,

[Reported for the Banner of Light.]

Belfast, Me.

The Spiritualists of Belfast, under the auspices of the Spiritual Association, held Anniversary services in Grand Army Hall, April 3d, Mr. Andrew E. Clark President pro tom.

In the forenoon a social meeting was opened by singing "When the Mists Have Cleared Away"; Scripture reading by Mrs. Clark; invocation by Mrs.

Scriptureacrent, 1943. See and worsal music by Mrs. Mears and Mrs. Ollars, improvised poem, Mrs. M. J. Wentworth; reading from the BANNER OF LAGE OF COMMUNICATION OF MAY COLORS by Mrs. All within reference was made to the work that spiritualism is doing; illustrated by a remarkable cure done through himself in Rockland. Mr. Berry of the control of the work that spiritualism is doing; illustrated by a remarkable cure done through himself in Rockland. Mr. Berry of the control of the work that spiritualism is doing; illustrated by a remarkable cure done through himself in Rockland. Mr. Berry of the control of the work of the results of the advent we commemorate, saying that she had associated from childhood with spiritualists and mediums frequenting the home of her parents, who were ploneer workers and the billustration of her parents, who were ploneer workers and the billustration of her parents, who were ploneer workers and the billustration of her parents, who were ploneer workers and the billustration of her parents, who were ploneer workers and the billustration of her parents, who were ploneer workers and the plants and the work of the property of of the property

Brooklyn, N. Y.

The subjoined furnishes a synoptical statement of the views put forth during her Anniversary Address at Conservatory Hall, March 27th, by Mrs. KATE B.

at Conservatory Hall, March 27th, by Mrs. KATE R.

STILES:

We read, "There is nothing new under the sun, for the thing that is, is that which hath been." Spiritualism is the light which has always shone in the darkness, but the bilined eyes of humanity have only just begun to comprehend that light. The term Modern Spiritualism is, therefore, in one sense, amisomer. From time immemorial have the spirits of the so-called dead appeared at intervals to the inhabitants of earth. Ancient history abounds with records of like manifestations and it is presumably true that innumerable other instances of like manifestations remain unrecorded, just as in these later days some of the most astounding and convincing proofs of the presence and ministrations of spirits are not presented to the public eye or rehearsed to the public ear. While, therefore, we cannot justly claim that Spiritualism is a modern revelation, believing as we do that it is cockistent with life, and belongs not alone to this, but to every age and nation, yet there is another sense in which we may rightly apply to it the term "modern."

It is a well-known fact that it is cockistent with life of the public ear. While, therefore, we cannated and those yet incarnate in mortal form. While most if not all of the manifestations which are coccurring at the present time are but duplicates of the Beard of Manifestations which we may rightly apply to it the term "modern."

It is a well-known fact that during the nast forty-four years there has been inaugurated a better formulated system of communication between spirits excannated and those yet incarnate in mortal form. While most if not all of the manifestations which are couring at the present time are but duplicates of the Beard of Manifestations that during the past of the Beard of Manifestations that the present time are but duplicates of the standard descriptive tests.

Grown Section Science Spiritualist will be held at New Era, Ore, before the manifestation will be conducted for the accommodation of visitors.

communication, make this intercommunion of especial significance in this age and generation.

It is, therefore, presiminently fitting that we as spiritualists should have an Anniversary occasion. It is well to set apart one day in the year for the special consideration of this the most vital science and philosophy that has over engaged the attention of any race. It is well to pause amid the din and contession of material things, and reflect more fully upon the spiritual blessings by which we are surrounded. These anniversary occasions are the Spiritualism of forty-four years age, nor will it be the Spiritualism of forty-four years age, nor will it be the Spiritualism of the forty-four years to come.

The thoughtful student is making far deeper incisions into the ever-responsive realms of spirit. He is beginning to realize that the true inwardness of the movement means more to humanity than the restoration of its dead. It means a quickening of the living dead into a knowledge of the spiritual faculities with which the Great Beneficent Life-Giver has endowed them. The opponents of this great truth often ask "Of what avail is Spiritualism? What has it done for the world?" We make answer to the Christian world to-day: It has done what Christianity has failed utterly to accomplish. It has given us knowledge in place of the blind faiths of the past. Ay! friends, that tiny rap of forty-four years age was the most elequent and stirring sermon that ever fell upon mortal ears. That little seed has become a mighty tree, under whose majestic branches every nation of the earth shall yet be sheltered.

What has Spiritualism done for the world? And again we answer: It has done all things. All that is of any value to the world is of spirit. Spiritualism or spiritual manifestations are the outward expression of the only law—and that is the spiritual law. It says to the materialistic mind, blindly groping after God, or a knowledge of the infinite: "Him that ye ignorantly worship I declare unto you." Spiritualism of my spiritual

This discourse was followed by an "Ode to Spiritualism." by W. WINES SARGENT:

by W. Wines Sargent:

For a moment consider the life
That in ombryo struggled in space;
Most primitive life.
That labored in strife,
To evoive into virtue and grace.
We can never imagine the way
That our God in His majesty made
The flowers of spring,
The joys which they bring—
All joys that before us are laid.
It was then that the darkness was great,
And the hope of a life to be
Was hid in the thought
Of the God who hath brought
A beautiful world unto thee.
But since then the spirit was breath,
And the soul of man has put on
This physical form,
The work to perform,
And proclaim that for man there's no death.
And again will you think of the time

And proclaim that for man there's no deat!

And again will you think of the time
When all nature was clothed in a vell?
When God in His might
Baid "Let there be Light,"
And gave fashion to mountain and dale?
No eye of the human then saw;
No ear of the human then saw;
'T was silent as death,
Not even a breath
Could whisper a welcoming word.
It was then that the stars were first born,
And the planets were marching apace,
To formulate earth,
And give a sweet birth
To man that should father the race.
But since then the flowers have bloomed,
And the spirit of man has grown bright;
In this beautiful earth,
In all of its mirth,
This beauty that came from the night.
Will you think of this world as it is?

This beauty that came from the night.

Will you think of this world as it is?

Of the myrlad forces of life?
The children of men,
The brits of the glen,
The beasts of the forest in strife?
We should ne'er overlook the life-force,
We should ne'er neglect in our prayer
The magic of thought
The world it hath brought,
The beauty we find everywhere.
It is now that the glorles of life
Are melting away the dark cloud;
The mother no more
Need stand on the shore,
And say, "Darling is lost in the shroud";
For the knowledge of life now proclaims
That voices are heard without ears;
That the sorrows o'er death
Are not worthy the breath

Are not worthy the breath That it takes to put forth the sad tears.

That it takes to put forth the sad tears.

Of the future what shall we now say,
When the past has evolved unto this?

The infinite past
Has found us at last,
And has kissed us with infinite bliss.
The metto of man should now be—
Though the tempest should cloud the fair sky—
The life that I live
Ball excellence give
To the joys that shall come by-and-by."
For 'tis now that the spirit of thought
Is fathoming seas all around;
Where virtues exist
They 'll ever persist,
And shall in the future be found.
Bo onward to beauty and strength!
Let life lead on the vast throng;
'Tis trouble to-day; but joy far away
That shall be the keynote of our song.
Now what has produced the great wave

That shall be the keynote of our song.

Now what has produced the great wave
That is vibrant all over the sea;
The sea of the soul,
The mind and the soul of the free?
It is not that the Rochester rap
Was the first to proclaim the great law
Of infinite might,
That's hidden from sight—
A reservoir from which to draw.
It was then that the spirit life-force
Was awakened to interchange thought;
The apple then fell,
For Newtons to tell
The secrets that man's ever sought.
So breathe in one chorus of song
The anthem of joy and of cheer;
These Forty-Four years
Have dried many tears,
And have robbed monster Death of its fear.

To the Liberal-Minded.

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- I crossed the meadow and the wood To where the brook runs clearly, Then, cautiously from stone to stone I stepped across it, merely Because it was the quicker way; And being safely over, Finding I was all alone, I rested 'mid the clover.
- How strangely loud the noises were,
 And, like to footsteps coming—
 The squirrel scamp'ring through the leaves,
 The partridge busy drumming;
 And perched above my head a thrush
 Burst out in song most sweetly,
 When birds from all around chimed in,
 Till I was lost completely.
- And absently I walked along
 The pathway hemmed with flowers,
 The brook ran echoing to a song
 Through tangled alder bowers,
 Bending to see themselves again,
 Their drooping shapes inverted,
 Till to a fairy landscape green
 The brooklet was converted.
- Even the clouds came bending down To kiss the ripples gleaming,
 And troops of spirits hovered round
 While I was idly dreaming;
 And now the robin's song came up
 And mingled with the starling,
 When lo! a shadow came between,
 And I had clasped my darling.

SPIRITUALISM IN THE CHURCHES.

BY E. J. BOWTELL.

To the Editors of the Banner of Light:

We frequently hear it said that Spiritualism is making progress in the churches; that many members of those bodies are accepting its truths; and this is considered a subject of congratulation and rejoicing. But is it not possible that it may have its attendant danger? That the church people are discovering something of truth is an advantage to them; but there is another side to this question. If under the inspiration of their new enlightenment they break away from their old bondage, and come out in search of knowledge wherever it may be found, they are benefiting themselves and contributing to the general good; but if they remain members of the old corrupt and dying organization, their Spiritualism is only galvanizing the Orthodox corpse. Instead of aiding progress to more liberal thought, they are retarding the general advancement and polluting the pure fountain of spirit-inspiration with the decaying and noxious dogmas of a superstition which was killed by the intellect of the last century, and should be buried by the intellect of this.

There has always been Spiritualism in every church; and the church has choked and stifled and rendered almost useless the Spiritualism which it imprisoned. Many say: "I am none the worse for belonging to a church." There never was a man or woman who was not the worse for being mentally bound and fettered. If Spiritualism brings people out of the churches, it is well; but if their own reason brings them out to find Spiritualism by scientific investigation, it is beyond all power of expression better.

If we want Spiritualism to live, to progress, to grow, we must not unite it to the feeble and the dying. The churches are stealing our life that they may live a little longer. It is not to the interest spiritually or materially of humanity that they should live another day. Christianity first sought to destroy every newly-discovered truth, and failing in this, to claim it as her own, chaining it to her dogmas, and rendering it, as far as her influence extended, barren of good to mankind. Orthodox Spiritualists draw around them orthodox spirits, and together they become instruments of tyranny and oppression. We desire that all mankind may embrace spiritual philosophy, but it would be well that those not yet clear of belief in former teachings should be "off with the old love before they are on with the new."

The New York Psychical Society.

To the Editors of the Banner of Light:
On Wednesday evening, April 27th, at 114 West 14th street, after the opening songs, which were well sung by a large audience, the Society discussed the inter esting question: "Which has the Most Influence upon

by a large audience, the Society discussed the interesting question: "Which has the Most Influence upon Mankind, Love, Money or Religion?" The first speaker, Mr. Lambert, affirmed there is no love without natural or revealed religion, and without the elements of religion we return to barbarism. He believed in no one creed, but in all in part, and that after death we advance to higher states of being. Religion is that which does the most good. He hoped for the time when enlightened woman will have the power to offset the influence of our importation of European hordes, and when we shall have a Religion of Reason, like that of Rousseau, Socrates and Plato.

Mrs. Henderson defended love and good works. Christianity has existed for 1800 years, and Modern Spiritualism has been recognized for only forty-four years. Our audiences consist not only of Spiritualists, but of all classes—church people, infidels and others—and they must all become amalgamated. She was not opposed to immigration, for without poverty we would have no reform. The most of our great men were foreigners, and so was the mother of the hero whom we honored to day at Riverside. She cared very little for the dead Socrates and Plato, and more for the living and needy. The poor man, for instance, has now to sell his inventions and labor to some brainless buyer at a sacrifice; but the time will come when love for his fellows will rule mankind. Then it will be different.

Mr. Fletcher indulged in some irrepressible satire. The love of money is everybody's religion. Real love is unselfish; money love is selfish, and true religion is a combination of the highest uses of both. Spontaneous affection does not stop to consider its reward; the highest motive does its best without hope of return. Those who talk most of religion have the least of it, and need it the most. People who belong to this or the other church call it religion; clothe themselves with self-conceit and egotism, "thank God they are like other men; that they are able to feel and suffer with the

sun, and nobody has really lived without having loved.

Mr. Snipes, the President, spoke in part as follows: In primitive times, when money or its equivalent, whether the cocoa-shell of the Indian or the tobacco of the Virginiae, became necessary for purchase and exchange, Love could no better exist or subsist then without it than it can now with gold, sliver and paper. "When Poverty comes in at the door, Love files out at the window." Poverty introduces some very unwelcome company, and when Inconvenience, Necessity and Suffering sit down to a bare table, Love, Friendship and Tolerance are apt to ake their leave and look elsewhere for nourishment of body, payment of rent, and something for clothing. Money, therefore, being inseparally married to Need, has a greater influence on the mind and condition of mankind than personal love. The most unselfash love is public philanthropy; but what can charity do without money? Still, wealth, with all its greater power, cannot confer the satisfaction of human affection. Character and disposition, more than material possessions, determine friendly estimation and personal happiness. Money, also, has more influence than Religion. Yet, whether a private notion or a public sentiment in a common belief, Religion has a wonderful effect on human conduct. The superstitious past has furnished bloody evidence of its influence for wholesale evil, and the present enlightened age abundant proof of a better inspiration; yet all organized religion seems to depend less on divine than on mortal superintendence. The basis of all church enterprise is money. How many preachers would be willing to offer salvation "without money and without price" for themselves? For these reasons and facts, and others unnamed, we conclude that Love, whether domestic or fraternal, and all Religion, whether a matter of private opinion or of public propagation, need effective ammunition from the magazine of Money. The objects of each may be lofty, but their practical attainment and preservation are otherwise impos

but their practical attainment and preservation are otherwise impossible.

"Love rules the court, the camp, the grove, Religion points to things above, But money rules religion, love."

A tota voce vote showed a majority in favor of declaring money the chief ruler of the world; but a second vote decided for love.

Mr. Fletcher, as assual, gave some remarkable tests, including the names, relationship, etc., of spirity including the names, relationship, etc., of spirity including the names, relationship, etc., of spirity including the names, relationship. Etc. of spirity including the names, relationship. A spirity in the church of the grandest thoughts we have ever seen written." Woman's Magazine, etc.

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The title of this book leaves us nothing to say concerning its contents or its claims. How far its author has succeeded in meeting the expectations created in the minds of those who read the title, is a question which each reader must answer for himself. It certainly is a novel idea, and, to us, an irrational one, to suppose the existence of "two eternities," since one ought to be sufficient for all practical purposes. While the aim of the author apparently is to adapt his work to all classes of religious belief, it inclines to liberality, tolerance, progress, and the doctrine of

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In Memoriam Capt. Joseph Dimmick. To the Editors of the Banner of Light:

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world.

Though standing almost alone for many years amid the zealous Methodist and Baptist people of his village, he fearlessly and bravely conveyed to them the glad greetings and messages their lost (?) ones were sending back. Neither railleries nor frowns ever deterred him from placing before them indisputable proof that their loved ones still lived; yet he made no enemies by so doing, for his genial and magnetic presence invariably elicited a pleasant welcome from all.

all.

Though his early years were spent in sea-going, he ever followed up what he was pleased to term his missionary work, wherever he went. Of late years, retiring from sea-life to his pleasant home across the bay from Onset Camp, he has been one of the constant attendants at that place during all the seasons of meetings there, and his extensive readings of spritual literature enabled him to possess and impart to inquirers much of the beautiful science of Spiritualism.

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His transition occurred April 19th, at the age of seventy-one years. Dr. H. B. Storer attended his obsequies, and spoke feelingly and touchingly to the daughter and two sons, who being in accord with the beautiful knowledge of their father, would continue to feel the baptism of his spirit presence; and to the assemblage of friends and neighbors who listened with breathless attention for the words that might be said of the earnest life of him whose mortal form they were about to consign to the bosom of earth, but whose promise they had that he would "come again" with glad tidings, Dr. Storer spoke eloquent and practical words of the lesson of the hour, dwelling upon the inspiration of friendship and of the common tie that had drawn them together, and the kindly offices performed one toward the other during the heroic earthly career of their arisen brother.

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

Banner of Bight.

BOSTON, SATURDAY, MAY 7, 1892.

188UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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COMmunications for publication must be addressed to the Editors. All business inters should be forwarded to the Business Manager, in order to receive prompt at Before the oncoming light of Truth, Creeds emole, Ignorance dies, Error decays, and Humanity

rises to its proper sphere of Knowledge.—Spirit John

SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for 812.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

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

COLBY & RICH, Publishers.

Explanatory.

We have invariably inculcated harmony in the spiritual ranks, holding firmly to the fact that in union there is strength. But in many instances this law of unity has been sadly abused, especially by those in whom we had placed the strongest trust. Repeatedly have respectable individuals been sadly maligned in the spiritualistic press for years to the detriment of the Cause, for no earthly reason whatever otherwise than because they regretted the abuse that appeared in print from time to time against their fellowmen, engendered principally by sheer shelfishness and innate malignity. Hence the spiritualistic movement has been retarded thereby. Many of these irate papers have passed into oblivion, where they should have been consigned long before; but there have arisen new papers of a very sensational character over their ashes, whose chief capital in trade is sensationalism. They are filled with selfish praise of their own doings, while condemning the course of their contemporaries in a manner showing that they care nothing whatever for the morale of the Cause they profess to teach. Sensationalism is their forte, and Mammon is their God.

Yet we are thankful for one thing at least. and that is, that there are thousands of whole souled Spiritualists who take no stock in the class we have adverted to. We have hundreds of letters on file attesting this fact, from the very best people in our ranks-some of whom have passed to spirit-life, but who are still cognizant of what is going on; and they say we should speak out, without fear or favor, in regard to the abuses that have crept into our fold and still exist.

The Progressive Thinker, so-called, of Chicago, seems desirous to win preeminence as chief That paper in its issue for April 16th comes out with the bold announcement that it is reporting the proceedings of the Forty-Fourth Anni- gifts which are even at their very doors.

versary of Spiritualism, etc., for a dollar a year, and calling on papers like THE BANNER to furnish three times as much of the same matter because the P. T. contains no advertisements! But it hangs out at the same time a good many bunches of sour grapes in the shape of various poor engravings, and calls the whole "solid" pages of spiritual matter! Such representations may be "solid" with those who are content to take them in place of reading matter; but to intelligent readers, with an eye to the artistic, they will not be accepted even as poor sensationalism.

The P. T. having given, half a month after ward, "eight solid pages" of anniversary matter, straightway plumes itself at having done what no other Spiritualist paper ever attempted to do-what assumption!-and calls upon the \$2.50 papers to supply (on account of difference in price,) at least three times as much as it has done, and to do it, too, on time.

As far as the amount, quality and time are concerned, in this case, it is only necessary for the reader, in comparing the relative work done by THE BANNER and P. T. in this matter of Anniversary reporting, to reflect that including the date April 16th, covered by the P. T.'s "anniversary" edition, THE BANNER had already furnished its readers with twentyfive columns, mostly in very small, close type, to offset the "solid" pages of the P. T. So that whoever chooses can easily "figure out' that the P. T. has no ground for its miserable misrepresentations of this paper — as, from the nature of the circumstances, no other can be meant.

As regards the quality of the P. T.'s work we might reply in its editor's own vein, that its flamboyant caricatures are but poor constituents of "solid" columns; and that cheap is dear, and is likely to be as long as the pretended refusal of advertisements means the refusal of advertisers to give them.

We would much prefer that Mr. Francis, instead of emulating the egotistical outery of the vociferous hen which has just achieved an egg, would enter the field of open journalistic competition in the fair and dignified manner of The Better Way, of Cincinnati, Ohio, the candid course and example of which paper we recommend to him for imitation.

If by the style of reasoning which he (F.) has assumed he thinks he can win popularity among the Spiritualists of this country, we fear that ere the expiration of any great length of time he will find he has made a bad mistake, the result of which may be that the P. T. will be relegated to that obscurity which similar journals in the past have been, whose editors thought they could win by misrepresenting those they had become jealous of.

Personal and Important.

We publish to-day THE BANNER containing twelve pages. Should the Spiritualists of the world patronize us sufficiently, as we hope they may, we will in the future print twelve pages each week.

We have had assurances many times from the very best Spiritualists in the land that this paper is superior to all other sheets devoted to the Cause, and we look to such to enable us to accomplish what we so much desire to perform.

We have labored incessantly for over thirtyfour years to represent the Cause in a manner acceptable to our patrons and in conformity with the wishes of the Spiritual Intelligences who inaugurated the publication of the BAN-NER OF LIGHT.

Under these circumstances, it behooves our friends to aid us financially in the grand work so auspiciously begun. Let us hear from you in regard to this important matter. We have had encouraging words from many in the past, circulation of THE BANNER. It should not be allowed to languish for support commensurate with the importance of the work it was delegated to perform, although we are deeply sensible of and thankful for what has already been accomplished.

The world at large is now agitated in regard to spiritual things, and THE BANNER is especially desirous of helping on the great reforms which will naturally attend so beneficent a purpose; but, in order to do so, the great body of Spiritualists should not be dilatory in assisting us in this direction.

Nothing would please us better than to be able to send out THE BANNER to the inquiring world at a lower price than we now charge for it; but this, under present circumstances, we are unable to do, for the very good and sufficient reason that our Free Circle-Room meetings, held twice a week, put us under an expense of twenty-six hundred dollars a year. This is the principal ground on which we and our spirit-friends at the present time ask for a larger addition to our subscription list.

A good work has been commenced by the popular monthly, The Arena, in the interest of Modern Spiritualism, in an arrangement made by the publishers with Rev. M. J. Savage, by which he will furnish a series of papers "Remarkable Psychical Experiences," the first of which, published in the March number, we shall, by special permission, place before our readers next week. The second of the series is given in the present month's issue of The Arena; the third will appear in that periodical a little later.

We learn that the distinguished French as tronomer, Camille Flammarion, will soon conpathy," and B. F. Underwood one on "Automatic Writing." Dr. J. M. Peebles and others of national and world-wide reputation will also contribute papers on a similar line of thought.

The sentiments expressed by Father Pierpont, the Spirit-President of our Free Circles, are deserving of more than a passing notice. He recently said, in brief: "Oh! 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." Why they do not, is evidently because they have been so fully imbued with the teachings of Old Theology from early priest in the temple of brazen self-assertion. youth—thus closing up every avenue to a realization of the fact of direct spirit-return—that they are still unwilling to receive the spiritual

A Beautiful Vision of Music.

As seen by Mrs. Cora L. V. Richmond during the exercises of the Forty-Fourth Anniversary of Modern Spiritualism, in Carnegie Hall, New York City, on Sunday afternoon, March 27th. The story which forms the theme of the poem given below is as follows: While Prof. J. Jay Watson, the well-known violinist, was performing Rikaard Nordraak's charming Norwegian Hymn of Joy" upon the famous old Cremona violin that formerly belonged to his friend and teacher, the inspired Norwegian violinist, Olé Bull, there seemed to emerge from the instrument a soft, fleecy mist, which gradually enveloped the Professor like a beautiful white cloud. Out of this cloud there appeared the face and form of Ole Bull, (who seemed to take Prof. Watson's place for the time being,) and throw the inspiration of his marvelous genius into the dear old instrument which he had so many times practiced with in earth-life, and had presented to the Professor while this gentleman was visiting him at his home in Norway in 1868. Mrs. Richmond saw for the time not the Professor, but, instead, Olé Bull himself performing the soul-

After the exercises Mrs. Richmond briefly related the touching incident to Prof. Watson, who immediately replied that he did feel a very tangible and unusually strange influence while playing the immortal melody; and further remarked that he never had played it with such inspiration before—adding that his daughter, Miss Annie A. Watson, also seemed to join him with equal fervor in her delicate accompaniment upon the piano.

POEM OF THE VISION. Dedicated to Prof. J. Jay Watson and Miss Annie Watson.

There is no soul in senseless stone, No spirit in the silent wood; These strings cannot vibrate alone, Nor music make in solitude. Such instruments are made to be Potent for wealth of harmony. When man imbues them with his soul, Pouring his spirit through the strings, There cometh forth in rapturous chords Sweet melodies with magic wings.

Once it was said of one who played, " His soul is full of tears to-day." A sorrow in his heart deep laid Wailed through the instrument at play. And yet upon another day, "His music laughs in every chord." For lot the pain had flown away, And joy descending like a bird To nestle in his willing heart, And sanctify his heaven-born art.

If from a pulseless violin A soul can speak in tones divine, And by its matchless powers win An answering sigh from hearts like thine. We know it is the Master's art That calls it forth to life and love, The influence of that gentle heart Now gone to dwell in realms above, Who once on earth with skillful hand Awakened music sweet and grande

If all things visible can be Transfigured by a touch divine, Oh! then in life what harmony Our human spirits may entwine. Until at last the sons of earth Acknowledge Music's heavenly birth.

Oh player sweet! Oh instrument Vibrating to the Master's hand! Do you not know the message sent From Heaven by Love's divine command Is like a breath whose potency Will win the world to harmony?

Oh players sweet! your lives are strings, And Life the Master sweeps them o'er With magic touch, that softly brings Such melodies ne'er heard before, And all the music of each heart Awakes, responsive to His art.

Restoration Demanded.

An open letter has been addressed to the ment of the women of the State. What the women will do with their vote, she says, is no more a subject for consideration than what every minor who comes of age will probably do with his. Nor does she consider it an essential part of the question how many women demand the restoration of their right of suffrage. She says the restoration of their right-after having argued at length, from a citation from the "Bill of Rights" on which the State Constitution rests, and from which it is derived, that the rights of women have been wrongfully wrested from them, the original charter declaring that the body politic is "a social compact of the whole people with each citizen, and each citizen with the whole people."

She maintains that at the present time we have no such body politic in Massachusetts, and consequently that the end of government is not attained. In the State to-day are 645,437 women of voting age. With not one of these adult women citizens has the "whole people" ever covenanted, as the charter expresses it, that all shall be governed by certain laws for the .common good." On the contrary, a minority of the adult people in the year 1820 wrongfully inserted a clause in the State Constitution with evident design to prevent half the adult citizens from exercising such right of covenant.

This was in direct violation, it is argued, of the sacred promise made in the Constitution of the United States, which declares that "the citizen of each State shall be entitled to all the privileges and immunities of citizens in the several States." The ballot is esteemed the highest privilege of a citizen in any State. Therefore the clause in the State Constitution designed to forever exclude women from a privilege enjoyed by other citizens of the State is as illegal as a fraudulent codical to a will would be. The only question is whether a rule can be supported in a fraudulent clause introduced in contradiction to the prime principle of tribute to The Arena an article on "Tele- its own Constitution, and also in direct opposition to the clear reading of the Constitution of the United States.

[Notwithstanding the many appeals which have been made, through printed document, and spoken word, heretofore, in the line of this reform, we note that the Senate of Massachusetts last, week defeated without debate a bill granting municipal suffrage to the women of this State.

That the Cause is Progressing, both as to general course and special detail, is clearly borne witness to this week under "Banner Correspondence," and elsewhere, by friends writing us from almost every part of the conti-

Thanks are returned to E. B. Tilden, Pomona, Cal., for flowers for the Banner Circle-Room table.

A Happy Home.

A reliable gentleman of this city, a dear personal friend of ours, recently received a letter from his spirit-wife-written, he says, in her own familiar chirography—which we have had the pleasure of perusing and permission to make brief extracts from. It will be seen that she makes especial mention of our old spiritfriend, Dr. Rufus Kitredge, who has watched over our physical health for many years, and is still on duty in that line, giving a description of his spirit-home.

After mentioning several matters of a strictly personal nature, she says:

"My dear husband, I am just as glad to see you as one can possibly be. It does me more good to be able to come to you than it would to have all the glory of the world to look at. Well, dear husband, what can I tell you that will be of interest? I go about from place to place in the spirit-land with dear friends; and I have a lovely home with my dear mother. Besides, Dr. Kitredge says I am welcome to make his home mine whenever I feel inclined to do so. Thus you see I am well provided for. Your spirit-son lives with the doctor, and the latter has a number of adopted children-uncommonly bright students-about him. The doctor's home is a beautiful place. It is a very spacious mansion, handsomely furnished with everything the heart could wish. Opening on all sides are extensive grounds, which form a lovely park. One could not but feel happy there-and I could, if I only had you with me. One room has in it a large polished disc. It is dark-colored, like some kind of metal, and attached to it is an electric apparatus. When the latter is in motion, some sort of characters are inscribed for the time being upon the disc. which, translated, are dispatches from other worlds. It is very entertaining to watch the operation of this curious apparatus. Another thing I desire you to know, dear husband. It is this: I am really persevering in my attendance upon the school of oratory and composition that I previously wrote you about, and I am some day going to show you a specimen of my intellectual abilities. I am pleased to have you remember the anniversary of my birth, as even a flower from you is more to me than a crown of jewels would be from others."

For the Diploma M. D.s to Think Of.

In his diary Sir Walter Scott wrote on the 29th of December, 1825: "Slept twelve hours at a stretch, being much exhausted. Totally without pain to-day, but uncomfortable from the effects of calomel, which, with me at least, is like the assistance of an auxiliary army, just one degree more tolerable than the enemy it

In the Eclectic Health Journal the editor, in setting forth the Eclectic practice of medicine, remarks that if we look back fifty or sixty years we shall find at that time only one recognized school of medicine, practicing on the theory that to drive out a disease another ailment must be set up; likewise that to assist a prostrating disease the system should be still further torn down by bleeding, or by using a remedy like calomel to reduce the vital power. Bleeding and the use of mercurial compounds were condemned by the few medical reformers of that time. They held that the lancet, antimony, arsenic, mercury, and starving the patient, caused more deaths than disease itself, if it were let alone.

That barbarous era of the practice of medicine is pretty much gone by. Reform is grudgingly conceded, it is true, but resistance is useless as the light of intelligence and reason grows stronger.

The modern combination or conspiracy of the regular doctors to get control of legislation so as to compel a popular compliance with their dogmas, and their exploded and explod-

ing theories, is but the final stand and struggle on their part to resist and if possible to overpower the inevitable. They never can succeed, even though here and there they may and now, we repeat, We ask for additional ma- Massachusetts Legislature by Ellen Battelle think they are gaining ground. The whole terial evidence of your desire to increase the Dietrick earnestly asking for the enfranchise course of events is against them, and they accept the great facts of modern progress or to

Even the Churches Know Better!

go out of sight.

It is a very pertinent and timely question that is put by The Sabbath Outlook, the Eighth Day Baptist journal of New York City, to the anti-Sunday folks who seek to enforce the closing of the World's Fair to the public on that day. " Where are your petitions?" it asks them. Quoting the Christian Statesman on the subject. The Outlook is inclined to prod that paper as it finds fault with its piously bigoted friends for not sending in their petitions to Congress against Sunday opening. The Christian Statesman complains that in the first sixteen days of this Congress the great State of Pennsylvania sent to the United States Senate just twelve petitions against Sunday opening, and other States did no better. "Awake! awake! Deborah," it cries out; "arise, Barak, and lead thy captivity captive!" When Congress opened, says The Statesman, "the desk of every Senator and Congressman should have been heaped high with petitions and letters asking for the closing of the World's Fair on the Sabbath. About one hundred and fifty thousand blank petitions had been sent out. most of the pastors of the country had two sets, many of them three, some of them four, and others five." Yet, it grieves, less than one hundred petitions were presented in the Senate before the holiday recess.

It confesses that it has no words to characterize this negligence. Probably, it adds in a mournful strain, "a majority of the churches of the land, with the roar of this moral Waterloo [one hundred and fifty thousand blank petitions] in their ears, have not even adopted the petition," which practically shows that the intelligent churchmen of the present day know much more than their noisy shepherds.

A Good Example to Follow.

WILLIAM CLAPPERTON of Yonkers, N. Y. will please accept our thanks for a list of twelve subscribers. In his letter giving their names and addresses, he says: "It is now thirty five years since I first sat with a

circle in the village of Cherry Valley, Mass., of which Mrs. Buckley was the medium, and I am happy to say that I received then and there some rays of a ight that was new to me. I had been brought up with old Orthodox ideas, but they did not satisfy me. I have been a reader of THE BANNER ever since, and have labored to spread the truth in my humble

way. As a token of gratitude for the comfort I have derived from THE BANNER I have raised the above club of subscribers." Doubtless thousands of others have been as much benefited by THE BANNER as has the

thou and do likewise."

No Rights for the Red Man.

On the night of April 21st-says a daily press dispatch—a mass meeting of the citizens of Stevens County, Washington, was held to push forward another of the long series of schemes for getting possession of the lands of the Indians. This particular meeting was for the purpose of "opening" the Colville Indian reservation. In the course of the discussion the county lawyers present openly maintained that the reservation had really been acquired already by the whites in due course of conquest, that the Indians were only tenants by sufferance, and that the restoration of the land to the public domain was but a matter to be determined by appropriation. The people of the county are reported to be electrified by this new idea. People are setting up individual claims on the reservation as fast as they can. Miners are going over in numbers. It was estimated that within ten days from the time of holding this meeting at least two thousand people would be on the reservation to take possession of the mineral and coal deposits alone. The reservation is capable of agricultural development, and timber is abundant on it. The people complain of being tired of waiting for Congress to settle a title in the Government. Nothing could show more forcibly than this case the extent of the pressure that is brought to bear upon the red man to compel him to give up the lands that belong to

Anniversary of the Veteran Spiritnalists' Union.

The first anniversary of the incorporation of the Veteran Spiritualists' Union will be celebrated with appropriate exercises in Berkeley Hall, Sunday afternoon, May 22d, and promises to be an occasion of much interest. The speakers will be Mr. Andrew Cross, one of the pioneer Spiritualists of Scotland, Dr. H. B. Storer, Mrs. M. T. Longley, Mrs. Jennie B. Hagan-Jackson, Mrs. H. S. Lake, Mr. N. S. Greenleaf, Mr. Jacob Edson, and others. A poem written for the occasion by Dr. Geo. B. Babcock will be recited. Solo and quartet music will intersperse the general exercises; and in the room at the rear of the hall will be exhibited the Union's Museum of Phenomenal Productions. No charge will be made for admission to the exercises or the exhibition; a general invitation is extended to all Spiritualists and others wishing to attend to do so.

The annual meeting of the V. S. U. for the choice of officers for the ensuing year, and transaction of other business, will be held in the Banner of Light Building, Bosworth street, on the evening of Tuesday, May 17th, at 7:30. A full attendance of members is requested.

Spiritualism and Its Influence in Europe.

Mr. John Ainsworth of Blackpool, Eng., many years a firm Spiritualist and promulgator of the teachings of Spiritualism, in a letter to Mr. Andrew Cross, enclosing his photograph for the collection of the Veteran Spiritualists' Union, says, after reference to the large increase of Spiritualist societies in England the last dozen vears:

"This is only a part of the progress made. Our teachings have tended to liberate and rationalize the absurd theology of the churches, and are molding the national mind into a practical religion apart from any dogmatism.

national mind into a practical religion apart from any dogmatism.

There are hopeful signs for the future social condition of the people. There appears to be a general upheaving for a brighter and better social condition for the masses. The Socialism in Germany, the Nihilism in Russia, the Anarchism in France, are but so many indications of a violent national discontent from which Republican America is comparatively free, because of her greater independence and improved social status."

A Question Demanding an Answer.-President Francis A. Walker, of the Massachusetts Institute of Technology, would have the United States announce a law that every foreign person coming into the country shall be required to deposit one hundred dollars with the government, and that he shall receive his money back if in three years' time he leaves the country. But if he stays, and has given satisfactory evidence of becoming a desirable citizen, the money shall likewise be returned to him. The law might expire by limitation in ten years, and by that time it would be seen how well it had worked.

Gen. Walker believes self-defense to be the first law of nature, and of nations. If we go on receiving aliens in such numbers as to imperil the great experiment here of free government and educated labor, we are committing not only a great blunder, but a great crime before God and man. There is no quest must soon decide either to acknowledge and the experiment of open and indiscriminate hospitality has been pushed by us as a nation about as far as it will bear. We have no more land to give away to the first comers from any part of the world, and labor. after being educated as it is here, relucts at the thought of further competition from beyond the seas.

> Bigotry Exemplified .- We are informed by a gentleman who was present that at a Baptist "consecration meeting," in Bowdoin Square church, on the week of the Forty-Fourth Anniversary observ. ances, Mr. Graves, one of its leading members. arose, and vehemently protested against the use of Tremont Temple by the Spiritualists, as had been done a few days previous. He declared it to be a desecration of the House of God, and proposed that measures be taken to prevent its recurrence. A long discussion ensued, and the pastor, Mr. Deming, informed the meeting that if any one would draft a petition to the management of the Temple that Spiritualists be prohibited holding meetings therein, no doubt a large number of signatures to it might be obtained. Rev. Mr. Deming added that if such a petition was prepared he would present it, and it might have some effect. It doubtless would, but what the nature of the effect might be it is not easy to determine. It might not be accordant with the views of these bigoted churchmen.

> A Fing for Merrimuc Valley .- Mr. Charles Corliss has designed a flag of the Merrimac Valley, to be composed of seven horizontal stripes of equal width, representing the seven cities on the Merrim ac River, and showing the rainbow in their order, thus: Red at the top for Concord, orange for Manchester, yellow for Nashua, in New Hampshire; green for Lowell, blue for Lawrence, indigo for Haverhill, and violet for Newburyport, in Massachusetts. On the upper quarter, next the staff, on a blue field, are shown the White Mountains and Lake Winnepiseogee, the sources of the Merrimae River, and a rainbow appears above the lake and mountains.

The declared object of designing this strictly local flag is to aid in uniting the cities and towns on the project of securing the navigability of the river from its source to the ocean; to endow the exhibits from the Merrimac Valley at the World's Fair with a flag which all who once see it will remember, and make the Merrimac as widely known to the modern world as the Nile, the Clyde and the Mississippi.

THE LYCEUM BANNER, edited and published by J. J. Morse, assisted by his talented daughter, Florence, contains in its April number attractive stories, Lyceum recitations, notes, etc., that entitle it to an extended circulation among the Children's Lyceums not only in England but in this country. The price is low and the contents good. Liverpool, Eng.; 80 Needham Road.

The funeral of George Taintor—a prominent spiritualist in his vicinity—was held Monday, May 2d, from his late residence in Watertown, Mass. Dr. H. B. Storer conducted the obsequies, speaking in his usual eloquent and profoundly sympathetic; manner. The interment was at the Common-street cemetery.

Dr. W. A. Towne, 98 Berkeley street, Boston, is said to be an excellent healing medium by the lay-ing on of hands, as well as diagnosing disease and writer of the above; to all such we say: "Go prescribing therefor.

FROM OUR FOREIGN EXCHANGES.

Translated expressly for the Banner of Light. BY W. N. BAYRS.

The People are Out!

To our list of foreign exchanges, now already a long one, we gladly add L'ETOILE, a monthly review of experimental Spiritualism and social science, published in Paris by M. René Caillié. If the two numbers which we have received are a fair indication of the character and scope of this publication we shall give it a hearty welcome. These numbers contain, with other interesting matter, two magnificent articles by the Abbé Roca. This writer, the type of a true Catholic, naturally looks to the church for the regeneration of humanity; but it is not to the church as it is at present constituted: it is to the church transformed; to the Pope converted to the new philosophy. It is not necessary that we should agree with him in order to appreciate the noble words with which he addresses his co-religionists. These words are true, and will apply with equal force to all other sects:

"The people, long penned up in folds of different names, the Roman fold, the Russian fold, the English fold and the Protestant fold, the respective guardians of which have borne upon their mitres, as did the shepherd in the story upon his hat, 'It is I who am the shepherd of this flock'; the people, I say, can no longer be kept thus penned and confined. They will out. Having heard from afar the voice of the shepherd from on high who out of the depths of the future calls them to liberty, the people are going out of the clerical folds. They are marching off in throngs, and whither are they going at that pace?... They are going to the discovery of the lost Paradise, the land of promise; they are going to the conquest of the Kingdom of God; which is none other than the impersonal reign of Justice and of Truth, within the limits of holy Liberty, Equality and Fraternity only.

Do you not see, oh priests, these sacred words, shin-Ing in letters of gold upon the tri-colored banner; the promise of the new alliance of heaven with the earth; of God with the nations; of the nations with each other? And these sacred words, do they not contain all evangelical teaching, all the principles of pure Christianity, which have become the very foundations of modern civilization?

What a triumph! Yet the priest has seen nothing of this moving of the people; he comprehends it not; but the people in leaving the house of the priests which has been for the nations the house of bondage, are taking with them, as did the Israelites, when they left the land of Egypt, the sacred treasures of the temples, the essence and pure spirit of religion, liberty, equality, fraternity, solidarity. All the gospel is here. This is Christian Socialism. In the language of the saints, 'Christianity and Socialism are synonymous terms.' Pure Christianity is pure Socialism, and toward this we are moving with rapid steps.

The people are going out, not only from the Roman fortress, but from all the bastions of the ancient world. It has been thought that the menace of the Christ, 'The kingdom shall be taken from you; your house shall be left unto you desolate,' was directed against the pharisees of the Jewish church. Vain error. It was addressed to all phariseeism. Every arbitrary priesthood, whatever be its costume, will suffer the same fate. Every clerical establishment that has swerved from the laws of eternal justice will meet the doom of the Sanhedrim. History repeats itself; that of yesterday is the prophecy of that of to-morrow, and the drama of Jerusalem with its Christ crucified, its temple overturned, and its priest dethroned, is nothing else than the drama of humanity with its proletariat crucified, its churches destroyed, its priests dethroned.

Nothing can check the advent of the kingdom of God, the reign of liberty, of absolute justice, of eter-

"Official" Science.

We find in the Spanish paper, La Verdade, published at Rosario, Santa Fé, Buenos Ayres, in October, 1891, an editorial commenting upon an article that previously appeared in the BANNER OF LIGHT. The following quotations from our foreign contemporary's statements regarding the position taken by some bigoted and many timid scientists of the day regarding Spiritualism will be found pertinent and interesting:

"Many members of scientific associations [it says] are convinced of the spiritual origin and nature of the phenomena, but they find that their standing in society does not permit them to affirm the reality of spirit-manifestations; and being unwilling to face a public opinion generally opposed to the phenomena they have preferred to submit adverse reports and conclusions in the premises.

The most hideous self conceit, like a worm in a bud, is destroying the life and value of a great number of scientific men. For more than a century they made war upon magnetism, and consequently deprived of its benefits an immense number of sick, who would have been rescued from the grave if these wise men had been willing to investigate the vital force which magnetism supplies, instead of meeting the question with an 'a priori' denial.

Now, however, after having re-baptized this force and called it hypnotism, with an exasperating effrontery, in order to secure for themselves the credit of the discovery of this force, they demand of the legis lators, too busy with their politics to give much at tention to other matters, rigorous laws to prohibit all persons except those who have a diploma of medicine from making use of this agent in healing disease. Just as if the regular physicians only possessed this force, and were the only ones who knew how to use it But enough of moralizing. He laughs best who laughs last. The day is coming when official science

Curing by Magnetism.

will be covered with ridicule."

Der Heil Magnetismus -- We have received from the author, Herr Willy Reichel, Magnetopath, of Berlin, an interesting little book of fifty pages, bearing the above title, in which the art and science of curing dis ease by the aid of magnetism are clearly illustrated. It is exceedingly well written; the style is easy, simple and honest. The author modestly says that, as this is his first written work upon this subject, he has preferred to support his statements by references to others better known than himself; consequently the pages are enriched by numerous citations from the works of well-known authorities; and yet there is such frankness, sincerity and wisdom displayed in his writing we feel that he is himself a sufficient authority. The advice which he gives as to the use of the magnetic force in the healing of the sick is full of good sense, based on reason and experience. The key-note to his practice is struck in the following

phrase:
"Only the morally pure man can, with safety to his patient, make use of this force. The immoral man, in discord with himself, cannot induce a pure and wholesome magnetic state in his subjects, but will convey to them, with his own 'impure magnetism, the inharmony of his own immoral character. For God's sake let no one in whose heart religion, purity and sincerity do not dwell, reach forth his hand as magnetizer."

Rev. Dr. Parkhurst of New York defended himself in his pulpit Sunday, May 1st, because of the criticisms heaped upon him by his brethren of the cloth as well as the press, for exposing the rottenness of that city's slums in the interest of morality. He wound up his lengthy sermon to a growded house in this wise, in allusion especially to those ministers

this wise, in allusion especially to those ministers who had condemned him:

"Undoubtedly you and I can preach abstract truth and escape everything like collision. We could mailign David for his vices and pour canister shot into Solomon for his irregularities, and he, being an early edition and having no extant relatives, no friction would be generated and no heat developed. But what is the use? Preaching on molded sia and antiquated injuity is a device practiced by an elegant ministry for the sake of anæsthetizing its conscience, minimizing its inconvenience, and cultivating its parochial revenues."

MEETINGS IN BOSTON.

Spertann Meetings are held at the Banner of Light Hall, & Hosworth street, every Tuesday and Friday at Ir-Jorn, Mrs. M. T. Louisty coupying the platform J. A. Shellander, Chalrman, These interesting meetings are free

Eagle Hall, 616 Washington Street.—Sundays at it A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathows, Conductor.

w. Mathews, Conductor.
College Hall, 84 Essex Street.—Sundays, at 10½
A. M., 3½ and 7½ F. M. Eben Cobb, Conductor.
Ohildren's Spiritaal Lyceum meets every Sunday at 10½ A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Pree Circle-Room, No. 8% Bosworth street, at 7% P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1837; incorporated 1832. Business meetings Fridays at 4P. M. Public social meetings 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 Il A.M., 2½ and 7½ P.M. Thursday in Rathbone Hall, at 2½ P.M. N. P. Smith, Chairman.

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

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

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, 10%, 2% and 7%; 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 streets (up one flight). Ida P.A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7. Walker street, Charlestown.

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

Roston Spiritual Temple, Berkeley Hall .-At 10:30 Mrs. Jennie Hagan-Jackson occupied the platform at this hall, giving forth, as she said, a few earnest thoughts to be taken up again during the

She first pictured a train of cars full of passengers, all bound for their respective destinations, and re-

She first pictured a train of cars full of passengers, all bound for their respective destinations, and referred to the way each one took life, and the effect of people upon each other—yet all these different people were traveling on the same great rativaty of tife.

She spoke of the agitation in religion, saying there never had been a time when people were more ready to broaden their ideas, and were more willing to learn something outside of the old doctrines, than they were at the present. She alluded to the petition for closing the World's Fair on Sunday, because of the evil effect it would have upon the morality of the young people, (?) yet these good Christians, so-called, were willing to leave open the most pernicious places imaginable on that day.

Mrs. Jackson referred to the emigrants that were constantly pouring in upon us; they were uneducated, and were dangerous to our nation until they were educated as to our government and its principles. No matter, said the speaker, what the nationality may be, if they will become honest men and women, and be honest A mericans, then they will do us good. She declared a religious war to be imminent unless measures were taken to prevent it.

Thoughts upon taxation were also presented by the speaker, and a strong plea made for the taxation of church property.

The audience showed its appreciation of the many strong points made in the discourse by frequent applause.

At 7:30 Mrs. Jackson spoke upon the following questing the speaker and a strong spoke upon the following questing the speaker.

The audience showed its appreciation to the many strong points made in the discourse by frequent applause.

At 7:30 Mrs. Jackson spoke upon the following question propounded by some one in the audience: "What is Inspiration? Is it a Natural or an Acquired Gift?" Throughout the interesting discourse she showed that it was a natural gift, and like many others capable of cultivation. At the close of both lectures Mrs. Hagan Jackson gave some fine improvisations upon subjects offered from the audience.

At 2:30 Edgar W. Emerson held his last séance for this season before a large and interested audience. It was a pleasure to note that Mr. E. was at his best; his descriptions were all notably correct; several were striking as to detail.

Next Sunday Mrs. Hagan-Jackson and Mrs. R. S. Lillie at 10:30 A. M., and Mrs. Jackson at 7:30 P. M.

The Helping Hand met as usual Wednesday, April 29th. Business meeting at 4 P. M. Most of the even ing was devoted to the sale of articles; many were disposed of. There were some few remarks made by visiting irlends.

It is always well to remember that in the "midst of life we are in death," and in the midst of a good time this fact was strengthened by Mr. Edson, who, after making some remarks, introduced the new burial service for Spiritualists just published—a book that would, he thought, meet the requirements upon all occasions.

Benefit.—The spacious parlors at 375 Columbus Avenue were literally packed Tuesday evening, April 27th. Duet by the description being the benefit tendered the

would, he inought, meet the requirements upon an occasions.

Benefit.—The spacious parlors at 375 Columbus Avenue were literally packed Tuesday evening, April 26th—the occasion being the benefit tendered the Helping Hand Society to the Boston Spiritual Temple by Mrs. Carrie E. S. Twing. It proved a benefit in more ways than one, however: First, it gave many people who were eager to again hear "Ikabod" an opportunity of so doing; secondly, it afforded many a chance to receive a message and word of comfort from some loved one, who were unsuccessful in reaching the medium in a public hall; thirdly, it showed the positive proof of the public appreciation of Mrs. Twing and her grand work as an instrument in the hands of the spirit world; and last, the financial benefit to the Society was all that any one could wish for, and the Helping Hand passed a most sincere and unanimous vote of thanks to Mrs. Twing and "Ikabod" at the meeting of April 29th.

Do not forget the entertainment by Miss Lucette Webster May 11th, at 7:30, at 3 Boylston Place.

First Spiritual Temple.-Mrs. Lake's return and entrance upon our platform after a month's work in Washington, D. C., was signalized to day by a

First Spiritual Temple.—Mrs. Lake's return and entrance upon our platform after a month's work in Washington, D. C., was signalized to day by a murmur of applause, as a token of welcome to her by the audience. She read a poem by Ceila Thaxter, entitled "Compensation." The subject for the afternoon discourse was taken from those presented by the people present. Intelligence said: "The spiritual the month of applause, as a token of the population of the property of the people present. Intelligence said: "The spiritual of the present of the pr

7:00 o'clock. On Wednesday stening at 7:00 a reception will be given Mrs. Lake, and the usual social.

Next Bunday Mrs. Lake will again address us at 2:40 p. M.

Ludies' Aid Parier: The developing circle Shellamer Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Except Spiritual Temple, corner Newbury and May 1st was very interesting. The atternoon meeting opened with singing by Mrs. Mary F. Lovering; evening Social at 7M. Other public meetings announced from platform. Mrs. H. St. Ake, speaker. T. H. Dunham, Jr., Heoretary, 17 State street, Boston.

The Boston Spiritual Temple, Herkeley Hall, Mrs. Lovering read some satisfactory spiritual Temple, Herkeley Hall, Other Public cordially invited. William Boyco, Prosident; L. O. Clapp, Secretary, Mrs. J. D. Moore and A. S. Hayward. At the evening second to the Boston Spiritual Temple meets sion song by Mr. L. W. Baxter; recitation by Mrs. M. A. Brown; tests and readings by Mr. S. John Woods, President; Mrs. L. O. Clapp, Secretary; Mrs. John Woods, President; Mrs. L. O. Clapp, Secretary; Mrs. O. Pratt, Treasurer. All are invited.

Except Spiritual Temple, covering and song the first spiritual Temple of the May 1st was very interesting. The attention meeting connected in gopened with singing by Mrs. May 1st was very interesting. The attention meeting connected in gopened with singing by Mrs. May 1st was very interesting. The attention meeting connected in gopened with singing by Mrs. May 1st was very interesting. The attention meeting connected in gopened with singing by Mrs. May 1st was very interesting. The attention is gopened with singing by Mrs. May 1st was very interesting. The attention is gopened with singing by Mrs. May 1st was very interesting. The attention is gopened with singing to promode with singing by Mrs. May 1st was very interesting. The attention is gopened with singing by Mrs. May 1st was very interesting. The attention is gopened with singing by Mrs. May 1st was very interesting opened with singing by Mrs. May 1st was very interesting opened with singing by Mrs.

The First Spiritualist Ladies' Aid Society continues its benevolent work through the year, bestowing needed help upon the poor and suffering with generous hand. Only a week ago this useful Boston

stowing needed help upon the poor and suffering with generous hand. Only a week ago this useful Boston Society donated the sum of twenty-one dollars to an elderly couple living in the Highland District, whose case of extreme need spoke loudly in their behalf. The worthy couple mentioned are helpless; the husband is blind and unable to attend to his own wants, while the wife is in feeble health. They are old-time Spiritualists, who are honored by all who know them as consistent, beautiful souls, who wait with patience the hour of their deliverance from earthly environments. It is such cases as this that the Ladles' Aid Society seeks out and aims to assist.

At its Friday meeting, April 20th, the usual business service was held in the afternoon, after which a test circle was formed, Mrs. Shackley and other mediums being present, who gave satisfactory communications and tests to those present. Supper was served to a large number at six o'clock, which was followed by an hour of social recreation. At the evening meeting Mrs. Allee Waterhouse presided, in the absence of the President. "Signal Bells at Sea." was finely rendered by a quartet consisting of Miss Balley, Mr. Nelke and Mr. and Mrs. Penny, Mrs. Cassell accompanist. Remarks were made by Dr. Richardson and Mrs. Kate R. Stiles. Mrs. Mary Lovering read a message that had been written by her hand from Spirit Dr. A. S. Hayward. Remarks were made by N. S. Nilke on his experience in Spiritualism. Edgar W. Emerson was present, and also favored the meeting with remarks and gave tests. The meeting closed with singing by the audience.

Memorial services will be held by this Society at the Ladles' Aid Parlors, 1031 Washington street, on the afternoon and evening of Suuday, May 22d. Many mediums and speakers have been invited, and a grand time may be expected.

[Birthday Party.—The friends of Mrs. H. W. Cushman will tender her a compilimentary testimonial of

[Birthday Party.—The friends of Mrs. H. W. Cushman will tender her a complimentary testimonial of this character at Ladles' Ald Parior, on the afternoon and evening of Wednesday, May 11th. The lady is a veteran among the Spiritualist mediums of Boston, and deserves a good audience.]

The Children's Progressive Lyceum held its regular session on Sunday last with an interesting program. The singing, readings and other exercises

program. The singing, readings and other exercises of the school were of their usual pleasing and instructive character; while the Grand March was never executed with more spirit and grace by the long lines of participants than on this occasion.

Eloquent speeches were made by Con. Falls, Asst. Con. Hatch, and by Mrs. W. S. Butler.

Mrs. Longley made her usual comments on the morning lesson for the instruction of the children.

Carl Hadfield, Willie Sheldon, Carl Lee Root, Ethel Smith and Clara Mills, each gave a fine recitation; Miss Grace Small rendered a choice vocal selection; Hattle Fuller executed a plano solo, and little Winnie Ireland sang a pretty song. There was a large attendance of members and visitors. The work of this Lyceum is a credit to the Spiritual Cause.

Mrs. Butler announced that she had secured about a hundred and seventy dollars as receipts from her May Festival, which sum she proposed to expend in books for a library for the Lyceum; which announcement was received with entusiastic applause.

Lyceum meets every Sunday morning at 514 Tre-

Lyceum meets every Sunday morning at 514 Tre-nont street. SCRIBE.

K. of P. Hall .- The meetings on Sunday, May 1st, were well attended. 10:30, opened with singing, followed by Bro. E. J. Bowtell with a short address; followed by Bro. E. J. Bowtell with a short address; tests and readings by Mrs. C. A. Smith; 2:30, opened with remarks by Mrs. S. W. Sawtelle, which were very instructive, followed by the well-known mediums, Mr. William Franks, Dr. Toothaker, Mrs. Dr. C. E. Bell, O. F. Stiles and Dr. Willis, all giving remarkable tests; a stranger also favored us with an address, Dr. Magoun. 7:30, the ever very interesting Bro. Franks and Mrs. I. E. Downing gave tests and communications. Come next Sunday afternoon and evening and you will hear the mediums.

Remember the circle at 1257 Washington street on Thursday evening, May 5th, Mrs. I. E. Downing in charge.

Engle Hall .- Wednesday, April 27th. Duet by Mrs. Nellie Carlton and J. Edward Bartlett; remarks by E. J. Bowtell: readings by S. H. Nelke, Mrs.

Newman, Mrs. Burt, Dr. Thomas and J. E. Bartlett. Evening.—After service of song remarks and tests by Mr. Nelke, David Brown, Mrs. Burt and the Chair-

by Mr. Neike, David Brown, Mrs. Burvana etc.

man.

Sunday, May 1st.—The usual developing, healing and test circle at 11 A. M.

Afternoon.—After remarks by E. J. Rowtell, Osgood F. Stiles gave tests, one the return of a child to its father, who very affectingly recognized its truth. Tests were also given by Dr. Bell, Dr. Robins, Mrs. Higgins, Mrs. Newman and Dr. Emerson.

Evening.—Remarks by Dr. Blackden, tests by Mrs. Peake and the Chairman. Singing at each session by Mrs. Nellie Carleton.

F. W. MATHEWS, Cond.

The Ludies' Industrial Society held a very interesting meeting at its hall on Thursday evening interesting meeting at its hall on Thursday evening, Mrs. Ida P. A. Whitlock presiding. After supper readings were given by Mrs. Whitlock, Miss Barnicoat, and others. E. J. Bowtell spoke upon Psychometry, and expressed the opinion that part of the readings given generally were the result of a psychic power in the person giving them, and others, especially where the names of spirit-friends are given, must be under direct spirit inspiration. An hour was passed in social recreation.

Remember that the meetings are to continue through the month of May, and close with a Strawberry Festival.

Harmony Hall.-Spiritualist meetings last Sunday were conducted by the President of the Society of Spiritual Culture, Mrs. M. Adeline Wilkinson, naving returned from her vacation renewed in body and mind. The Society convened in the hall last Friday evening, and gave its loved and honored President a right royal welcome home. Meetings throughout the day were well attended, and full of interest. David Brown gave a fine address, and some very remarkable tests; as also did Mr. S. H. Nelke, Mrs. Howe, Mr. Tuttite, Dr. Willis, Mrs. Peterson, Mrs. Hughes, Mrs. Wilkinson, Dr. Toothaker, Wm. Franks, and others. of Spiritual Culture, Mrs. M. Adeline Wilkinson, hav

A correspondent of the Medium and Daubreak London, writes from Birmingham, Eng.: "Somebody has said if you want to hear of home news go away a while and listen to people at a distance. This occurred to me when I read in THE BANNER the following paragragh about Mr. Maskelyne. Who could have expected to have heard the first news of this from

Following the above the writer gives a translation that appears in our columns of March 26th, of what J. N. Maskelyne said in a letter to an Italian paper in Turin, respecting his conversion from an alleged exposer of Spiritualism as a fraud to a full believer in its truth through phenomena that took place in his

Better Ronds.-Persons interested in a movemen for the construction and maintenance of better roads throughout the country are advocating that an opportunity be given at the Columbian Exposition for a comprehensive road exhibit, in which shall be shown ex amples of improved road-making, and the processes of construction in actual operation. No subject among the multitudinous number there represented can be o greater importance to all people than the one for which a place is thus asked for. In the twelve months intervening before the opening, May 1st, 1893, there is ample time to erect a suitable building in which may be grouped everything required to educate the visitors as

NEWSY NOTES AND PITHY POINTS. TRIENDOUIP.

What is friendahlp? I will tell you:

Kyes that weep for others' wrongs,
Shoulders bearing others' burdens,
Lips repeating others' songs.

Friendship is a chain, embracing
Bioh and poor, and young and old;
E'en the beggar child may fondly
Touch in awe its links of gold.

—Jewish Messenger.

The United Kingdom of Great Britain has one hundred and eighty thousand land owners, who possess between them the whole of the landed possessions. In Ireland less than eight hundred persons own onehalf the land; four hundred and ninety-two members of the House of Lords own 14,250,012 acres, which rent for \$57,864,630.

A family in Sweden has gained the reputation of having a curious hereditary trait, which consists, says The Medium, in the manner of their death. They sleep to death, a long, apparent trance preceding each event. Two instances have quite recently oc-curred, the husband dying after seven days' unbroken sleep, and his wife passing away after a long sleep of upward of five days. Strange, also, is the fact that no mortal disease could be traced in either case.

Twelve hundred and forty-one passengers arrived in Boston Sunday, May 1st, on board the steamer Pavonia. Of these 1162 were steerage passengers.

The shoemakers of South Framingham are becoming anxious about their soles.

Rabbi Grossman recently delivered a sermon on "Modern Judaism," in which he said: "There are no dogmas in Judaism; it is all life. Ancient Judaism has left to the world no statement of belief and no system of principles, simply because words are not conduct, and a catechism is not religion."

Nineteen thousand more immigrants were landed in New York last week.

John B. Longley, who died of heart disease Saturday night, April 30th, at his home, 393 Sixth street, Brooklyn, was born in Providence sixty two years ago.

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

F. A. Wiggin of Salem, Mass., is making engagements for season of '92 and '93. Those desiring his services for the coming season will please note that he is engaged every Sunday up to April 19th, '93. Address 37 Boardman street, Salem, Mass.

Dr. Willis Edwards, inspirational speaker and plat-form test medium, has all engagements filled for this year. He is engaged in Malden, Salem, etc. Socie-ties desiring his services for next season please ad-dress him 9 Smith street, Lynn, Mass.

Mrs. E. Cutler of Philadelphia. Pa., platform test medium and psychometric reader, has finished her engagement with the Indianapolis Society. She will go to Shelbyville, Ind., thence to Pittsburgh, Pa., and later to Parkland, Bucks Co., Pa. Societies can make engagements for next season by addressing her at 1749 N. Fourth street, Philadelphia, Pa. Mrs. Mary F. Lovering's address is at present Richwood House, 258 Tremont street, Boston, Mass.

Mrs. Abby N. Burnham lectured in Baltimore, Md., during April. She will answer calls to speak wher-ever her services are desired. Address 25 Hanson street, Boston.

Miss Maggie Gaule—so J. Jay Watson informs us— is to be in New York City on the second Sunday in May, when she will take part in an entertainment for the benefit of the First Society of Spiritualists at Carnegie Hall.

Mr. J. Frank Baxter is the present month in St. Louis, Mo. He will be back for Brockton, Mass., on Sunday, May 29th.

Sunday, May 29th.

Mrs. Kate R. Stiles spoke in Somersville, Conn., May 1st—will speak in the same place May 8th; in Attleboro, Mass., May 15th and 22d; in Providence, June 12th; in Washington, N. H., June 19th and 26th. Would like to make engagements for the last Sunday in May and first Sunday in June; also for the remainder of the year 1892. May be addressed at 43 Dwight street, Boston, Mass.

Mrs. Clara Field Conant has been detained in Boston for several weeks by a severe attack of illness. She has now recovered, and thinks of leaving the city by the end of the week. She is for a few days at 59 Clarendon street.

E. J. Bowtell speaks in Cummington, Mass., May 8th and 15th; Greenfield, Mass., June 5th and 12th; his lecture delivered on the evening of April 27th, in the First Spiritual Temple (Back Bay), was successful in every way—the appreciation of the people being expressed to him by Gen. Dunham at the close. Mr. Boston, Mass.

S. H. Nelke, platform test medium, gave, last Sunday and the property from the sunday of convert four of the property sunday and plant of the people being expressed to him by Gen. Dunham at the close. Mr. Boston, Mass.

S. H. Nelke, platform test medium, gave, last Sunday, we are informed, the full names of seventy-five spirit intelligences (recognized) at Harmony and other halls in Boston where he attended.

Mrs. Mary C. Lyman spoke in Good Templars Hall, Watertown. N. Y., Sunday, April 24th, morning and evening. Her remarks held the close attention of an audience that fully endorsed the sentiments she expressed.

NEW Dinner Sets.

We have just landed 78 packages from steamer "Catalonia," from Liverpool, and 2 packages by the "Hermann," from Antwerp, including new shapes and decorations of decorated china dinner and tea sets, which are now to be seen in our Dinner Set Hall (3d floor), in which is the largest, most valuable and comprehensive exhibit ever shown by us.

All grades, from the low cost everyday set ware to the most expensive decorations to be found on this con-

As most of our designs are stock natterns, they can be had in any pieces desired, and sets of them may be matched readily for years to come, as readily as white ware, an advantage appreciated by experienced housekeepers.

In our stock rooms we have over 10,000 bins occupied in storing our decorated patterns of China and Glass, enabling us to supply matching orders from a single piece to the largest hotel outfit promptly.

In the art pottery rooms will be found an extensive display of China Engagement Cups and Saucers, costing from 25c. to \$35.00 for a cup and saucer. Also an extensive exhibit of rich pieces of China and Glass for wedding presents.

Inspection invited.

Jones, McDuffee & Stratton. CHINA. GLASS AND LAMPS, ... (SEVEN FLOORS,)

120 Franklin, corner Federal Street, Boston.

A Grand Festival.

The old English May-Day Bestival which Mrs. Wm. S. Butler-assisted by Mrs. C. T. Wood-held in Horticultural Hall, Boston, on the afternoon and evening of Saturday, April 80th, proved a complete success, the result netting a handsome sum-about one hundred and seventy dollars-which Mrs. Butler has generously donated to the Children's Lyceum for a library.

During the day and evening large delegations were present from each of the following places: Brockton, Plymouth, Lynn and Scituate. Mr. Willard J. Hull of Buffalo, and Mrs. R. S. Lillie, were among the honored

guests.
The Boston Sunday papers spoke very highly of this unique affair. The following extract from the Herald of that date will give an idea of the work accomplished on this occasion by the members of the Children's Ly

of that date will give an idea of the work accomplished on this occasion by the members of the Children's Ly ceum:

"The hall had been beautifully decorated for the fostival by Mr. Charles D. Whittredge, who used the national colors with fine effect. In the centre of the hall rose a Maypole, surmounted with a glory of figac of sil nations. The various dances were given under the direction of Mrs. Lilla Viles Wyman, who received at the close of the evening a magnificent bouquet of roses and many congratulations.

The program for both afternoon and evening was similar. Rirst came a grand march, led by Gen. Washington (Carl Leo Root) and Martha Washington (Winnie Ireland)—two tiny tots of less than four years. They wore exquisite costumes, with coffure poudre. Gen. Washington was creased in a blue satin cat, with waistcoat and knee-breeches of yellow satin. Lady Washington's white satin train was borne by a tiny colored page. The little couple were attended by alds (Masters Charlie and Eddie Hatch) in continental uniform. Following them came a long line of fairles, flower girls, foresters and dancers in fancy costumes, making a brilliant scene, as they marched and countermarched about the hall.

Baby Lou. in a dainty white costume, relieved with red.

the hall.

Baby Lou, in a dainty white costume, relieved with red, gave the first solo dance—'the serpent'—which was followed by a waltz, polka and schottische, in which all the children icined.

by a waltz, polka and schottische, in which all the children joined.

Part 2 opened with a costume march, led by Robin Hood and his merry men, with Jack o' the Green dancing before them like awill o' the wisp. Then the May Queen entered, her train borne by maids of honor, and the march concluded with a merry polka by the Maypole dancers. These wore gay costumes of the time of George III. The braiding of the Maypole was a most picturesque scene.

A sword dance by Louise Horner, skirt dance by Wesley Higgins, the beautiful dust dance of Robin Hood and Maid Marian, the Spanish dance by Misses Genie Bowen and Alice Barnes, an Irish reel by Annie Barbier, a Gypsy dance by Louise Barlow and a hornpipe by Miss Judkins, were among the attractive features of the evening.

The 'Morris' dance by ten young ladies in fancy costumes covered with tiny bells was full of graceful posing, while nothing gave nore pleasure than the flower and fair dance, in which the fairies came out by moonlight, while the flowers slept to be awakened by their silver wands.

During the evening Miss Damon rendered a fine cornet solo."

The lengthy program closed with the "Kangaroo" dance by "Baby Lou," which was enthusiastically received. Following this a dance was given in which all who wished participated, and which closed one of the most beautiful and successful May-day festivals ever held in this city.

Camp-Meeting Notes.

LAKE PLEASANT, MASS.

To the Editors of the Banner of Light: The nineteenth annual camp-meeting at Lake Pleasant will be held July 24th to Aug. 28th, inclu-

The talent for the platform will include some of the best speakers and test mediums. "Battery B" band will be in attendance the entire session.

Other attractions will be duly announced. Haverhill, Mass., April 30th, 1892.

CASSADAGA, N. Y.

The Cassadagan (Meadville, Pa.,) in its latest issue states that the camp opens July 22d, to continue

to Aug. 28th.

to Aug. 28th.

During the course of the meetings W. J. Colville, Lyman C. Howe, Mrs. H. S. Lake, Mrs. F. O. Hyzer, Hudson and Emma Tuttle, Willard J. Hull, Mrs. Cora L. V. Richmond, Hon. Sidney Dean, Mrs. R. S. Lillie, Hon. A. B. Richmond, Mrs. Jennie B. Hagan, Jackson, Hon. A. B. French and others will participate in the exercises.

Aug. 24th will be known as "Woman's Day," when Susan B. Anthony, Rochester, Rev. Anna Shaw, Washington, Mrs. Clara Burwick Colby, Washington, editor Woman's Tribune, and others will be present.

Miss Maggie Gaule, the platform test medium, has promised to be at Cassadaga for the greater part, if not all, of the entire season of 1892.

Mr. J. T. Lillie and Mr. John W. Lane of Boston have been engaged to conduct the vocal music for the camp of 1892.

Important improvements upon the grounds will soon be made—it is announced—in the way of water-works and sewerage.

The annual June meeting will be held on the grounds of the C. L. F. Association on the 10th, 11th

and 12th of June. Speaker, Mrs. R. S. Lillie. Notice.

The Children's Progressive Lyceum of Boston will hold its Memorial and Floral Services in Horticultural Hall on Sunday morning, May 29th. All are invited.

FOR SICK HEADACHE USE HORSFORD'S ACID PHOSPHATE. Dr. M. W. GRAY, Cave Spring, Ga., says: "I have used it with perfect success in habitual sick headache."

SPECIAL NOTICES.

PITS—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Mar-velous cures. Treatisguand \$2.00 trial bottle free to Fit cases. Send to DR. KLINK, 631 Arch St., Phila., Pa. Apr. 16.

Dr. F. L. II. 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

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

ADVERTISEMENTS.





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Has an Adjustable Pad which
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suit changing condition of rupture. ILLUSTRATED OATALOGUE SENT SECURELY SEALED 'NY 'G 'V. HOUSE MIC CO.
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NAMED OF JOHNSTON

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also rema-dies furnished. Now located at Hotel Aldrich, 98 Herke-ley street, Boston. Hours 10 to 7.

A Large Front Boom in Banner of Light Bulld-ng, admirably arranged for Physician or Mo-A STROLOGY. Would You Know the A Future! Accurate descriptions, important changes, and advice free, Send date and hour of birth, with stamps, No callers.

1 W 57 Revere street, Boston.

Message Department.

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings will be held at the Hall of the Banner of Light Establishment, free to the public, commencing at 8 o'clock P. M. J. A. Shelhamer, Chairman.

Answens to Questions, and the giving of Spinit Massages, will occur on the same Day, and the results be consecutively published in this Department of The Ban-

Massaces, will occur on the spartment of The Danconsecutively published in this Department of The DanMass.

At these seances the spiritual guides of Mns. M. T. LongLet occupy the platform for the purpose of answering
questions propounded by inquirers, having practical bearing
upon human life in its departments of thought or labor.
Questions forwarded to this omice by mail; or handed to the
Chairman, will be presented to the presiding spirit for consideration.

Mns. Longler, under the induence of her guides, also
gives excarnated individuals anxious to send messages to
their relatives and friends in the earth-life an opportunity
so do so.

so do so.

12 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 those columns that does not compert with his or her reason. All express as much of truth as they perceive—no more.

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

Natural flowers are gratefully appreciated by our angol visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

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

Report of Public Séance held Feb. 5th, 1892.

Report of Public Séance held Feb. 5th, 1892.

Spirit Invocation.

Oh! thou Ever-Present and Divine Spirit, thou Great Over-Soul of the Universe, without whom we should have no consciousness or power, we would this day feel thine atmosphere of spiritual light more strongly, that we may realize ourselves as a part of thee. We would come under the instruction of thy ministers and teachers of truth and wisdom, that from them we may learn of thine everlasting wars, and gain knowledge of the destiny of human beings. Oh! may we at this time, each one who is present, feel uplitted to the plane of thought and aspiration which angels occupy, so that we may receive in common with them something of light, beauty and instruction from the great realms of power and truth. May we, in companionship with those bright spirits who return to this earth from worlds beyond, seeking to reach the hearts and the minds of mortals with new understanding and illumination, gain a knowledge and an inspiration from this great and glorious see of all power; that we, too, may know what it is to expand in soul-thought; and that we, too, may know what it is to enjoy the spiritual tenderness and peace of eternal life.

We know that we are spirits, even those of us yet encased

expand in soul-thought; and that we, too, may know what it is to enjoy the spiritual tenderness and peace of eternal life.

We know that we are spirits, even those of us yet encased in the fiesh. We know that we are thy children now and here, even though we may dwell upon the planet earth, and be governed by its conditions and limitations; and, knowing our relationship to thee, realizing that we are immortal souls with possibilities for expansion, and with the power of achieving results worthy of that relationship, we desire to put forth every effort and energy toward the end of greater soul-growth and grander unfoldment of spiritual qualities. For this purpose, oh! thou Great and Glorious Spirit, and oh! ye angel ones who wish to do us good, we this day desire to receive thy love and sympathy, to be uplifted by thy influence, and to be strengthened and stimulated by the inspiration which ye bring; and oh! may we at this time put forth from our own lives a strong desire to be of use to our kind, to be an example, and to send out an influence which shall be of service in assisting those who are in need. We ask your blessing to rest upon us, one and all, now and forever,

QUESTION AND ANSWER.

CONTROLLING SPIRIT.—We will now attend to your query, Mr. Chairman.

QUES.—[By P. M., South Glastonbury, Ct.] We are told in the Orthodox creed that those who have died await the verthodox creed that those who have died await the second coming of Christ in the "place of departed spirits"—a sort of antechamber to the real heaven or hell which comes after the final reckoning. Is the heaven or spirit-land of which Spiritualists tell us, that intermediate place? Do spirits believe in a final judgment? judament?

Ans.—The spirit-world, as a world to which Ans.—The spirit-world, as a world to which the inhabitants of this planet pass after having done with the experiences and the discipline of this mortal life, is a counterpart of this planet, and is a body rolling in space just as much as is this planet earth; but that condition of soul-life which spiritual intelligences call heaven is a state into which spirit may pass when it has gained wisdom, knowledge and other soul-qualities and powers by the experience and discipline through which it has passed. Heaven is a condition of peace and passed. Heaven is a condition of peace and happiness which the spirit may acquire; but this must be gained through self-effort and self-

conquest.

He who has been selfish, who has lived out He who has been selfish, who has lived out his days in the pursuit of personal pleasure and in fostering personal ambitions will not find himself passing into a heaven when he is released from the physical body. On the contrary, although he may come to recognize himself as a spirit outside of the mortal clay, surrounded by other scenes and situations than those which encompassed him here, yet he will be tethered, as it were, to the physical life, and unable to detach himself from its atmosphere sufficiently to pass into the spiritnal phere sufficiently to pass into the spiritual world where the higher experiences are gained. Though he has parted with the body, he has not met all the obligations and reaped all the experiences in connection with this material life that he requires, and so he may be an earth-bound spirit, held here by chains of attraction stronger than any shackles which you

can forge.

The spirit, however, who is unselfish, who has sought to do wisely and well as far as possible, not only for his own unfoldment and cultivation, but also for the benefit or happiness of others, will not be held down to material conditions. He may return to earth, or he may even take up his abode in contact with earth for a season because he desires to help some who are still here, to assist them to live better lives, or to gain more of happiness and peace, but he is not obliged to remain here—he may pass to the spiritual world and take part in those of its activities and associations which are congenial to him. He who is unselfish, who looks rather to the happiness of others than to his own, will find heaven.

Heaven is not an intermediate state, by any means. It is a condition of mind and spirit which brings peace and satisfaction to the entire man or woman. But there are intermediate states in the spirit-world. The Catholic has a very good idea of the true situation in his representation of a purgatory through which a soul must pass in reaching out to the higher state of peace. This purgatorial condition is one of self-purification and preparation for that which is to come. of others, will not be held down to material

in that which is to come.

Some spirits who pass away from earth are in what we may liken to total darkness, since they are enshrouded in gloom. They are restless, unhappy, ill at ease with themselves and with all the world. They despise themselves, and they do not care to have any other life mingle with theirs. In fact, we have seen spirits who despise everybody and everything because of their inferior condition. These intelligences may be said to be in hell, for they are in a condition of unrest and torment. Others are not in such a state of dissatisfaction, and yet they are in one of comparative gloom. They have lived a life of selfishness more largely than one of spirituality, and hence they are unable to reach or to understand the high spiritual state and character of those souls who have sought to bless their fellows and the reach or the world. stand the high spiritual state and character of those souls who have sought to bless their fel-lows and to do good in the world. The condi-tion of this second class may be called a pur-gatorial one. They are passing through a period of self-examination. They are dissatis-fled with themselves; but this is a promising state, since this dissatisfaction urges them to look for that which is better then they have look for that which is better than they have had, and consequently they reach out for some-thing stronger, more beautiful and beneficial. When they pass from this state to a higher one, not only of self-effort and conquest but one in which they will deal with their fellows more largely, forgetting themselves in seeking to look after the interests of others, they will come to a higher condition of peace and happiness which you may liken to heaven.

INDIVIDUAL MESSAGES.

Simon Cameron. [To the Chairman:] I do not come to your public assembly as a politician, as one who will raise his voice in behalf of either of the great political parties of this country. I do

into other channels, into other lines and methods of thought and research, and, consequently, this great spiritual life surging around me did not appeal so strongly to my spirit as it has to many who have identified themselves with the movement of Spiritualism.

My friend comes with me to-day, not to speak for himself, but to induce me to speak, saying that the experience will be beneficial to me. It may be so. I think that any experience which comes to a thoughtful mind, whatever direction it may take, cannot fail to be of service to that individual. It must enlarge in some manner the line of thought and understanding, and so I take it that this experience is a method of study which is helpful to all who pass through it.

I do not know, sir, as any friends, public or

who pass through it.

I do not know, sir, as any friends, public or private, will believe that the old man has returned in this manner to voice a few thoughts, but that does not matter to me. It never did affect me deeply while I was in this physical life whether my words were received with credit or not. I felt the courage of my convictions and the negitiveness of my personal entering and the negitive ne credit or not. I felt the courage of my convictions and the positiveness of my personal energy to speak out whatever appealed to me, regardless of fear or favor. I take this same line of conduct now as a spirit, for I do not feel that I have changed essentially since passing from this plane of action, save in personal appearance and feeling. I do not now experience the sensations which age brings to a human being. I feel as I step forth like one imbued with new strength and vitality. In other respects I am very much as I was here, grown a little wiser, perhaps, in some directions, having seen life under a different aspect, and viewed the situation of human affairs from a little broader platform, and I hope that I shall be able to do some heart such good in the direction of spiritual helpfulness as I have had brought to me by spirit-helpers on the immortal shore.

You may simply call me Simon Cameron.

had gained an extended experience in mortal affairs. In New York City I in former years gathered a discipline in various business ways and perhaps more in public life, which undoubt-edly served me well in the development of my nature here, and which certainly served me well as a spirit, for in looking back over past years I find, as the good gentleman who pre-ceded me said, that every event in my life has been of use to me.

been of use to me.

Perhaps some dear one in New Jersey will learn of my return and feel interested, and perhaps some one will be so imbued with the desire to learn more of this seeming mystery as to seek knowledge personally. I trust so, and most certainly I shall be pleased to bring anything that I can from the spirit-world by way of evidence or of instruction concerning the immortal life.

the immortal life. ould have my friends in Rutherford know that there is no death, that though the bodily powers decay and the form wastes away under the encroachments of time, the spirit lives, rallies its forces and becomes filled, as it were, with vitality and activity. Thus I find it, and, as far as I know, all find it, in passing from the earth to the spirit-life.

John Wheeler.

[To the Chairman:] I believe, sir, it is about two years since I went away from the mortal, but I can hardly say that I did go away directly, because I lingered around to watch the affairs which I had been connected with on earth. Material matters had hold of my mind to an extent. I did not at once give them up, although I let go my hold upon the body. I wanted to see that my wishes and instructions were fulfilled as I desired, for it seemed very important to me that certain religious movements portant to me that certain religious movements should be benefited a little through myself, not to speak of individuals in whom I was interested; but after a while I did free myself from the external and passed into what you call the spirit-world, and then I had something new to

My expectations of the eternal world were not verified. I did not find the future state as I anticipated. The life around me was altogether more real, natural and substantial, if I I anticipated. The life around me was altogether more real, natural and substantial, if I may say so, than I had an idea of, and the purposes, the business and employments of individuals there were out of line with what I had supposed belonged to spiritual beings; so I had many lessons to learn and old ideas to throw away, but I have been trying to learn them faithfully. A child may go to school, and when he first commences his ideas of the lessons may be very wrong; but when he is convinced that the course of study open to him is the right road to learning, he does not hold on to his old thoughts and refuse to study; and so with me in the spirit-world. When I found that I had not found the truth altogether here, I was very willing to seek for it there, where I could be more sure and satisfied of it.

I am John Wheeler, from Maverick, N. H. I left a few relatives on this side; I do not know whether they will believe that I have come back or not. Possibly they would not believe that any spirit could come back in this way, but that does not matter. I have come as much for my own satisfaction as anything else. I felt I ought to tell how I have been trying to grow and to learn since I came to myself, so to speak, in the spirit-world, but I shall be very glad to have any friend or relative receive my words, and believe that I come as an individual

grow and to learn since I came to myself, so to speak, in the spirit-world, but I shall be very glad to have any friend or relative receive my words, and believe that I come as an individual from the spirit-world. It would do me a good deal of good to bring them, if possible, any gleams of the truth, or show them the right road in connection with preparation for spirit-life. As far as I know, the best way to prepare for the future life is to live as well as you know how on this side, then whatever comes to you will be the very best that can be had, and you will be able to grow and to reach out for something still better.

[To the Chairman:] I am obliged to you, sir, and to all concerned who have opened this place for spirits to come. I hope I shall be able to help some one else in this way.

not come to measure awords with any brilliant mind of earth, or to discuss aubjects and affairs of state. I do not some, sir, in a public apacity of any sort. I feel that I have done practically with the matters which belong to them and helpful to me, because I know that practically with the matters which belong to the satisfaction and with interest, because I feel that I have done here with satisfaction and with interest, because I feel that this is a great study, this coult force plying between the two worlds, one world to communicate with the denizons of the other sphere. I feel that to come into contact with these instrumentalities for the dissemination of knowledge in the respect is for me to gain a personal experience which cannot fail to oring my mind and to stimulate the growth of my soul-power and music and or greating. I passed from the body. Perhaps some of my friends will done this; nevertheless, it is true. I had heard and I had seen something of Spiritualism before I passed from the body. Perhaps some of my friends will done this; nevertheless, it is true. I had pained a great hold upon thousands of thinking minds in our country. My good friend, N. B. Wolfe of Cincinnati, gave me information upon this subject more than once, relating to me something of his wonderful experiences in connection with mediumship, and almost persuading me to take part in his investigations, that i might see and know something of the great truth. I never received in this line would relice that such a strong of the great truth. I never received in this line would relice that the control of the great truth. I never received in this line what I might have with my opportant of the great truth. I never received in this line would relice that such and receaved, and content of the great truth. I never received in this line would relice that the stronger than speech, and received the control of the provided the control of the provided the control of the provided thas my control of the great truth. I never received in this line o

would rejoice that such a blessed change had come to me.

I bring my friends so much love, so many tender influences and messages of cheer from spirit-friends, that I cannot put them into words; but they are stronger than speech, they are so full of life and love. I think they will reach my dear ones, even though they do not believe that spirits can return to manifest in intelligent ways, for they will feel their atmosphere, and that will do them good. I am Lillie Shaw.

Jane Marshall.

[To the Chairman:] My name, sir, is Jane Marshall. I have children living in New Haven, Ct. I had hoped to reach them near home where I could talk quietly to them and give them knowledge of the spiritual land; but the avenues have been closed to me in that direction, and so I have come to this public meeting to say a few words, that they may know I live and love them.

I wish my children to know that their

know I live and love them.

I wish my children to know that their father lives in the spirit-world and that we are united. There is a bond of spiritual union between us that makes our association very congenial, and our home is sweet. We enjoy it, and we love to have our friends mingle with us. Oh! if our dear children and our friends of earth could look into the spirit-homes of the higher life and see their loved ones taking part in the great activities of that world, expressing their powers and energies, and making even more of these than they could on earth, it seems to me it would give them something beautiful to look forward to when they also shall enter that land and become a part of it. Here they have their cares and perplexities, their trials and annoyances, as well as their peaceful experiences. I know that my their peaceful experiences. I know that my children have had to pass through many shadowy ways, that they have met with pain and disappointment; but I also know that they have had pleasant associations, and that many blessings have entered their lives; so I feel that it has all been for the best, and that it has daysloved extensity of spritt which will

You may simply call me Simon Cameron.

William C. Ball.

[To the Chairman:] I am told that all comers to this platform are made welcome, and so, Mr. Officer, I step forward to announce myself, trusting that it will be learned by my friends and former associates in New Jersey and in New York that I have returned from the great eternal world to manifest myself as an individuality.

I am William C. Ball, and I lived to an advanced age on this mortal side, though it strikes me that I might have been in the body at this time had it not been for the accident which happened to me, and which was directly, or indirectly as you might term it, the cause of my summons to the spirit-world. I do not regret that I was thus called home perhaps a little earlier than I might otherwise have been. I had trying experiences here. Some of them were very sad and burdensome. I sometimes felt as if it would be a pleasure to lay down the body and to rest without a thought of anything; but when the change came I did not rest in such a way. I found relief and release from the suffering form and from the limitations of the mortal life, and I found rest in a new existence—rest that brought peace to my spirit and made me feel as though made over into a new life. But I did not find an idle life. Many things came to me that I saw who almost dazzled me with their light, and so I tried to work and to busy myself in various ways. My children may know that I have not been quiet, affairs. In Naw York City I in formar years dazzled me with their light, and so I tried to work and to busy myself in various ways. My children may know that I have not been quiet, for I was a busy woman here, and I have been one since I went away.

one since I went away.

I will say that I did not know of this Spiritualism—much of any. I did not believe in it when I was here. I believed in the Christian religion. It seemed to me that I should go to the great white throne and find my Maker there; but all that has passed from my mind long ago. I have had other things to think about and other experiences to meet, and I never expect to find any great throne where any great potentate is seated. I only know that if I study well I shall find the Living Spirit of all Life on every hand and in every heart.

Arthur Barr. To the Chairman

[To the Chairman:] You will excuse me if I take the place next, but I felt that I would like to do so.

I have a good many friends. I have relatives and those that I am deeply interested in on this side of life. I want the friends of Holyoke to know that I send them my love. I have friends in Northampton and in Springfield and in towns of that part of the State—at least I call them friends, because I do not think that death would warrant me in giving up my friendship for them or they in giving up theirs for me.

It has been a desire of mine for a good while to come here and speak. I have been told of this place by other spirits who have manifested, and they all have such a good story to tell of their experiences that I felt strongly inclined to try it for myself; then the thought that perto try it for myself; then the thought that perhaps I could reach some minds that have known me and have them realize that I have come back from the land of the dead, and that really there are no cold and lifeless ones there, but that all are full of life. is a pleasant one to me, and so I come with greeting to my friends. I come with love for Olive and for others. I would like her to know that I have been trying to look after her sometimes to make things ing to look after her sometimes to make things pleasant, and that I have also been trying to do my best for others who are near to me. I am not always in contact with earth-life so as to know what is taking place here. Sometimes for quite a while I do not know much of what is going on with my friends, and then again I can come quite close and see and know what is occurring.
I did not intend to make much of a stop, Mr.

Chairman. I thought if I could say only a few words perhaps it would be useful to some, and I am sure it will be to myself. I am Arthur

Report of Public Séance held Feb. 9th, 1892. QUESTION AND ANSWER.

QUESTION AND ARRY BLU.

QUES.—[By G. H. B., Boston.] I understand that the veteran Spiritualist, Dr. Charles Main of this city, who is, he says, constantly en rapport with the spirit-world, asserts that had Prof. Henry Kiddle remained in the physical life several years longer than he did, he would have ignored the Spiritual Cause and joined the Catholic Church. Doubling this statement, I appeal to the President of the Banner Circle as to the real facts in the case.

ANS.—We have no doubt that the veterangers of the case.

real facts in the case.

ANS.—We have no doubt that the veteran Spiritualist whom your correspondent mentions is closely en rapport with wise denizens of the spirit-world, but it is possible, nevertheless, for him or his spirit-guides to be mistaken upon some questions which may arise in his mind. None are infallible on this side or on the spirit-side of life, for all the human beings that we know anything about are finite creatures. We have not yet come into the atmosphere or knowledge of any who have gained phere or knowledge of any who have gained

In reference to Prof. Henry Kiddle, we can speak understandingly, being specially en rapport with him, not only as a spirit in the other that such trials as they have had will be and to all concerned who have opened this place for spirits to come. I hope I shall be able to help some one else in this way.

Lillie Shaw.

The friends I love on this side of the stream are away down in Chattanooga. I know it is a well as one of high educational attainments a long distance from here, but not far to the spirit who has learned how to travel as spirits of o. I have for a long time tried to watch over In reference to Prof. Henry Kiddle, we can

I have gained courage to try to speak to my friends in this way, though I have been some time making up my mind to do so. I saw so many other spirits coming from the other life, expressing their love to their friends, and telling their relatives of the beautiful home in the spirit-world, that I wished I could do the same; but when the opportunity came I hesitated because I had to come in this public way. Today I feel stronger to do that, and to tell my dear friends that I love them very much, though I passed from the body, and had to let go of the earthly things that were of so much interest to me.

I lived in Chelsea, on Pearl street. I have friends there, and in_other places, that I am

interest to me.

I lived in Chelsea, on Pearl street. I have friends there, and in other places, that I am sure remember me. They cannot have forgotten my life, nor will they perhaps be altogether willing to feel that I am dead and unconscious, and know nothing of this life and its concerns.

After I passed from the body I tried very hard to have my husband know that I had not lost all remembrance and consciousness of life. I found myself stronger than I had been. I could see how things were, and though I felt sad because I had been taken just when it seemed as if I was needed, yet there came over me such a sweet feeling of peace and of new life that I could not grieve unceasingly. I tried to say, "Arthur, I am here, and I am not cold and lifeless." Many times since then I have tried to speak to friends, and to tell them the same, that I am not dead. Now I would have them know this if they can. I would say to them that I bring them much love, and that while I have a beautiful home in the spiritual world, it is nothing to me if I cannot visit my friends, and try to help them as they move along in this life.

I was young when I passed away—only twenty-three—and it seemed head to give un

along in this life.

I was young when I passed away—only twenty-three—and it seemed hard to give up the things of this world; but now I am growing used to the things of the other life, and I find I can do much that I did not think possible. So I have hope of many things, and I also feel that there is a beautiful life before us all which we chall meet just offert are we grint the which we shall meet just as fast as we gain the needed experiences, and grow prepared to un-derstand them. I am Florence C. Tuttle.

Levi Davis.

[To the Chairman:] I have not been gone from the body long enough, sir, to have let go entirely of the things of this life.

I had an extended experience through many lines in earth-life. I had a business career that gave me a needed discipline and brought me in contact with many energetic minds, and through a long series of years I gathered knowledge upon questions and affairs pertaining to the material side that has been of service to me here and as a spirit.

ing to the material side that has been of service to me here and as a spirit.

I am satisfied as far as I have gone with the spiritual life. I find myself in a world that is made up of human Interests and largely governed by them; a world that is peopled with human beings full of warm impulses and energized by active powers that are capable of demonstration in practical ways. That suits

ergized by active powers that are capable of demonstration in practical ways. That suits me. I could not be satisfied with any kind of a world that is inactive, whose people are inane and unindividualized; but to find warm, pulsating lives, full of vital force and practical work, is in every way congenial to me.

I am interested in the affairs of mankind right here in our own land, particularly in York State, where my own affairs were centered, and most especially in Elmira, for there I am best known. I feel that as a person I can use a certain influence that perhaps may help along the tide of human affairs toward a better unfoldment. I believe in the greatest better unfoldment. I believe in the greatest good to the greatest number. Though I have been a man of large business enterprises, yet, sir, I do believe in the common good, and I believe in the protection of the whole. I believe in the protection of home industry and of the merican market; and I know as far as l

in the protection of home industry and of the American market; and I know, as far as I know anything of the question from my present standpoint, that it is best calculated to work out the weal of our people in this country, and that, sir, this home protection will afford to the masses the means of gaining a comfortable livelihood. Independent of the good that it may bring the manufacturers, it seems to me that it is calculated to be of benefit to those who most need assistance—and they are our working people.

Well, I have not come to preach upon this question, though it is one in which I am much concerned; but I have come back to let the good people know that I am not disposed of. I did not choose the means of going out of the body. I would have preferred to pass on under more comfortable circumstances; but perhaps it is just as well. Undoubtedly my work was done on this side, but I have taken it up on the other with new life and energy. I intend to go on with it until I feel that I am in a condition to accomplish something practical; and when I have done that I shall try to come back again and give it to the world, though I may not be able to do this from your platform. I am grateful, however, for the opportunity to-day of manifesting my presence, but it may be that I shall find other open avenues through which I may express my identity to those who will understand.

I am Levi Davis. I am Levi Davis.

Sarah Kennedy. My friends live in Buffalo. I have sought to reach them, but they do not understand that spirits come knocking at the door asking en-

Years have passed since I went to the spirit. world. I knew very little of life then compared to the experience I have gained since. I did not know of the spirit-life and its conditions, and it was all new to me when I entered tions, and it was all new to me when I entered there. My opportunities for gaining knowledge on this side had been limited, though I always felt eager to learn all that I could, and when I went to the spirit world I found the way open to enter school and acquire that which I so longed for here. I have been studying for years, and I have not been alone, for I have had the companionship of many who did not have what they wished in that line on this side, but who found wise teachers and have had opportunities afforded them for receiving what they desired since going to the spiritworld.

world.

I bring my love to my friends. Tell them I have at times known of their circumstances. I have seen them passing through strange experiences. Some of them have been trying, and they have rebelled against them, feeling they were too hard; but I suppose it was all intended for the best, and that they could not have been otherwise. I have tried to help my friends to pass through these trials and to look on the bright side. Now they are in happier conditions. I think the heaviest clouds have passed away. I know it is quite pleasant with them at present, and it, does not seem to me that such trials as they have had will be brought to them again. It is much better that in the later years of their lives they should gain the brightness and peace than to have had it first and then have to bear the troubles, the

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with knowledge and power concerning spiritual My name is Sarah Kennedy.

Katie A. Kinsey.

A very long time has elapsed since I spoke through your medium, and I have had friends, spiritualistic friends, sending out to my Summer-Land home desires and invitations to come to them with some word of remembrance so that they might feel encouraged in the work of life. My own relatives do not receive the tokens of Spiritualism with the ready acceptance that I would like, but I can understand why this is so, and we of the higher life can afford to wait until our dear ones have gained all that they can from this side of life and pass on to join those who have gone before to the beautiful world.

I come now to friends who did not know me in the earth-life, but who have learned of me and come en rapport with me through my work with mortals. There is one, a lady in Madison, O., who knows that I have been attracted to her atmosphere, and through her agency I have given influences that I think have been helpful to others. She knows or believes that I have many times brought to herself when she most needed it an inspiration and magnetism which has been helpful; but she has been reaching out to me in spirit, asking me to come here or to some public place and say a few encouraging words to her at this time. I am glad to respond, and your Spirit-President gives me the opportunity to do so to-day.

I say to that dear, faithful one: We recognize your fidelity, and we appreciate your efforts for the spiritual cause. We know you have been misunderstood sometimes, and that it has not always been possible for you to expense the thoughts and the influences which

have been misunderstood sometimes, and that it has not always been possible for you to express the thoughts and the influences which come surging about you, but we know you have done your best, and we are pleased and satisfied with what has been accomplished. I think that by-and-by greater good will be performed, for stronger power will be given from the spiritworld, and there will be more favorable conditions unfolded on the earthly side.

I bring you the love of your band, and I am pleased to count myself as one of the spiritriends who sometimes come to you seeking to be of assistance to others.

friends who sometimes come to you seeking to be of assistance to others.

Then, Mr. Chairman, there is another dear soul in Kansas City who has felt my influence, and who has many times wished to know what it was I had to impart. Tell him I cannot speak it in public. What I have tried to give of a spiritual nature connected with his earth-life and its development has been for his own good here and for his future welfare in the spirit-world. I am deeply interested in what has been done and what perhaps may be done through larger lines in the coming time, and so I speak thus to my friend that he may know and understand what I have been trying to give has really been from myself and for the purposes that he has believed.

To all my dear friends, those who have known

purposes that he has believed.

To all my dear friends, those who have known me in the past as well as those who have known of me in the spirit-world, I bring my love and greeting, and assure them that I do not forget any one. I have many friends in Cincinnati, for that city was the home where I gained my earthly experiences principally.

I come to-day with my friend, Mary Hopkins, who wishes me to speak of her love for the dear ones here who do not realize a spiritual presence watching over their lives. She has been a great helper to Benjamin in his spiritual experience on the other side, and to her he owes a great deal connected with his preparation for understanding and receiving the higher inspiraunderstanding and receiving the higher inspira-tions of that world which he has entered. I am Katie A. Kinsey, but known principally

to these friends that I wish to reach to day as "Spirit Violet."

Dr. Thomas Bolton.

[To the Chairman]: I salute you, sir, and I am gratified that I can approach and announce myself.
I feel that I have many friends in the mor-

tal, comrades and associates, those who have stood by me in times of trial, and those whom stood by me in times of trial, and those whom I have known under pleasanter conditions. First, I would speak to the good friends in Russell, Kansas. Tell them that I have returned to send them a message along the lines that they may know death does not put a quietus upon man. I find that the human mind is so positive, so vitalized, that not even death can quench its powers or silence its voice.

I have in former times been known very well in San Francisco, and to friends in the Golden City I bring my greeting and remem-brance. Assure them for me that I have safebrance. Assure them for me that I have safely crossed the broad belt and have entered the spirit-country, and now I return for a little while to report that all is well.

I could not begin to call over those whom I

[Continued on ninth page.]



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[Continued from eighth page.]

(Continued from eighth page.)

would like to have know of my living presence among them. There are many individuals, but perhaps I have as warm a feeling for the boys of the "Grand Army" as for any. Tell them that although out of the physical body, I was present at the last grand encampment. I came into close contact with comrades and friends, they not dreaming of my nearness, and yet to myself I was then, as now, a tangible, living entity.

I have, sir, taken up a student's life on the spirit-side. I thought I knew something of life here. Of the physical man I did, and somewhat of the mental, but I did not begin to know of life as it deals with the spirit. I am investigating, so that I find my time fully occupied, and there is no weariness for me. I am delighted at all that I have seen, and all that I am promised I shall see and understand when the time comes; and that is why I hasten through this avenue to present myself to my friends with the assurance that death is of small consequence in one sense, since it is not the bugaboo that has been held up to man, but it is of great account in another sense, since it introduces the human spirit into a broader and a higher life.

You may call me Dr. Thomas Bolton. and a higher life.
You may call me Dr. Thomas Bolton.

Samuel Clark.

[To the Chairman:] I am Samuel Clark, sir. I only stepped in for a few moments, but I feel that this is my hour, and if I do not avail myself of it, I may step back, and not get the opportunity to come again for years, for I had that experience once. I tried a long time ago to get in and say a few words, but just as I was about to step forward my attention was attracted to a group of intelligences who were discussing some matters in which I was interested, and I stepped back for one who stood by patiently waiting to come, thinking I might approach and manifest any other time I wished. I have never had the opportunity till now, so I do not intend to give it up to day.

I just wish to speak that my friends may know I have not deserted them. Some have been asking about Spiritualism within the last three or four years, and have got quite an inkling of its manifestations and its power, enough to be interested in it, and to want to know more. While I have not been able to speak here in public, or through any of your prominent mediums, I have once or twice been able to give some of my friends whom I have known in Portland, Me., and who are quietly investigating this subject, just a little idea that I might be present with them. I could not give them enough to positively identify myself, yet these demonstrations of spirit-force have been of some use. I am glad to say that the spirit-friends who have tried to manifest have been just as anxious and just as particular and attentive as have those friends who have been just as anxious and just as particular and attentive as have those friends who have been

tentive as have those friends who have been trying so long to get something satisfactory.

Now I come with my greeting to all my friends in the city I have mentioned. Tell them I am alive, pretty well, and active, that I feel more a man in strength of mind and body than I ever did on this side, and yet I had energies here. I expressed myself with individuality. I was not the kind to be buffeted about by the opinions of others, and so I come here, not knowing whether I shall be received and recognized or not, but careless of that if I can accomplish some good work in quiet ways, and at the same time gain an experience for and at the same time gain an experience for

INDIVIDUAL SPIRIT MESSA GES

TO BE PUBLISHED NEXT WEEK.

Feb. 12.—Oliver P. Morton; Mrs. Ida F. McNeil; Julia Johnson; John T. Cox; Clara Stotson; Bryon Hooker.

Feb. 16.—Isanc Taber; Edward Silas Lacy; Carrie Stacey; Sarah Carter; Col. Charles Sunner Cotter; Controlling Spirit for Margaret Ann Anderton, D. Ambrose Davis, Ella Jackson.

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

April 22.—William Norcross; Harriet F. Dodge; John Fay; Sarah F. Houghton; George Talbot; Henry Kingman; Cordella. uena.

April 26.—James Ryland Kendrick; J. H. Wade; Andrew
J. Hotchkiss; Elizabeth Carver; Richard B. Grinnell; Oliver
Stearns.

COMPENSATION.

BY ELLA LUCY MERRIAM.

To the Editors of the Banner of Light:

Readers, how many of you, no matter how pleasant and auspicious your situation, fail to have a longing, an ambition, a craving beyond the apparent possibility of this life to grant? How many of you are there who underneath the garb of external operations do not possess in your heart a vacuum you desire to have filled? Who are, possibly, doing all duty honorably, meeting every emergency bray striving each day to perform the highest known obligations as they are understood, yet whose inner life is unfed!

Hugging to your heart's most sacred precinct a smothered longing, intensified ofttimes into keenest pain! It is to such natures I feel to direct these words. Maakind is not at fault for this condition, neither is nature a mockery nor a delusion; but it is wholly and entirely due to the lack of spiritual knowledge and unfoldment. And I cannot but think it right and best that it should in a measure be so, for does not this "touch of nature," when recognized, individually and universally, bind to the proceedings of the second of the s us more closely and securely in the bands of true brotherhood? Does not this hungering and thirsting after genuine happiness and enjoyment, after heaven in this life, make us more mindful and tender of our fellows?

Does it not soften and harmonize our natures, and tend to attune them to the highest conditions in this life and in the next? And herein come the beautiful lessons of our Spiritual Philosophy, and the golden revelations of its tangible phenomena. Through these portals of light, from you perpetual summertime comes the vision of cravings finally and fully satisfied. It reveals to us a condition, possible to each and all of us, when we shall by our own efforts and the infallible law of compensation realize every legitimate longing. Sickness and weakness, sorrow and care, loneliness and heaviness of heart shall all be overcome. Love, refined and free, shall fill every soul. And oh! the fullness of that moment! The embodied mind cannot imagine the joy to be experienced by those of us who have "come up out of great tribulation," whose earthly pathway was a series of obstacles, and whose mental skies oft were starless and leaden. Yet they fainted not, but held their coveted goal still more closely to their heart of hearts, and persevered even though the end found them still desiring. For in that land where hearts and hands are still more loving and willing we shall speedily grow into our destined sphere. This knowledge of recompense is one of the blessings of so-called Spiritualism.

Not from indolence or demerit come the highest joys nor the richest rewards, but through persistent, painstaking effort. The angels, cheer and aid us in this capacity. So we are not unnoticed nor alone. Love pours through these apertures of light, and bathes and fills our souls with heavenly peace. It bids us be pure and faithful, and we shall surely reap our full and ardent desires. No aspiration nor yearning of earth-life that may not be realized; no joy so wild or deep but waits with outstretched arms and eager welcome our final embrace. Oh! work for this, live for this, earth toilers. Merge from the earth-worm into the perfect being, destined to crown every human soul divine.

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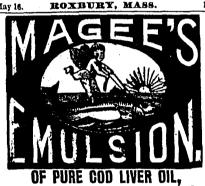
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Mrs. Webb, ASTROLOGICAL MEDIUM, will open in Boston May 10th.

Miss J. M. Grant, TRANCE MEDIUM, No. 8% Bosworth street, Banner of May 7.

Carrie M. Lovering, MAGNETIC PHYSICIAN, 267 Shawmut Avenue, Boston Controlled by the late Lemuel Spear. Apr. 23.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Apr. 9. M street, Boston.

PSYCHOMETRIC and Business Reading, or all questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. 12w*

Mar. 12.

Mar. 12.

Mar. 12.

MRS. LOOMIS-HALL, Test and Business Medium; Massage Treatment. Sittings daily. Six questions for 50 cents. 128 West Brookline st., Suite 2, Boston. May 7.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

May 7.

DR. L. BARNICOAT, Lecturer, Test, Medical Color of the Magnetic Medium. 175 Tremont street, Boston. 10teow*

WRITTEN COMMUNICATIONS, Business, Medical and other, by a Lady Psychic. Sittings one dollar. 20! West Nowton street, Boston. 4w* May 7.

DR. JULIA M. CARPENTER, 303 Warren Apr. 16.

Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

THIS Powder throughly cleanses the teeth, hardens the gums, purifies the breath, prevents decay, etc.
Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too."
The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an Amercan dent ist and student dating from 1869, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."
Put up in a neat box. Sent postpald on receipt of 25 cents. For sale by COLBY & RICH.

CARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthum, etc., etc., it has no equal. It is warranted to cure Ocuphs, Oolds, Whooping Cough, Bore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strongthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 322 Maple street, Englewood, III. Price, per box (one-fourth pound), 25 cents, postage free.

Special Inducement for Purchasers. ALL purchasers of C.P. Longley's bock of heautiful songe,
A "Echoes from an Angel's Lyre," will receive
as a premium one copy of the same author's songs with
sheet music, hearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand
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OLD FOLKS' CONCERTS, ETC. Cantatas for Singing Schools and Societies.

ESTHER, THE BEAUTIFUL QUEEN, by Wm. B. Bradbury. This Cantata is too well known to need description; it has had an enormous sale. Time of presentation 2 hours; full instructions in the book. (Orchestral parts may he rented, \$5.00 per month.) Price 50 cents. BELSHAZZAF'S PEAST, OR THE FALL OF BABYLON, BY G. F. ROOT. A dramatic Cantata in ten scenes, with fine soles, part songs, and choruses. Eight characters; Jowish costumes. Price 50 cents. PILGRIM FATHERS, By G. F. ROOT. A historical Cantata of Colonial Times; not dramatic. Price 50 cents; libretto 12 cents. Other good Cantatas are DANIEL (50 cents), RUTH AND BOAZ (paper 65 cents).

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In this class are TWIN SISTERS (easy and pleasant). Price 40 cents. PICNIO (no action, no dialogue, one hour of solos, trios, choruses, etc.). Price 75 cents. MAUD IRVING (with dialogue and action). Price 50 cents. NEW FLOWER QUEEN; a bright Cantata for festive occasions, not difficult. Time two hours, 13 characters. Price 50 cents.

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THE MERRY COMPANY, OR GADET'S PIGNIC: Introducing melodies from The Mikado, The Mascoc, Pattence, etc., with other popular airs. Price 40 cents. SCHOOL FESTIVAL: A pretty Cantata for school exhibitions. It is instructive and simple; no scenery. Price 25 cents. VOIGES OF NATURE: Bright and interesting; one hour in length. Introduces birds, animals, insects and flowers. Price 40 cents. STRANGE VISITORS, OR A MEETING OF NATIONS, by J. C. Macy. 20 children, in the costume of fairles, sing characteristic national songs; a little dialogue. Price 30 cents, or \$3.00 per dozen. HOUR IN FAIRYLAND. Five scenes, very simple; time one hour and a half. (Orchestra parts may be rented, \$5.00 per month.) Price 50 cents. DAY IN THE WOODS, by Gabriel. Excellent music, easy for children, but very bright. Some recitations; a charming Cantata. Price 40 cents; \$3.00 per dozen. KINGDOM OF MOTHER GOOSE (by Mrs. Bordman, in three acts). Price 22 cents; \$2.28 a dozen. A TRIP TO EUROPE (just issued, in three scenes). Price 30 cents; \$3.00 per dozen. THE DARRY MAID'S BUPPER (for church festivals; with music and illustrative pictures). Price 20 cents; \$1.50 per dozen. THE THE RAINBOW FESTIVAL (for a fair or church entertainment, in two scenes; very protty tableaux.) Price 20 cents; \$1.50 per dozen.

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JAMES EPPS & CO., Homocopathic Chemists, 24. London, England. Oct. 24. 13teow

Dr. J. R. Wilber's

Wonderful Spiritual Remedies. Wonderful Spiritual Remedies.

With Home Treatment for all Nervous, Chronic, Blood and Special Diseases in man, woman or child. Patients treated right at their own homes just as skillfully as if present. Remedies selected psychometrically, and prepared to suit age, sex, temperament and disease. No experiments, no failures. Diagnosis correct, prompt relief given, and the most severe and complicated diseases quickly and permanently cured. Perfect satisfaction in every case. Send name, age, sex, weight and lock of hair, with leading symptoms. Prompt attention given all cases. Remedies sent free of charge. Terms, \$3 and \$6c. postage. Register your letters. Address J. R. Wilber, M. D., Apr. 30. 4w 582 Wilson Ave., Cleveland, O.

The Wondrous Writing Power.

It is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium.

"DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

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tion of many in the scientific world, and it opens immense fields of research in this and other of the higher lines o thought.
The instrument complete in box, with full directions, and cut illustrating the manner of using it, \$1.00; postage 25 cts.
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SOUL READING,

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

MRS. A. B. SEVERANOE would respectfully announce
to the public that those who wisk, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
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be successful: the physical and mental adaptation of those
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TOR his EUCALYPTUS OREAM. It never falls to cure Catarrh, La Grippo, Hay Fever, Asthma, Bronchitis, Sore Throat, Neuraigia, Colds in the Head, Chest and Lungs. Used for Burns, Sores, Ulcers, Eczema and Skin Diseases with great success. Instant rollef and permanent cure for Piles. Warranted in all cases. By mail 25 cents. EUCALYPTUS TEA. The greatest Blood Purifier known. Regulates Stomach, Liver and Bowels. Specific for Maiaria, Rheumatism and Kidney Troubles. Cures Constipation. By mail, 25 cents. Two sheets of Magnetized Paper for health and development free with each remedy. Agents wanted overywhere. Sond for Circulars and terms. Address 1699 Broadway, Oakland, Cal.

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WAP. 23.



Use Dr. Stansbury's Elixir of Life POR a Spring Tonic and Renovator. A certain universal remedy. Half size, by mall, 50 cents. Liberal terms to Agents for twelve the best selling Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WABHBURNE, Olmstedville, N. Y.

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Apr. 16.

"IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 60 cents, or register your letter, with lock of hair and stamp. Address 146 Abbott street, Detroit; Mich. No stamps taken. Dec. 6.

Sealed Letters Answered. A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1577,
A Fitchburg, Mass. Terms gl. 1.09. 4w* Apr. 30.

FURNISHED HOUSE to let near Spiritual
Camp-Ground. O. A. LAWRENCE; Harwich Port, Mass.
Apr. 30.

DIAGNOSIS FREE.
SEND two 2 ch atamps, look of hair, name. infull, age and
Sext, and I will give you a CLAIRVOYATE DIAGNOSIS OF
YOUR ALLMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich.; Jim. May. 7,

Aew Pork Advertisements.

DR. DUMONT C. DAKE,
231 West 42d Street, New York City,
MAGNETIC Specialist for Nervous and Chronic Diseases.
Compilented Cases Oured when other methods fail.
Patients at a distance ancessfully freated. DR. DAKE has
no peer in his especial mode of practice. Send for Circular.
TO THE FIRENDS OF SCIENCE. I take pleasure in stating that I regard Dr. Dumont O. Dake as one of the most cyted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

FOD. 20. PROF. JOSEPH RODES BUCHAMAN, M. D.

Trance Medium. CAN be consulted at 268 West 43d street, New York City. Hours 9 to 4, and Tuesday evenings. Public Séance Thursday evenings, admission 50 cents. Mr. Fletcher appears at Adelphi Hall at 3 and 8 P. M., on Sundays. Letters answered.

THE TRUE CHRISTIAN RELIGION. DYEMANUEL SWEDENBORG, containing the UNIVERSAL THEOLOGY of the Chuych of the New Jerusalem. 982 pages (5% 18% inches), good paper, large type, bound in black cloth. Mailed prepaid for \$1.00 by the AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY, 20 Cooper Union, New York. 13teow Mar. 12.

Mrs. H. L. Woodhouse, RANCE and Business Medium, No. 980 Sixth Avenue, New York. Consultation on Business with accuracy and fidelity. Those in trouble or affliction can communicate with their spirit-frier ds through her power of mediumship. Clair-voyant Examination of Disease. Magnetic Treatment given. Accommodation of patients with board. 1w May 7.

Anna E. Kingsley.

DSYCHOMETRIC Readings on BUSINESS or HEALTH.
Six Questions answered for fifty cents. Full Readings,
§1.00. Lock of hair preferred for diagnosis. Certain and
sure. Sittings by appointment. 109 Fourth Ave., New York
Mar. 12.

Dr. J. R. Newton
STILL HEALS THE SICK! Great cures made
through Magnetized Letters sent by MRS. NEWTON
Address MRS. J. R. NEWTON, P. O. Station G, N. Y. City.
ISW* Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Scances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. 2w Apr. 30.

DR. HENRY ROGERS, MEDIUM for Independent Slate-Writing, and Spirit Por traits in Orayon and Oil, now located at 1856 Broadway New York, between 46th and 47th streets. Apr. 30.

Carrie M. Sawyer,
MATERIALIZING Scances, 232 West 21st street, New
York. Scances Monday, Wednesday, Friday evenings,
and Tuesday afternoons at 2 o'clock. Rive May 7. PILES Remedy Froe. INSTANT RELIEF, Final ours in Udays. Never returns; no purge; no salve: no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J.H. REEVES, Box \$700, 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. R. WILLIS may be addressed as above. From this point he can attend to the disguesting 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, Scrofula in all ks 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.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday even-ing. 181 Lexington Avenue, Brooklyn, N.Y.

NEW AND BEAUTIFUL SONGS,

With Music and Chorus.

BY C. P. LONGLEY.

The Writing Planchette.

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

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

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

PLANGHETES, with rentagraph wheels, by cents, securely packed in a box, and sent by mail, postage free.

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 purchasor's expense.

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Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations. DREPARED expressly for DR. J. A. SHELHA-PREPARED expressly for DR. J. A. SHELHA-MEER by a reliable Chemist. This Cointment contains all the essential proporties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated discases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free.
Also enough ingredients will be sent by mall to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer,

May 2.—† 8% Bosworth Street, Boston, Mass. STELLAR SCIENCE.

WILL give a test of it to any person who will send me
the pisce and date of their birth (giving sex) and 25 cents,
money or stamps.
I will write Blographical 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 81; Consultation fee 81; at office, 226 Tremont street.
Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1684, Boston, Mass.

July 19.

MASS.

JULY 10.

PARALYSIS CURED WITHOUT MEDICINE.

LOCAMOTOR-ATAXIA.

LAST CURED. ADDRESS DR. G. THACHER,

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6 CENTRAL MUSIC HALL. CHICAGO.

JON. 3.

JON. 3.

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
SEND four 2-ct. stamps, lock of hair, name, age and sex,
we will diagnose your case bree.
Address DR. J. S. LOUORS, Shirley, Mass.
Mar. 5.

ASTONISHING OFFER.

SEND three 2-deat stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DB. A. B. DOBSON, San José, Cal. Apr. 9.

(ATARRH, Diphtheria, and all Throat Discases, curable by the use of DR. J. E. BRIGGES'S THEOAT REMAINS. Mr. Andrew Jackson Davis writes: "Dr. Brigges's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheris, it know to be equal to the claims in the advertisement, "(1916) affections. Price, 50 cents perbottle, postage is cents. (1917) intentions for sale by COLBY, & RIOH.

Doctors? Pshaw! Take BEECHAM's PILLS.

Panner of Bight.

BOSTON, SATURDAY, MAY 7, 1899.

Gone Home.

The funeral of Charles S. Lincoln, a well-known Spiritualist of Cambridge, was held in that city Sunday afternoon, May 1st, with Masonic and Grand Army honors. In accordance with the expressed wish of the deceased the funeral address was delivered by Dr. Charles W. Hidden of Newburyport, Mass., who prefaced it with the following

INVOCATION.

INVOCATION.

Spirits of the wise and good, draw nigh. Inspire us with the lofty purpose of this hour, so that we may speak words of wisdom and love, and breathe a message of newer and grander thoughts of the life which is yet to be. Help us to so present the teachings of the gospel of Spiritualism that the world may be led to realize that "As the embers of mortal life feebly glimmer in the socket of existence, our religion removes the shroud, draws aside the sable curtain of the tomb, and bids hope and joy to rouse up, sustain and cheer the departing spirit. It points beyond the tomb to the breaking light, and bids us turn an eye full of confidence on the opening scenes of eternity." May the lesson of this hour be unto us an inspiration. "As we lay our comrade down to rest let us cherish his virtues, and learn to imitate them. Let each be loyal to every virtue, so true to every friendship, so failiful in our onward marches, that we shall be ready to fall out to take our places at the great review." in that other country, where "sickness and sorrow can never come, and where love and harmony shall reign forever."

THE ADDRESS.

THE ADDRESS.

The sun rises; kisses the hill-tops; tints the landscape; rouses the world to activity; crosses the meridian; and, gliding down the western slope, is caught
in the loving embrace of the twilight, and hushed in
slumber in the sable folds of the night.

The babe, motherhood's crowning gift, fills the home
with the sunshine of prattle and joy; thence goes forth
to do battle with the world; passes middle life with its
hopes and fears; basks awhile in the mellow sunset
of years, and is out and away into the valley of the
shadow.

with the sunshine of partiel and joy; thence goes forth to do battle with the world; passes middle life with its hopes and fears; basks awhile in the mellow sunset of years, and is out and away into the valley of the shadow.

Forever? Never more to return? Perish the thought! Standing by this cofflued form, I should be untrue to the teachings of the cause our friend held so dear; untrue to the teachings of the cause our friend held so dear; untrue to the promptings from that great fount of inspiration with which sensitive minds are forever en rapport; untrue to the highest and holiest whisperings of the human heart, if I did not proclaim, with all the eloquence at my command, that there is no such thing as death.

The thought that death, so-called, ends all, and that there is no such thing as an after-life, is the outgrowth of clogging the brain for centuries with man-made gods, myths and mysticism. The theological minama, which had its origin in the chaotic and tangled mass of misrepresentation and folly of the ages, has poisoned and held captive the mind of man down to the twilight hour of the nineteenth century.

But the theological nightmare is being dispelled. Man is awakening. The sleeping brain is being roused to action. Faculties hitherto but dreamed of are being developed. The past was the age of the gods. We are upon the threshold of the age of man. Man is at last as a thinking, reasoning being, no longer satisfied that "Man goeth down to the grave to come up no more," and is beginning to doubt the assertion that man entereth "a bourn whence no traveler returns."

To men of advanced thought and skill in investigation the brain. The supposed origin is only a way station, reciving impressions from a source which baffles the scappel and the microscope. The finer nerves divide and sub-divide until all trace is lost. We are continually discovering special senses, or, possibly, special development of the senses which connect man with an unseen realim. Men of intelligence are calling a halt. They begin to re

ciay. The spirit who occupied it tor a soason has entered upon newer and brighter spheres of activity. This body, obedient to the law governing decomposition, will be resolved into the elements, but the spirit, the real Charles S. Lincoln, will live on and on forever. Life and death are not the complex things dreamed of in the books. Life and death, so far as they relate to this world, are simple things in themselves. This life, with its unceasing, never-ending round of activities, is not all there is to man or for man.

It so-called death ends all, then this life is but a vague dream, a bitter phantasy. Better that man had never been born than to fill a brief existence here, and then be blotted out forever. Better that life and love had never been if both are to be lost at the portal of the tomb. But this life does not end all. The theory of death is a sneer at the Creator, and a libel upon the creative principles, aims and forces of nature. Man is in training for the after-life now. This life is but the chrysalls of being. This is the dim dawn—the vestibule. Life's theatre as yet is shut. Man is a spirit now, in preparation for that brighter, broader and better life which is yet to be.

Men have been so thoroughly taught that the physical is the all in all, that they cannot grasp clearly the thought of a spiritual being. Strange that it has not occurred that the real man is never seen in this life—that man is a spiritual being. Strange that it has not occurred that the real man is never seen in this life—that man is a spiritual being literally a prisoner in his own house, and dependent entirely upon impressions for his knowledge of what is transpiring in the world. There comes a time in the history of every man when he escapes from this prison, and enters upon the only life which to him can be free and real—the life of the spirit.

Think you that the wise and good who have preceded us are far away in a mystical heaven beyond the stars? While human love obtains, I say you nay. They are not far away in the gran

Double the spirit world was a result. The contract of the spirit world was a result of the spirit world was a result. He had become cannot place the spirit world was a result. He had become cannot place the spirit world was a result. He had become cannot free spiritual conference as to all, as a liberator, emancipator, friend. To him the spirit world was a result. He had but to listen for the spirit world was a result. He had but to listen for the spiritual conference had been dear the spiritual conference had been different because of the proper balances and many who are usually in attendance to the proper balances and many who are usually in attendance to the proper balances and many who are usually in attendance to the proper balances and many who are usually in attendance to the proper balances and many who are usually in attendance to the proper balances and many who are usually in attendance to the proper balances and many who are usually in attendance to be the largest soap establishments in the country under the name of the Larkin Soap Manufacturing and comprehensive calls and many to the proper balances and many who are usually in attendan

in the service of the city, so that he literally died in the harness, beloved and respected of all. So far as mere life is concerned he parted with it without a single regret. He did not fear death. He welcomed it as a tired child welcomes slumber. At peace with himself and the world, he sank sweetly away to rest. His star of life set as sets the morning star, which goeth not down behind the darkening west, but melts away into the brightness of heaven. Men of this stamp do not worship man-made gods or man-made creeds. The impress of truth is what they require, and, like truth, they seek neither place nor applause. To be good and to do good is the sum total of their religion.

eligion. Men like Charles S. Lincoln never waste valuable. They

To be good and to do good is the sum total of their religion.

Men like Charles S. Lincoln never waste valuable time in exploring space for man-made heavens. They know that the kingdom of heaven is within, and that it is the duty of all men, good and true, to so live and act that the brightness of the heaven of pure thoughts and good deeds shall be reflected to and fro for the benefit of all the world.

True Spiritualism teaches the Fatherhood of God and the Brotherhood of Man; to be good and to do good; to defend that which is just and to condemn that which is unjust; to become broadly tolerant; and to so live that when the time comes to depart from the here to the hereafter, it may be said with truth that the world was made better by our having lived in it.

The Fatherhood of God is an entrancing theme. The grandeur of the thought of an All Wise Father, the one Great Adviser, Counselor, Friend-ohi what a wealth of reflection, and ohi what breadth of soul and broadness of possibilities open up to the man or woman who can take in, in all its fullness, the richness and glory of a thought like this. A belief in the Fatherhood of God and the brotherhood of man broadens and rounds out the mind of every true spiritualist, makes him a more manly man, and a citizen in whom we may safely entrust the affairs of the State and of society.

Spiritualism teaches the brotherhood of man. Think for a moment what this means: All mankind whether white or black, Jew or Gentile, bond and free, all brothers—all bound together by the invisible yet all potent links in the heaven-born chain of fraternity and love. Consider for a moment the condition of this world when men shall come together shoulder to shoulder and heart to heart in a mighty brotherhood of the nations:

Wars will cease; bloodshed, cruelty, tyranny will be a thing of the past. Starvation and devastation will be heard of no more. The war for work and bread will be over. There will be work enough for all, money enough for all, bread enough for all. The chief end and atm

grow.

Spiritualism teaches us to be good and to do good. In this life we should, to the best of our ability, practice the precepts of this little motto: "Do all the good you can; in every way you can; wherever you can; and leave the rest with Good." Spiritualism teaches us to be good and to do good for the sake of good, and not for vain self-glorification. Keep your heart open to do good; give for the love of giving; become interested in all good works; do all the good you can, in every way you can, wherever you can, and such spiritual blessings will be yours that you will feel to say with one of old, "the kingdom of heaven is within."

Spiritualism teaches us to defend that which is just,

feel to say with one of old, "the kingdom of heaven is within."

Spiritualism teaches us to defend that which is just, and to condemn that which is unjust. Whatever is just and right has the endorsement and support of every true Spiritualist the world over. Injustice and hypocrisy must be rooted from the places of the high and the stamping-grounds of the low. You will find the Spiritualist ever in the van to defend that which is just and to stamp out that which is unjust.

Spiritualism teaches us to become broadly tolerant. We realize that the world is made up of diversified people, diversified language and teaching, and that many things have taken root in the minds of men which only time and kindly handling will uproot.

As thoughtful men and women we begin to see that the great leveler of caste and cant is a broad education and the judicious mingling of the people. Ignorance is a crime, and education the grandest blessing vouchsafed by God to man. We feel that education should be free and purely secular. The brain should be kept free from religious thought until education has been completed, then let a person choose his own religion.

This is toleration in its broadest sense: As the twige

be kept free from religious thought until education has been completed, then let a person choose his own religion.

This is toleration in its broadest sense: As the twig is bent so the tree is inclined. If we mortgage the brain of youth with religious thought simply, we dwarf mentality. By pursuing a liberal course, we shall be able to develop a race of brainy men and women who will tower above the people of the past as the mountains tower above the sea.

Truth, purity, candor and good-will-these are among the cardinal points of Spiritualism. Though keenly critical at times, we do not seek to tear down other systems that Spiritualism may tower above them. On the contrary, our only aim is the greatest good to the greatest number. With malice toward none and with charity for all, we do our duty as we see it, fearlessly, and with the full knowledge that this is but the seed-time, and that the harvest is yet to come. We are paving the way for the millions who are to follow on after us.

Men and women with a belief like this do not round out and complete their life, work in the allotted span of the part of the

Men and women with a belief like this do not round out and complete their life work in the allotted span of three-score-and-ten. They are just without the physical limitations of sight, but are by no means inactive. They live on and on, and their spiritual presence forever surrounds us like a sweet benediction, a prayer.

The life to come is not a misnomer; is not a dream. It is a life which is real, a life which is earnest, a life free from sickness and death, a life everlasting.

Death, so called, is not the end, but a continuation of life. It is not finis, save to the physical. It is the opening of a new and grander volume.

It is not all of life to live, nor all of death to die.

opening of a new and grander volume.

It is not all of life to live, nor all of death to die. When that final chill creeps upon the form of our loved ones, and the busy brain is stilled by the ley touch of the reaper, it is not, cannot be the end.

Nothing in nature is ever lost. Matter cannot be destroyed, force cannot be destroyed, mind cannot be destroyed. We have proof positive in Spiritualism that the soul cannot be destroyed.

The sneer of the skeptic avails nothing. There was a time when the smile or frown of supposed learning ruled the world of thought. That day is past and gone forever.

ruled the world of thought. That day is past and gone forever.

Discovery follows close on discovery, without as well as within the the pale of learning. What men laughed at yesterday is the admitted fact of to-day. The mists and doubts of to-day will be cleared away by the golden sunlight of truth to morrow.

Then we shall realize that our friend is not dead, not even sleeping. He still lives. We have parted, but the parting will be brief; we shall meet again. The time is not distant when we shall all be outward bound. Then we shall put off the mortal, to be clasped in the arms of immortals. And when the day breaks and the shadows flee away, out there in that vast and starry space we shall revel in new beauties and glories in that house not made with hands, eternal in the heavens.

To the Editors of the Banner of Light: The members of the Veteran Spiritualists' Union and friends of MISS ROXALANA GROSVENOR will be grieved at the intelligence that that venerable and well-known lady has been seriously injured by an ac cident, occurring some four or five weeks ago while returning from the Wednesday social at the Temple (corner of Exeter and Newbury streets), Boston. She is one of the oldest members of that organization, and one of the most fervent and devoted adherents of advanced spiritual thought. For her loyalty and devotion to principle she has been a martyr, and is now the sole representative of her family, and so advanced in years as to render such an injury a serious matter.

S. WILLIAMSON. and friends of MISS ROXALANA GROSVENOR will be

World's Fair Commissioner John Boyd Thatcher thinks that the date of the dedication of the World's Fair buildings at Chicago should be changed from Oct. 12th to Oct. 21st. If we are to be exact, he says, in commemorating the four hundredth anniversary of the Columbian discovery, our celebration must fall on Oct. 21st, which corresponds, according to the Gregorian calendar, with Oct. 12th of the Julian calendar.



Eliab W. Capron.

To the Editors of the Banner of Light: The recent departure of this good man to the beau tiful Home of the Soul, recalls to my mind many nteresting facts and incidents in connection with

industrial I should feel recreant to my intuitions in the content of the content

MEETINGS IN NEW YORK.

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

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

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.—The Progressive Spiritualists hold ser-rices every Sunday at 3 and 8 F. M. Medlums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

Adelphi Hall, West 52d Street, East of Broadway.—Meetings will beheld 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.

Report of New York Psychical Society on fifth

Carnegie Hall .-- Last Sunday a large audience greeted Walter Howell morning and evening. His morning lecture was in response to questions from the morning lecture was in response to questions from the audience, his treatment of which showed familiarity with modern evolutionary thought, and the Scientists, who might be called the molders of this thought. He took the thought of Spencer, Haeckel, Buckner, and others, out of its materi listic tendencies, and elevated it to a spiritualistic sphere. Frequent applause greeted his well-made points, and many expressions of approval were given to him personally after the lecture.

of approval were given to him personally after the lecture.

At the afternoon conference the audience was edified by the psychometric readings of Mrs. Ida P. A. Whitlock. Col. S. P. Kase was present, and related the particulars of having first called upon Mr. Lincoin to deliver a letter from Mr. Conklin, the medium.

Mr. Kase was sitting in the gallery of the Senate Chamber, when a stranger seated at the opposite side of the gallery arose from her seat, came through the crowd to where he sat, and giving him a card said, "Call whenever you feel disposed," and returned to her seat without another word. He was astonished, but through a friend present was told she had wonderful things happen at her home in Georgetown. This was Mrs. Laurie, at whose house was then stopping a little girl, now Mrs. Nettle Maynard. He went there with his friend several times, and there met President and Mrs. Lincoin, to whom a spirit claiming to be Dr. Franklin, controlling the child medium, held forth on several occasions for an hour at a time, with the most profound and forcible argument in favor of a Proclamation of Emancipation of the slaves, and promising on behalf of the higher angelic powers that from the moment he should so proclaim no serious reverses would occur to the Union armies; which prophecy became history, about twenty-six battles taking place after the issue of the Proclamation, and only one or two of these were reverses, and these not extremely disastrous.

Gen. Bullard of Saratoga followed with additional evidence coming in his experience, also of the effort of the spirit world to bring about a condition out of

terialism of the past. The human heart and intellect cannot live in the material alone. It longs for and will find spiritual light, which is waiting to lilumine the welcoming soul. The conclusion was, therefore, that the tendencies of the age are spiritualistic.

Mr. Howell has many friends, who look for good results from his ministrations during his present engagement. His subject next Sunday evening will be "Ethical Culture, and Its Relation to Spiritual Progress."

R.

Knickerbocker Hall. - As Mrs. Helen J. T. Brigham, our regular speaker, is to be in Philadel-

Knickerbocker Hall.—As Mrs. Helen J. T. Brigham, our regular speaker, is to be in Philadelphia, Pa., during May, her place at this hall was filled May ist by Mr. J. L. McCreery of Washington, D. C., a man of whose poetry and philosophy Spiritualists may well be proud; the second Sunday Mrs. Phobe Hanniford of the Universalist church is to speak for us; on the third Mr. Fairchild of Washington will officiate; the last two we are to have Mr. Wiggin, whose lectures and remarkable tests have called out the highest praise wherever he has been.

Though rather late in the day to speak of them, I would say that we had lovely weather for our Anniversary exercises—a fine audience and profusion of flowers; music by several proficient in the art. We were particularly delighted with a musical improvisation by Miss Demorest; recitations were given by Prof. Throckmorton, Mr. Taylor, Mrs. Cushing and others; Mrs. H. M. Farnsworth and Miss B. V. Cushman read us beautiful original poems, and addresses were given by the President, Dr. Sillsbee, and W. C. Bowen of Brooklyn in his usual ringing style—every word true to the line of truth; Miss B. V. Cushman also gave an address which was as fearless as it was eloquent. I am happy to say the Society, although not very large, is prospering and full of courage. It has been most generously supported, and the New York papers have thus far noticed us in the most respectful manner, which is rather remarkable.

Adelphi Hinli.-The exercises of Sunday were of especial interest at both services. Mr. Fletcher's guides gave an address upon "Earthbound Spirits."

guides gave an address upon "Earthbound Spirits," which was of great interest, and threw much light upon a vexed and complicated question. The lecture was followed by numerous tests.

Among the audience was Mrs. Ida P. A. Whitlock, the lecturer, A. E. Giles, Esq., of Boston, Mass., and several other distinguished persons, who congratulated the speaker upon his success.

In the evening "Who are the Heroes?" "What is True Marriage?" and "The Difference Between Theosophy and Spiritualism," were the topics presented for discussion. Each question was aptly replied to, eliciting applause. Mr. Ward sang a very pleasing solo, to which was added the usual scance.

Mr. Fletcher speaks next Sunday afternoon upon "Ghosts," and in the evening upon subjects presented. He will repeat his "Spiritualism Illustrated" the last Sunday in May. A. E. WILLIS, Scoty.

MEETINGS IN MASSACHUSETTS.

Worcester .- Sunday, May 1st, Dr. George A. Fuller gave a lecture in the afternoon, and in the evening answered questions presented by the audience.

ler gave a lecture in the afternoon, and in the evening answered questions presented by the audience.

Dr. Fuller and his wife were the recipients, Monday evening, April 25th, of a handsome eight day clock from Mr. N. T. D. Blake and Mr. George W. Hewins, two appreciative attendants of the free circles held by Dr. Fuller several months past.

On Friday evening, April 25th, the Doctor and Mrs. Fuller were summoned to the door to greet a large delegation of Worcester Spiritualists, who arrived in form of a Surprise Party. The kitchen table was speedily loaded with choice eatables to be served later on. The climax of the evening's surprise was presented to Dr. Fuller in shape of a beautiful gold watch and chain, President Woodbury C. Smith happily officiating as representative for the friends who thus expressed their esteem and kindly interest in the regular speaker of the Society. Dr. Fuller was deeply affected, and could only respond in brief to this token of generosity. Mr. and Mrs. Fred L. Hildreth read poems written by themselves for the occasion; Mrs. J. Clark gave inspired thoughts; Dr. S. H. Prentiss, under control of "White Lily," delivered a witty poem, that elicited laughter and applause; Mrs. Brown, under control, voiced greetings from spiritfriends; Mrs. Fuller contributed an organ solo, after which Dr. Fuller's guides took possession of their medium to express thanks to mortals present for the words of cheer and gifts of good-will bestowed upon their instrument. The evening was one long to be remembered by the surprised and the surprisers.

May 8th Dr. Fuller textures here again.

GEORGIA D. FULLER, Cor. See'y.

5 Houghton street.

Waverbill and Bradford. - Last Sunday Mr Willard J. Hull was the speaker before the Spiritual-ist Union in Brittan Hall, and was warmly welcomed in his able addresses in explanation and defense of the basic principles of Modern Spiritualism.

the basic principles of Modern Spiritualism.

His afternoon effort was to present and show the identity of Modern Spiritualism with that of primitive Christianity; which was done in an eloquent and convincing manner. Mr. Hull's manner of speaking and style of oratory are peculiarly his own, and cannot fail to open wide the door to the minds of established Spiritualists in New England, and to the rapidly increasing army of investigators.

In the evening, following the subject, his topical suggestion was that the present is an age of progress, which is making its impression upon public thought, upon religious systems and directing the line of future advance.

dvance.

Both of his addresses were closely listened to, and form of this addresses were closely listened to, and received the warm commendation of the audiences. His thoughts were clearly and laconically expressed, giving them much force. His intellectual treatment of the great subject will harmoniously blend with the gifts of mediumship, which come in as practical illustrations of its facts. The speaker ampairs to under stand his mission and his proper relation to colaborers in the field.

ers in the field. Next Sunday Edgar W. Emerson will be the speak-er, and will give exercises in mediumship. E. P. H.

Marlboro .- On Tuesday evening, April 26th, Mr. J. Frank Baxter lectured and gave tests in Marlboro. Once he was quite a frequent comer to Marlboro and vicinity; but some fifteen years had passed since. Many changes are noted, and many faces greet no more; yet the old time interest was revived, and many past reminiscences were brought to mind by the remaining few. But Spiritualism has had a growth and power in Marlboro, for large numbers attend the occasional meetings, and on this occasion of Mr. Baxter's coming, a very large audience assembled, several coming from Hudson.

The exercises throughout were of a marked and decisive character. A good instructive lecture, well executed, and appropriate songs, and an extra good seance, filled up the program. The spirit-delineations were true to detail, and carried great evidence among the numerous audience present. Once he was quite a frequent comer to Mariboro and

Salem .- Our Society was highly entertained and instructed through the able services of Prof. J. W. Kenyon of New Bedford on May 1st. He lectured in Kenyon of New Bedford on May 1st. He lectured in the afternoon and evening. At the close of each discourse he pave a number of readings and tests, acknowledged as correct. In his lectures he presents the protoundest truths in such a manner that they are at once taken up by the mind of the hearer for future reflection. His psychometric readings of individuals were in every case concise and clear. We can confidently recommend him to our Societies as one capable of giving perfect satisfaction.

MRS. N. H. GARDNER, Sec'y.

Lawrence.-Dr. F. H. Roscoe of Providence filled our platform to excellent acceptance on the 1st inst. His remarks were attentively followed, and his tests His remarks were attentively followed, and his tests were correct and highly convincing to those who received them. Wonderful and accurate psychometric readings were given of articles from the audience. He has made many friends here who will welcome him when he comes again. Mr. Roscoe was accompanied by his wife, and the estimable lady was seated on the platform, and shared the hearty greetings with the doctor.—Next Sunday our speaker will be Thos. Grimshaw.

F. S. E.

Malden.-Dr. Willis Edwards lectured and gave some remarkable tests at Odd Fellows Hall, on Sun day; April 24th, to a large and appreciative audience. He will be with us again May 22d.

Lowell., Mr. O. A. Edgerly of Newburport, Mass. lectured and gave tests liere May 1st. Next: Bunday he will again occupy our rostrum.

E. PICKUP, Hon. Sec'y.

To Accumulate Money.

DISTRICT OF COLUMBIA.

Washington .- Goft A. Hall, Sco'y, forwards us the following, as volcing the unanimous sentiments of the Society:

of the Society:

Whereas, The First Society of Spiritualists of Washington, D. (), desires to testify to its appreciation of the services rendered by Mis. H. S. Lake, our speaker, during the month of April, 1802; therefore be it.

Resolved, ist. That the nature of the intelligence given by and through the instrumentality of Mrs. Lake has resulted in undoubted benefit to "Our Cause" here, having induced a new and more intense interest in its investigation by the general public mind.

Resolved, 2d, That we have listened to her lectures with great interest and benefit, having found them attractive in their nature, replete with argumentative strength, logical, exceptionally free from degmatism—conclusive and convincing.

Revolved, 3d, That in claiming Mrs. Lake as our sister, friend and collaborer in humanity's cause, we have no adequate means of fully expressing our sense of appreciation of the sympathetic impulses that stir her soul in aid of the right, the good, the true—as evidenced by her pure, we manly feelings of love and kindness so freely manifested to all: And though sad, in view of the close of her present engagement with us, we wish her "God Speed" in her chosen path, trusting for a renewal of similar conditions in the not distant future. Wonn's Hall, April 26th.

RHODE ISLAND.

Providence.—F. A. Wiggin of Salem, Mass., was our speaker on Sunday, May 1st. His lectures both afternoon and evening proved to be very interesting and instructive. His afternoon remarks were directed to mediumship and the duties and responsibilities of mediums. The tests afternoon and evening were many, and all received a ready recognition. We have engaged Mr. Wiggin's services for three Sundays of next year.

The First Spiritualist Aid Society met in its rooms Thursday, April 28th. The program for the evening was a basket festival, followed by a social and dance.

This being the last meeting in the hall for the sea.

This being the last meeting in the hall for the season, the society will now convene in the homes of the members for the present. Thursday, May 5th, will hold meeting at 159 Friendship street at 8 p. M. MRS. M. A. WATERMAN, Pres.

MARYLAND.

Baltimore.-During the month of April we have had the ministrations of Mrs. Abby N. Burnham of Boston, on the rostrum of the Religio-Philosophical Society. We have found her a pleasing speaker—as we have stated on a previous occasion. Her lec tures are interspersed with illustrations and arguments that are practical. We may have the pleasure of listening to her again in the future. CHAS. A. ZIPP.



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The sole aim of women nearing this critical period should be to keep well, strong, and cheerful. Lydia E. Pinkham's Vegetable Compound is peculiarly adapted to his condition. Girls about to enter womanhood find its assistance

invaluable.

It cures the worst forms of Female Complaints, Bearing down Feeling, Weak Back, Leucorrhea, Falling and Displacement of the Womb, Inflammation, Ovarian Troubles, and all Organic diseases of the Uterus or Womb, Bloating, etc.

Subdues Faintness, Excitability, Nervous Prostration, Exhaustion, Kidney Complaints, and tones the Stomach.

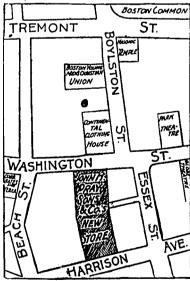
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MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President. Conservatory Mall, Hedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ r. M. W. J. Rand, Secretary.

PSYCHOMETRY A SCIENCE.

Dr. J. R. Buchanan, the modern discoverer of the Psychometric Faculty, says: "Its imperial rank among sciences entitles it to the post

Or. J. R. Buchanan, the modern discoverer of the Psychometric Faculty, says: "Its imperial rank among sciences entitles it to the post of honor," "Like astronomy, it borders on the limitless; like geology, it reaches into the vast, undefined past, and, like biology, it comprehends all life science; but, unlike each, it has no limitation to any sphere. It is equally at home with living forms and dead matter; equally at home in the humbler spheres of human infirmity, and in the higher spheres of the spirit-world, which we call Heaven. It grasps all of biology, all of history, all of geology and astronomy, and far more than telescopes have revealed. It has no parallel in any science; for sciences are limited and defined in their scope, while Psychometry is unlimited." Transcending far all that collegians have called science, and all that they have deemed the limits of human capacities; for in Psychometry the divinity in man becomes apparent, and the intellectual mastery of all things lifts human life to a higher plane than it has ever known before. "Prophecy is the noblest aspect of psychometry, and there is no reason why it should not become the guiding power for the destiny of nations."

Professor Wm. Denton says, in "The Soul of Things," "it is a record of research, without crucible or chemical, which excels in interest and importance every discovery in the science of objective phenomena reported by any learned association." Professor Denton's sister, Annie Deaton Cridge, his wife and several of his children were superior psychometers. His sister possessed this intuitive faculty in a marvelous degree. In his travels over America, Europe and Australia he found, by experimentation, several hundred good psychometers, some of whom have since become famous; any bit of clothing, fragment of rock, curlo, or autograph, would at once bring them into sympathy with the soul of the article or person, and enable them to describe its history with remarkable accuracy. We are indebted to both of these distinguished scientists

trace—a trace which might be made visible by resorting to proper processes. Upon the walls of private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done. It is a crushing thought to whoever has committed secret crime, that the picture of his deed, and the very echoes of his words, may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for 'respectability' to his children."

To students of the mystic this truth should come home with great force, since they live, act, think and speak under the observation of spiritual preceptors, from whom no secrets of nature can be hidden, if they choose to explore her "Temples of Truth." This must act as a stimulus to self-reformation when all precept and example fail; "for it is proved that not only are the images of the past in the fadeless picture galleries of the Ether, but also the sounds of the past arise, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a To students of the mystic this truth should was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun." Many of the mem-bers of the Gnostic societies are learning how thought can be sent out as messenger doves, to

thought can be sent out as messenger doves, to comfort and heal those who need.

In his letters to Mr. A. P. Sinnett, Mahatma K. H. says: "Every thought of man upon being evolved passes into another world and becomes an active entity by associating itself, coalescing, we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms, a creature of the minds begetting for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus a good thought had is perpetuated as an active, beneficent power, an evil one as a malignant demon. The Hindu calls this Karma. The adept evolves these shapes conscious. malignant demon. The Hindu calls this Karma. The adept evolves these shapes consciously, other men throw them off unconsciously."

Among the published lectures given by Professor Denton in Australasia on psychometry, he said that during the last three hundred years the universe had been enlarged to our comprehension more than a thousand fold; the heavens had been expanded, and geology took in ages on ages further back, to seek for the beginning of our planet, than it did three hundred years ago. Just as the exterior universe had enlarged, so the interior universe of man had enlarged and become infinitely grander. There were heavenly bodies revolving within the mind of man, and this universe of ours was to be expanded, as the interior one had been by the exercise of science and intellect. If we examine the eye of a man who is

had been by the exercise of science and intellect. If we examine the eye of a man who is looking at a landscape, we can see the picture in miniature. Now we have generally supposed that when a man turns his face to one side the image is entirely eliminated and cannot be renewed. He was satisfied that this was not correct. Sir Isaac Newton, who spent a great deal of his time examining the sun, declared that he could see it distinctly whenever he thought about it, even when he was in bed. The lecturer knew a great many persons like this. If they were handling objects during the day, picking berries or grapes, just as soon as day, picking berries or grapes, just as soon as their eyes were closed at night they could see the object with startling vividness. Niebhur, the great Danish traveler, talked to his friends,

after he was blind, of the beautiful scenes he had gazed upon in the East. They asked him how he could describe them so minutely; he said: "I can see them and describe them as no other man without this could do."

We read of a painter who drew three hundred accurate likenesses in one year. On being asked, how he did this he replied: "When a man comes to me for his portrait I look at him and draw for half an hour, and then tell him to go, and he need not come back to sit again." Now how could he finish the portrait. He says: "When I took out my canvas and wished to proceed, I saw my subject, although he was not there; thus saving me trouble and permitting me to make a perfect likeness. By this means I finished a great many portraits in a short time and saved expense." These plotures of what we have seen remain in us, and we only become aware of this when we are sick. Thus we find Hugh Miller relating in his "Schools and Schoolmasters," that when he was a boy of fourteen, he saw at Edinburgh a play with a singular drop scene. He tells us that when he had a fever various images began to pass before him like the figures in an itinerant showman's box. He was well enough to know they were idle unrealities; but curious to know if his will would affect them, he wished for a death's head; instead there came a kettle on the fire, that changed into a cataract with white foam and blue water, and then the whole came dashneau; insteau unere came a kettle on the fire, that changed into a cataract with white foam and blue water, and then the whole came dashing down into one frightful sea of blood. The cataract was in every detail exactly coincident with the incantation scene in the theatre at Edinburgh. He further says: "I suspect that there are provinces in the mind that physicians have not ventured into." There was not a beggar upon the street that does not bear away in his mind more pictures than the best galleries that exist in the world. They are as indestructible as his soul, and will endure forever. Not only did we daguerreotype what we saw, but everything does the same to everything that is in its vicinity. You sit down to have your photograph taken by the old process. The operator says: "I have got you, and you can go." You say: "Let me have a look at it before I go." "No. I can 't; there is nothing to be seen." "But didn't you say you had got me?" "Yes, but it has to be developed." And you learn that your portrait may be taken and yet nothing seen of it. What man would have believed that a plate of metal could carry your photograph without being visible? Take a penny. Let it lle on a plate of polished metal for a little time, and toss it off again. Now breathe upon the plate, and an image of the penny will be visible. Put it away for a yeas, and the ghost of a penny will come out when breathed upon. Now he would show how the images of other things could be brought out by the sensitive mind, and the grand universe of knowledge revealed to the human soul. He made the discovery through previous discoveries made by Dr. Buchanan, who, in his turn, was led to this study by a bishop of the Church of England, who was himself a sensitive, and could taste brass by touching it with his finger. Dr. Buchanan thought other people might be similarly constituted, and began to experiment with his students. Some of them could tell the different metals which were put into their hands without letting them see or know what kind they were. T and one with great special by the great paysens, and the ghost of a penny will send only a selence can carry on its research (the property of the pr

who did not then believe in psychometry. This is what she said: "I seem to be traveling away, away, through nothing, right forward. I see what looks like stars and mist. I seem to be taken right up; the other specimens took me down." His wife, independently, gave a similar description, but saw it revolving, and its tail of sparks. He took steps to prove that this was not mind-reading, by wrapping the specimens in paper, shaking them up in a hat, and allowing the sensitive to pick one out and describe it, without any one knowing which it was. Among them were a fragment of brick from ancient Rome, antimony from Borneo, silver from Mexico, basalt from Fingal's Cave. Each place was described correctly by the sensitive in the most minute detail. A fragment from the Mount of Olives brought a description of Jerusalem; and one from the Great Pyramid enabled a young man of Melbourne to name and describe it. There was a practical side to the question. His wife had, from a chip of wood, described a suicide: this was subsequently confirmed. A number of experiments from Pompeii and other places, brought minute descriptions from the sensitive.

The lecturer concluded by declaring that

descriptions from the sensitive.

The lecturer concluded by declaring that these were scientific facts, which could be verified at any time. He knew of their truth as well as he knew he lived. These faculties belonged to the spirit. We are not to die and be kicked into a hole; we are men and women with immortal spirits that can range the universe when death shall take our bodies.

In one of his Lowell Institute lectures in this city, Dr. Lyman Abbott said that both inspiration and revelation are subject to the law of evolution. The fallibility of the Bible has been maintained by many Christian commentators, including Luther, Calvin and the Westminster divines. The notion of an infallible Bible, he said, is not biblical, and has not been held by the great religious teachers. An absolutely infallible book is an impossible conception, for it is liable to too many accidents and violssitudes at the hands of the fallible in being transmitted from generation to generation, and from century to century. We have one book that is measurably infallible, and that is Euclid's geometry; but it has no such hold on men's hearts and lives as the Bible. The Bible is different from all other books. The value of the Bible is not that it tells us infallibly about sin and duty, and life and death, and God and immortality, but that it is a book in which shines the divine light. The Ten Commandments do not contain the whole of the moral law; that was given, by Christ when he said: "A new commandment give I unto

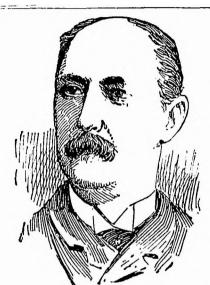
A Strong Desire for the Highest Good and Best Welfare of the World.

THE GREAT WORDS OF GREAT MEN

A Most Remarkable Array of **Outspoken Statements from** Men of Mark in Both Continents.

INTERESTING FACTS AND FACES.

The orator before the Senate called this " an age of progress." He was wrong. ExProgress" does not half express it; it is an age of revolution. Revolutions carried on, not by armies, but by discoverers, inventors and brain-workers. It is a marvelous age, an age when the ordinary will not be accepted, when the best is demanded. Our grandfathers were content to travel



WILLIAM (EDWARD ROBESON, M. R C. S. I., L. K. Q. C. I. Late of the Royal Navy of England.

iwenty-four hours in the day, but forty-eight hours are crowded into it.

We all know how we have advanced materially. Do we realize how we have advanced scientifically?



More than in any other manner. Indeed, it has been the advancement in science which has caused the advancement in material things. The discovery of steam permitted the railroad and the steamboat. The development of electricity made possible the telegraph and the telephone, so that the development of the sciences has been the real cause of all modern advance-

We will take, for example, one department of science, but the most important department; one which affects

tice of medicine and in the treatment of human ills. Instead of undermining the vital forces by cupping and bleeding, the vitality is now sustained in every possible manner. Instead of tearing down we seek to build up. Instead of increasing misery we seek to create happiness.

But the greatest advancement in medical science has been made by discovery. Harvey could afford to endure the ridicule of the world for revealing to it the grand discovery of the circulation of the blood. Jenner might be ostracised, but millions have benefited by his discovery of vaccination. Pasteur lived in a more enlightened age, and escaped ridicule, while the world received the benefit which his discoveries have brought. Koch, although forced to reveal his discovery before its perfection, will be revered by future generations.

The discoveries of these great men have been of



DR. BEYER, OF WURZBURG, GERMANY.

Formyfolder Varner Safe Eare in vollnur Arinismon summens God Server Freezburg Driet Sound

Famphitically State that
There beam able to give more calif and affect none
luces by the use of Warner's
Safe Our than by all the
medicines in the British
Thamseoforia

We Edo? Robon

once a week. We demand palace cars, tasteful homes and daily communication with the world. It is the rapid-transit age; the age of the telegraph and the telephone. A man speaks to-day and the entire world reads his words to-morrow morning. There are but



DR. R. A. GUNN, Dean of the United States Medical College, New York, and Editor of the Medical Tribune.

in stage coaches, to live in cabins and receive a mail | our very lives and happiness: Formerly the treatment of human ills was made a matter of superstition, of incantation, the same as it is by the medicine men of the Indians to-day. Gradually emerging from such blindness, it was still a matter of bigotry, of folly. What people must have suffered in those days can scarcely be imagined. They were bled, they were cupped, they were leeched, they were subjected to every device whereby their vitality could be reduced and their lives endangered. It is almost a wonder that the race survived.

There has been an absolute revolution in the prac-

untold benefit to the world, and yet they were not in the line of the world's greatest need. Mankind has been suffering, enduring, dying from a cause far greater than smallpox, more terrible than hydrophobia and more subtle than consumption. The habits of modern life, the very inventions which have made civilization so great, have drained the vital forces of life and undermined the organs that sustain life. Ten years ago this great truth was realized by a gentleman whose own life was in sore jeopardy, and the discovery which he has given to the world has done and is doing more to-day to strengthen the vitality, lessen suffering, preserve the health and lengthen life than any of the discoveries of the other great men above mentioned. The discovery referred to was made by Mr. H. H. Warner, of Rochester, N. Y., and is known in Europe, in America, and throughout the world as Warner's Safe

It may perhaps be thought that the above assertion is an extravagant one, and so it would be were not the unquestionable proofs present to verify it. Within



istim of a serious Kidney trouble I should at ance un Warner Fage lure

Darners Safe luce in both acute and Chronic Profits deserve and an willing to alknowledge and long mends at most fearly the past few years the claims made more than ten years ago have been admitted by the highest scientific authorities, both in Europe and America, and it is with pleasure that we present herewith some remarkable reproduced statements, together with the faces of the men who made them.

Kidney troubles, resulting far too often in Bright's disease, are the great evil of modern life. They frequently come silently and unannounced. Their presence far too often is not realized until their treacher-ous fangs have been fixed upon the vital portion of life. Nothing can be more deceptive, for their symptoms are varied in nearly every instance. Thousands of persons have been their victims without realizing or knowing what it is that afflicted them. Thousands are suffering to-day who do not know the cause.

The discovery made by Mr. H. H. Warner has been soknowledged throughout both hemispheres to be the only discovery for this great modern evil now known to the world. Like all great discoveries, it has had its enemies and met with opposition, but its marvelous popularity with the public has been phenomenal, and its complete acknowledgment by scientists and the professions has been deserved. It stands, as it deserves to stand, upon a plane of its own, preëminent among all prominent discoveries for the relief of humanity and the promotion of happiness.

Chine Company

Banner of Tight.

BOSTON, SATURDAY, MAY 7, 1899

The Parasite Contagion.

The United States Department of Agriculture is employing active means for destroying animal parasites. Millions of dollars are annually lost to the farmers of the country by these infesting creatures. A loss is yearly entailed of three and a half millions in the cattle slaughtered at Chicago. The government has only made a beginning in the work of fighting the parasites of animals. The report from the Department states that the Bureau of Animal Industry devotes its attention first to studying the life-history of each parasite in order to ascertain the most favorable stage of its existence at which it can be attacked. Knowing accurately the habits and mode of existence of the adversary, it becomes comparatively easy to thwart its operations.

The trichniae contagion will be very much minimized by always condemning the pigs that are infeeted with it. So with the heel-flies and gad-flies; they are successfully combated and destroyed by spreading tar ointment over the bodies of the beasts attacked. It has been recently discovered by a distinguished Leipsic professor that fully forty per cent. of the rats dissected were infected by trichinæ. Rats are cannibals, and will eat their own young and each other, and thus spread the infection. Pigs devour them and contract the complaint. Human beings in turn eat the pigs, and the triching develop, often-times with fatal results. It is reckoned the most deadly disease known, since it kills in three-fifths of all the cases. Cats, dogs, horses, rabbits and bears are attacked by it, though it is uncertain how they get the parasites.

What is known as Texas fever among cattle has been found to be caused by a minute animal called a protozoon, that feeds on the red corpuscies in the blood and destroys them. These protozoa have been discovered to be producers of morbid complaints. The cause of malaria is a protozoon that feeds on the blood corpuscles; and certain forms of dysentery are known to be generated by another microscopic foe of similar description. And many disorders not now understood will unquestionably be traced to a like origin.

The heel-fly lays its eggs on the backs of the ani mals that are to be slaughtered, and the worms hatched from them bore through the skin, and remain buried in the flesh for months. When they emerge they fall to the ground, and form the chrysalis condition, coming out as perfect flies, all ready to lay their eggs on the backs of other cattle. Both the hides and the meat thus infested sell for lower prices in consequence.

The gad-fly attacks horses, laying its eggs on the animals. The animals lick themselves for relief, and convey the eggs to the stomach, where they are hatched, the worms clinging to the stomach walls. Very often they bore through the stomach and kill the horse. A parasitic worm also attaches itself at a certain stage of existence to the liver and lungs of cattle, and goes through a series of astonishing metamorphoses. It leaves the body of the beast, and is believed to become a species of snail, laying its eggs in wet places, where the cattle lick them up.

War Only a Duel.

That was the position taken by Charles ner in his well-remembered discourse in Masic Hall, in Boston, on the war then raging between France and Germany. The same ground was taken by Rev. Alexander Kent, pastor of the People's Church in Washington, in a discourse recently spoken by him from his pulpit. And he put the inquiry directly, whether it is not wrong for nations professing to be civilized and Christian to rest without making adequate provision for the equitable settlement of controversies which lead to war. He demanded to know why individual nations are not as much bound to unite to provide proper tribunals for the settlement of questions arising between them as are the individual members of a nation or community.

If there are no such tribunals now, it does not follow that they ought not to be established. They are a token of civilization. Individual nations have no more right, in the nature of things, to settle their quarrels in their own way, than individual men and women have. It should not be optional with them whether they should refer their disputes to arms; they should be obliged to settle them peaceably or refer them to the international court for decision. If the question is asked, how would such a tribunal enforce its decisions, the answer is that it would have to rely on the same means that the nation depends on to enforce its decisions as between the states. Every nation would continue to maintain a force sufficient to preserve the peace within its own limits, but none would be allowed to maintain standing armies for protection against another.

The international body would naturally have the direction of any police force needed to execute its decisions. But once fairly established, such a Supreme Court among the nations would find its chief authority in the majesty of justice and the moral support of all civilized people. Any government refusing to submit to the decisions of so august a body would forfeit commercial good-will and suffer lasting disgrace.

The Drink Demon.

In the Christian Union appears an article from a well-known contributor on the steady increase of the vice of intemperance all over the world, the reading of which almost fills one with dismay. One after another, says the writer, the conquering nations of antiquity were ruined finally by drink. Yet up to the middle of the last century the world was comparatively sober, when distillation began to spread through Europe, and fire-water to do its destructive work on both civilized and savage peoples. China, since the opening of her ports, is fast becoming a drunken nation. Four years ago, nine of her twenty-nine open ports admitted three hundred and eighty million dollars' worth of intoxicants in one year. Mohammedans are no longer restrained from Mohammedans are no longer restrained from drink by their religious vows. Archbishop Jeffreys, who lived thirty years in India, says that English drinking practices have made a thousand drunkards to one native converted to Christianity by missionary labor. Japan and Persia are also yielding to the drink demon. And in Africa the story is the same. The native tribes are steadily disappearing.

"It is," says a cautious editorial writer in the Massachusetts Ploughman, "this longing to know what lies beyond, where those are whom the world calls dead, that leads men and women to investigate 'isms,' and to welcome Spiritualism and similar beliefs. There come Spiritualism and similar beliefs. There is so strong a desire to know that one lives, that anything which seems to prove it finds ready believers. Unless one is very incredujous, one's wish to believe is liable to turn one's faith toward the side it inclines to. When one feels there is no immortality, no reasoning can bring to his heart the comfort that is his who can say:

'I cannot feel that thou art far,
Since near at hand the angels are;
And when the sunset gates unbar,
Shall I not see thee walting stand,
And, white against the evening star,
The welcome of thy beckoning hand?"

ACTUAL SUCCESS We divide profits with our patrons and We sell direct to the consumer A splendid for equipped; seventeen years continual success.

We divide profits with our patrons and employees. We sell direct to the consumer A splendid factory; well

Every subscriber to this paper is now given an opportunity to subscribe for and become owner of from One to Ten Shares in our Company. Profits, being declared and dividends remitted in cash four percent, each First of July and January to all Stockholders of record. As an inducement to every subscriber to promptly secure shares, (price (\$10) ten dollars each) and as we wish every stockholder to be thoroughly acquainted with the character of the goods we make, we ship at once a Box Free with each share of stock you buy.

THE BOX CONTAINS THE FOLLOWING NAMED ARTICLES:

ONE HUNDRED CAKES *** "SWEET HOME" FAMILY SOAP.

ELEVEN BOXES BORAXINE.

One-Fourth Dozen Modjeska Complexion Soap. One-Fourth Dozen Creme Oatmeal Toilet Soap

One-Fourth Dozen Elite Toilet Soap.

One Bottle Modjeska Perfume.

One English Jar Modjeska Cold Cream.

One Bottle Modjeska Tooth-Powder.

One Packet Clove Pink Sachet Powder.

One Napoleon Shaving Stick.

One Box Ocean Bath Toilet Soap.

Few people know the VERY LARGE PROFITS that can be made in manufacturing. profit too often goes into the gulf that separates consumers from Factory. Travelling Men. Retailers, Wholesalers, Cartage, Storage, Freights, and Insurance while the goods are waiting to be sold. WE SELL SIXTY THOUSAND BOXES A YEAR FROM OUR FACTORY TO THE USER, (no Middlemen.) If we can make a single dollar on a box, we can easily pay the stockholders 8 per cent. and leave a balance for a surplus fund, and each stockholder will secure us new customers, as we find the soap we give with the shares is GENERALLY DIS-TRIBUTED more or less in a way that secures new patrons.

Those who become Stock-holders in our Company are not obliged to wait until the business is developed, but they get stock in a Company whose business is already established on a paying basis; whose profits have been steady and constantly in creasing from the very start seventeen years ago. (65,000) Sixty-five Thousand prompt paying customers. Our Company starts without a liability or one dollar of debt.

Officers of

AMONG THE PROMINENT CITIZENS OF BUFFALO WHO ARE

STOCKHOLDERS, WE NAME THE FOLLOWING:

Some of the Stockholders.

M. F. WARREN, Cashier Bank of Commerce.
HON. B. F. GENTSCH, Postmaster City of Buffalo.
E. H. WHITNEY, Northwestern Life Ins. Co.
HON. JOHN B. SACKETT, Treasurer of Krie County.
J. N. ADAM, of J. N. Adam & Co., Dry Goods.
SEWARD A. SIMONS, Attorney at Law.
W. P. REED, Assistant Cashier Bank of Commerce.
REV. SAMUEL McGERALD, D. D., Editor Buffalo Christian Advocats.
S. M. CLEMENT, JR., Cashier Marine Bank.
D. CLARK RALPH, of third National Bank.
MAJOR A. M. WHERLER, Assistant Postmaster.
R. R. HOPKINS, Manager Bradstreets.
B. C. RALPH, Assistant Cashier Third National Bank.
JAS. W. CLEMENT, Printer and Book-Binder.

J. D. LARKIN, PRESIDENT. Founder of the firm of J. D. Larkin & Co. Engaged in the business of manufacturing Soap for twenty-seven years. E. C. HUBBARD, SEC'Y and TREAS. Partner of Mr. WM. H. COSS, CHEMIST and EXPERT SOAP-MAKER. With J. D. Larkin & Co., since 1876. The Company

D. D. MARTIN, AUDITOR. With J. D. Larkin & Co., for fourteen years, DANIEL J. COSS, Sup't. With J. D. Larkin & Co., for sixteen years. The Managers of this Company have been in the soap business for many

years, and built up a trade which is the envy and pride of all Buffalo. Shares can be held by Man, Woman or Child. Parents often make them payable to Children, Husbands to Wives; the different shares you take can be made payable to one person, or to different persons.

This business is in a very flourishing condition, and we see our way clear to GUARANTEE A CASH DIVIDEND of NOT LESS than EIGHT PER CENT. which will be paid in semi-annual installments of Four Per Cent. each July and January through Henry Clews & Co., Bankers, New York. THE SECOND YEAR and thereafter WE EXPECT to do still better.

Please reply promptly, as the number of shares offered is limited, remitting ten dollars each for as many shares as you desire, AND THE CORRESPONDING NUMBER of Combination Boxes will be shipped you at once by freight, and Certificates of stock issued. If desired we will send you the number of Boxes you wish at once, and if they are satisfactory you can send check in 30 days, when your shares will be issued.

IN SOAP MFG CO., Factories: 659, 661, 663, 695 & 667 Seneca, St. Buffalo, N. Y. Also 622, 624 and 626 Carroll St.,

WE WISH YOU TO READ how some people who have used our goods for years respond to the opportunity offered them to take stock in our Company. They knew by experience that our goods have always been all we represented them, and have had full confidence in our promise to pay four (4) per cent dividends every six months.

ARKIN SOAP MFG. Co., Buffalo, N. Y.

Dear Sirs—I enclose you one thousand dollars (\$1,000) to pay for one hundred shares of lars (\$1,000) to pay for one hundred shares of stock in your company and one hundred boxes of soap, perfumery, etc. As a business man, I know that dealing as you do with the consumer direct and saving all expense of middlemen, enables you by this alone to pay eight per cent dividends, and, of course, you have manufacturers' profits as well.

In becoming a large stockholder, I also become an earnest worker, as I have used your goods for years and know their excellent quality and the substantial and reliable character of your house.

CHAS. A. PARKER.

f your house.
Andover, Mass. CHAS. A. PARKER.

J. D. LARKIN & Co.
I enclose N. Y. Exchange (\$200) for twenty shares of stock in the Larkin Soap Mfg. Co.
The stock certificates I return in another cover in the mail so you can fill them out.
Could I be allowed to take thirty shares more about April 1?
Yours truly, O. BARBER.
AKRON, O., March 22, 1892.

THE LARKIN SOAP MFG. Co.,

Buffalo, N. Y.

Gentlemen:—Enclosed find N. Y. Exchange for \$300, for which I wish stock in your company. Thirty shares, twenty shares in name of Mrs. O. Barber, balance in my own name. You will please retain the boxes of soap to my credit until further orders.

Yours truly O. Barber. O. BARBER.

Yours truly, Akron, O., April 2, 1892.

se the value of the stock above par. Send

the five boxes of soap to Yours truly, THOMAS WOOD. 1242 BLEECKER ST., Utlea, N. Y., April 1, '92.

J. D. LARKIN, ESQ.,
Buffalo, N. Y.
Dear Sir—Inclosed please find my check for \$50, which is for five more shares of stock. The certificates of stock and soap came all right, and I begin to feel like a bloated bondholder. and I begin to feel like a bloated bondholder. Please ship by freight one box each to the following persons: D. L. L. Danforth, 35 W. Fiftyfirst Street, New York City; Wolcott Hamlin, attorney-at-law, Amherst, Mass.; Mr. Jos. Wood, 64 Park Street, Willimantic, Conn., and send the other two boxes to my address as before, 1242 Bleecker Street. We want our company to succeed, and I send advertise. Yours truly, Thomas Wood. Utica, N. Y.

East Bloomfild Station, N. Y., } April 13, 1892. { The Larkin Soap Mfg. Co.,

Buffalo, N. Y.

Gentlemen—Herewith find one hundred dollars (\$100) for which please send me ten shares of stock as per yours of March 28.

Yours truly, F. A. W. SALMON.

J. D. LARKIN & Co. J. D. LARKIN & CO.

Please send me one box of soap and one share of stock, also a few circulars to give my friends with the twelve cakes of soap I promise to give away. I will do all I can to make sales.

Very truly, L. P. SELTZER.
525 FRENCH St., Reading, Pa.

box of soap as per your letter of March 3. Also a share of Larkin Mfg. Co. stock. Yours truly, Mrs. S. Groin. Box 126, California, Mo.

J. D. LARKIN & Co.,
Buffalo, N. Y.
Gentlemen—I enclose herewith ten (\$10) dollars for one share stock in the Larkin Soap M'g. Co., and one combination box Sweet Home Soap. Hoping this will prove satisfactory. I am.

tory, I am,
Very respectfully yours,
FRANK C. BARNES,
9 Cortland Street. Norwich, N. Y., April 7, 1892.

BEECHER, ILL., April 13, 1892.

LARKIN SOAP MFG. Co.,

Buffalo, N. Y.

Gentlemen—Please find enclosed, for one share stock and one combination box Sweet Yours truly, F. LINDEMANN. Home Soap, \$10.

ALBION, II.L., April 12, 1892.

J. D. LARKIN & Co.,

Ruffalo, N. Y.

Gentlemen—Enclosed please find check for ten dollars, for which please send me at once by freight one box Sweet Home Soap, and one share of stock (cash value \$10) in your new stock company. And oblige,

Yours truly,

Jos. HARRIS, JR.

Takes it for Her Son. MR. LARKIN.

Yours truly, O. Barber.

Akron, O., April 2, 1892.

J. D. Larkin, Esq.

Dear Sir—Inclosed is my check for \$50, for five shares. I have all faith in your statements. I have no doubt but that a company as enterprising as yours will soon, as you say,

Sales. Yery truly, L. P. Seltzer.

525 French St., Reading, Pa.

J. D. Larkin, Esq.

Buffalo, N. Y.

Gents—Enclosed find my check for \$10.

Please send me by freight at once combination

MR. Larkin.

Dear Sir—My sister, Mrs. E. L. Waterhouse, of City Island, Informs me that she has taken one share in the Larkin Soap Mfg. Co. for her son, and thinking it a good investment, she has advised me to invest. In the same enclosed you will find \$30, for which please send me three shares, also the combination boxes. One

share for S. J. Ringsland; one share for J. B. Ringsland; one share for J. Wesley Ringsland. In your letter you informed her that if any of her friends would like to invest on the same terms they could do so. Respectfully,

MRS. JOHN RINGSLAND,

39 Main Street.

Paterson, N. J., April 13, 1892.

PATERSON, N. J., Apr...

THE LARKIN SOAP Mrg. Co.,
Buffalo, N. Y.

Gentlemen—Enclosed please find check for \$20, for which please fill out enclosed certificate of two shares stock in your company, and forward two combination boxes of soap.

Respectfully yours,
W. F. Roser.

J. D. LARKIN & Co., Buffalo, N. Y. Gentlemen-Inclosed find check for \$20. Send me two combination boxes and two shares of stock.

Truly yours,
Mrs. H. Hughs.

HYDE PARK, N. Y., April 14, 1892.

THE LARKIN SOAP MFG. Co. Gentlemen—Enclosed find check for \$10, for which please send me box soap and one share of stock, and oblige,

C. F. BURLINGAME. LOWVILLE, N. Y., April 13, 1892.

THE LARKIN SOAP MFG. CO.,
Buffalo, N. Y.

Gentlemen—Enclosed please find draft for
\$10, for which please send me one box of soap,
and one share of stock in name of Mary Emma
Ott, as per your offer of recent date.
Yours truly,
JESSE M. OTT.

ì		• Shares.	1 martin and the control of the cont	Shares.
1	NEWTONVILLE, MASS	MRS. MADORA BANCHOR 1	FARMINGTON, MEG. T. OSBORNE	. 2
١			NEW MILFORD, CONNREV. E. T. SANFORD	
		MRS. C. F. BAILEY 1	NO. BRIDGEPORT. "	1
		F. T. FALES 1	<u>BRIDGEPORT,</u> " W. LAWS	5
ı		OSCAR O. OLIVER 5	WILLIMANTIC, "P.J.CAREY	10
1	CHICOPEE FALLS,	E. W. CHAPIN 2	S. NORWALK, "DUDLEY P. ELY	9
	CANTON, "	EDWARD L. UNDERWOOD	NEW HAVEN, "CHAS. H. MILLER	1
1	ENFIELD,	LUCY N. TOWNE	A. KEESSIN	. 1
'		DAVID H. MERRIANS 1	ROCKVILLE. " G. BRADLEY	
	ATTLEBOROUGH, " .	MRS. L. M. SMITH	THOMASTON, "AUGUST WEHILE	. 1
	ANDOVER, ·		GEO. L. REED	1
•			FARMINGTON, "MRS. RECCA SNEATH	. 1
	MARLBORO',		NEW CANAAN, "GEO. H. SCHOFIELD	ļ
	QUINCY,	DANIEL A. DOWN 2	BIRMINGHAM, " MRS. L. E. BARLOW	1
	WALTHAM,	A. A. DASCOMB	AMHERST, N. HC. B. SARGENT.	1
	BILLERICA	PHILANDER D. HOWE 10	HAVERHILL, "MARCIA C. KASSON	1
•	Mêst fîttelon	MRS. ARTHUR DREW 2	S. P. CARLEN	Ď
)		JAMES GRINHOD 1	MANCHESTER," JNO. C. FRENCH.	10
ì	AUGUSTA, ME	FREDERICK HAMLIN 2	BENNINGTON, VTSARAH M. GRAVES	10
	BANGUK, "	SOPHIE C. BROGG, 40 Forest Ave 1	MONTPELIER, "ARTHUR C. COVELL	0
	BELFAST, TELLISIO	MRS. E. B. HUNNEWELL 25	SUTTON, "MRS. L. B. WILSON	. 2

As you will see from the foregoing list of names of stock subscribers, they are from all parts of the country. All of these parties have bought our soap for many years. Address all orders to

> J.D. LARKIN, Enesident BUTTALO, N.