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Martyrs of Freedom; Our Fallen and Our Risen Heroes. A Discourse by the Guides of W. J. COLVILLE, in Metropolitan Temple, San Fran clico, Cal. Delivered

HE word freedom is one so often spoken that were it not for its unsneakall deur, sublimity and fullness of meaning, you would have all been tirell of it long ago; but there are some words, like some

objects, which can never grow old. Freedom is one of those words; the idea of freedom is one of those objects.

While we all earnestly desire freedom, and are ready to almost prostrate ourselves in mute that those who have fought the battle bravely, adoration before the Goddess of Liberty wherever she may be enthroned in art or imagination, with all our speaking and meditating, our inspiration and eloquence, Americans as a nation have not yet entered into a full possession of that glorious heritage which beyond all other inheritances is blessed forever.

We are told in the histories of all nations of the world that men have ever instinctively cried out for freedom, and have been willing to give their earthly lives, as well as all their earthly possessions, that they might achieve it; we are told in the eloquent pages of all history that the world has ever been ready to die that it might rise to a nobler life; it has been ready to immolate its children upon the altar of self- whenever we read accounts in the newspapers crifice that it might

withdraw from it, to alienate themselves from all association with their fellow-men; and while it may be true that those who withdraw even into the privacy of the convent and the monastery may by their earnest mental efforts accomplish much silently and spiritually for the elevation of humanity, yet we can never recommend the withdrawal of any soldier from the army, we can never recommend the taking of ourselves out of that state of life into which we have been placed by God through the out working of all the circumstances of our exist ence, we never can believe the higher and greater good is accomplished by a seeming sanctification, which is oftentimes only a misleading glamour thrown over the form of the Pharisee who prides himself upon his righteousness because of his sanctimonious manners and exclusiveness.

In future generations there will be no standng armies; the time is coming when no boy will be taught to use a musket, spear or sword the time is coming when the noise of cannon will be no longer heard, and when Isaiah's great prediction will be literally fulfilled, that the trumpet will hang in the hall, and the nations will study war no more; but while we are eagerly looking forward to the days when all weapons of warfare will be regarded as interesting specimens of antique barbarism, and will be gazed upon as you gaze at mummies curiously preserved, or upon some strange, weird fossillug up from the depths of the earth, and belonging to a long past period of the world's development: while we eagerly look forward to the time when men will feel it is unmanly, incompatible with pure spiritual manhood to carry a revolver-yet as that glorious time has not yet fully come (we having not yet reached that ideal state in which all pacific prophecies shall be fully realized), as we are still marching onward to this glorious goal, and have not yet arrived at our destination, we decline to argue that those who have taken up the sword in the interests of freedom have antagonized truth, even with carnal weapons, have fought against the Prince of Peace and his angelic legions! The world has advanced through the instrumentality of cyclones, earthquakes, fire and flood, but these agencies are not permanently fitted to survive; we do not expect always to live upon a planet desolated by eruptions and earthquakes; we expect the time will come when all noise and strife shall cease; we look forward to a perfect world, even though it be in the distance; we see before us with the mind's eye, with prophetic vision, a world where all is calm, peaceful, beautiful and har-

which teaches people to despise the world to | Surely that he came to stir up the troubled | waters; and as the New Testament has it (no matter whether literally or figuratively) that into them was made whole: as the troubling of | nearer and nearer to God, and retreating furuted to an angel, not to a devil—as the result weapons are teeth and claws. We observe of the troubling of the water was the healing throughout nature that the most intelligent over, so has it ever been in the history of earth and man. The waters have been troubled by those benign and divine influences which are ever lifting humanity to a higher level; and as lower creature are given to man. We saw a the lower forces contend with the higher, the very suggestive picture in a comical paper some always vanquished in time. The struggle be animalvnight form of man, judging of course tween darkness and light: between the mists from the external standpoint solely. A proand fogs that shroud the earth and the glorious | fessor, in the form of an alligator, was address sunbeams that chase all noxious midnight va- ing a company of alligators, who were examinpors away; the conflict between ignorance and | ing the body of a man, and discussing its anatoand love, tyranny and freedom, ever results at length in the utter demolition of all the pow-ers of darkness, and the rection all over the earth of citadels of freedom and castles wherein the genius born of freedom and castles wherein the genius born of freedom and castles wherein we maintain that all the stormy changes the world has paced through all calibrates and po

world has passed through, all religious and political upheavals, have been counterparts of more internal agitations in the realm of mind; that in the development of sociology and political economy, as well as in the direct field of government, we ever find the self-same law working that has worked and still works in all external things.

And so we say, paradoxically, blessed is war, because blessed is peace; and however strange the idea may sound, peace is the child of war: the happiness, the blessedness, the glory, the liberty, the light which you now enjoy, is the child of the struggle which preceded it.

War inevitably destroys itself; there can be no use in bemoaning the past, in looking back over days that are gone, and sighing because we did not then do what we now see we ought to do if like contingencies should arise; there can be no profit in spending time and effort in denouncing measures which were the best once. though not the best we behold now ; we therefore seek to reconcile the theories of those who rejoice in peace, who laud it to the skies and declare that only peace is blessed and who perpetually pray for peace, with a reasonable showing of battle flags and sounds of marshal music, eulogies pronounced over the heroes of the late war, and the cordial and magnificent reception given to soldiers whenever they may visit any State or city in this Republic.

We realize that we have learned the lesson (at all events we hope we have) that war could teach us: that through war itself we have been lifted to a higher plane of thought, to a higher | teach them to excel in that bravery and nobilmountain of vision wherefre can see to day what we could not see some years ago. We can do to-day what we could not have done some years ago; we can now see how matters can be amicably settled, how difficulties can be adjusted by arbitration, how pacific measures may be employed to settle every controversy; we see and understand this now, but we have grown to understand it through the discipline of those terrible upheavals of nature which have landed us on terra firma, high above the level of seas or valleys, a higher elevation than we have ever occupied before. Thus while we thoroughly agree with those who advocate the non-resistant policy; while we completely coincide with the views of those who declare that all differences should be set tled by arbitration; while we heartily rejoice in the spread of the peace policy, we know that the non-resistant idea has only become largely popular and widely diffused through the lesson man has learned in struggling through warfare to this loftier elevation. As an obstinate or ex ternally-minded child who cannot understand by a simple appeal to abstract reason, or an address to the moral sense, must undergo the bit ter experiences of falling and rising in order to grow strong, to learn the lesson of life-so all the nations have been like children: they have all one after the other fallen into the very mistakes which their predecessors made long before, and when their wars have ended and they have declared peace, victories won by carnal weapons have cost them so much that rather than undergo another war they would submit to almost anything. In the words of the Anglo Saxon apothegm, "A burnt child dreads the fire." But before they arrived to that peace ful sentiment they had not evolved the intel lectual and moral power to get along without war, for it requires far higher intelligence vastly more moral sussion consequent upon spiritual power-and, we will say, angelic and divine attributes-to settle differences by arbitration, than it does to settle them at the point of the sword. Imagine two lions or two tigers having a quarrel and settling their differences by arbitration. The very idea is absurd; you can scatcely think of it; where, you ask/ would you find lions or tigers equal to the task of arbitrating, but you never find a lion or tiger unequal to the task of fighting, unless bodily incapacitated. Where would you find savage or any tribes still on the lower rounds of the beauty which was there provided was attrib- | ladder of humanity able to settle their differences by arbitration? They have not the intelligence, the spiritual force, the psychological and intellectual requisites. But man highly civilized, man divinely illuminated not only by the battle; the sword comes to purify the air | the light of reason but by the higher light of conscience, man in whom all the nobler elements of loving kindness, justice and honor have been come not to bring peace "-that is, not to bring | unfolded-the higher specimens of manhood can arbitrate, because they can use weapons which are not carnal; they can employ thought, not to bring unity-immediate unity-but I | intellect, common sense and knowledge per-

vancing nearer and nearer to it with every forward step we take in civilization; we are growafter the waters of a certain pool had been ing nearer and nearer to the angel, and further stirred up by an angel, the first one stepping and further from the brute; we are drawing the water, the agitation of the pool was attrib- | ther and further away from the animal whose of those who stepped in after the trouble was creatures are those most poorly provided for physical self-defense; no tusk, no sharp teeth, no claws wherewith to rend, no sting, none of these means of protection provided for the very suggestive picture in a comical paper some higher ever come off victorious, the lower are time ago, intended to illustrate the opinion an knowledge, between folly and wisdom, hate my. They concluded he was an inferior creature indeed; the professor said he was of a very low type, because he had so little power of jaw, and such poor, small teeth-he was so feebly provided for defense, while the alligator was armed with massive jaws, and powerful molars, and could crush whatever it desired to exterminate by a single rising and falling of the jaws. If we judge man on the plane of a fighting creature, he is a very poor and defenseless being indeed; and yet when man has endeavored to fight he has fought with material weapons fashioned by his skill far more deadly and successful than all the power of jaw and teeth boasted of by criticising alligators. Man's intelligence has devised his weapons; his dexterous aim and penetrating sight, acting under a fine calculating brain, have enabled him to do what no lower creature could accomplish. We know, therefore, that it is not the size of the arm, but the quality of the mind, the amount of intelligence, bravery and courage; it is understanding minds and noble souls which form the army that can insure victory. We often read of a small army accomplishing what a very

large army could not, owing to the superior intelligence, the brighter minds of the smaller array; for this reason, there being no muscular criterion of mental power, the smallest men are often the most effective leaders. In the glorious days to come every boy and girl will be brought up to be a true defender of his or her country. Then there will be no one unarmed or defenseless; the whole armor of God will be worn: the shield of the spirit, the

sword of truth, the helmet of salvation, will be upon the body of every child, as well as every adult. In the glorious coming days, when you give all your children a military education, you will teach them to fight wrongs, abuses and errors, not their fellow beings; you will ity which will enable them to stand firm against every open and insidious temptation; you will to a foreign power, there can be no curse in all teach them to unfold those royal prerogatives the world so great as the curse of crime, of inof mind and spirit which enable man to assume temperance, and all the evils which are allowed his rightful position as lord and soversign, compelling all below him to yield obedience to truth expressed in love. What do we permanently admire in the hero? We cannot admire the hero's act as an act; we cannot say to the soldier in any literal sense: You have an occupation in heaven; you must take your knapsack and gunpowder with you into the spiritual world; when you have done with all material things, host will still encounter host, and you will have to fight in the spiritworld as you fought on earth": we cannot eulogize the act of bloodshed, and declare there are battle-fields in the celestial regions. But what makes the true soldier? Not his sword and knapsack. but the divine qualities, courage, bravery, honor, which are immortal! You admire good soldiers because of certain grand and glorious impulses which led them forth to battle, impulses of self-sacrifice to a righteous cause. The boy goes forth gladly, leaving the home he loves so well, deeming it grand and glorious to fight for country; many and many have been the deeds of heroism performed by little drummer boys and youths in the very lowest ranks of the army. You admire the young man just entering upon life, with many an enchanting prospect of happiness and worldly success before him, who will turn his back upon all the pleasures and activities of life and go forth unflinchingly to endure the hardship of the battle-field because a wrong needs to be righted and oppression must be overcome! You admire the men of middle age who will tear themselves away from wife and family, from all the pleasant associations of the fireside, and when they are just accumulating a comfortable competence, and are about to settle down to ease and to the enjoyment of the remainder of their earthly career in the bosom of their families, will go forth and leave all to fight, and, if need be, to die for justice. It is the valor, the nobility, the unselfishness, the glorious heroism which impels him forward that immortalizes the soldier-that brings the memory of the departed hero before you as a vision floating from celestial heights; these soldierly qualities are immortal! Unselfishness, bravery, honor, unswerving obedience to the call of duty, great er love of humanity than of self, willingness to forfeit everything in a righteous cause, determination to dare all in the interests of liberty and for the dethronement of tyranny-these are immortal attributes. If over the slain body of a fallen hero we are asked to pronounce a benediction, to complit the spirit to the Eternal who gave it, and to given himself up, but the mother has been the reverently take part in laying the material one who suffered more than he in giving him body beneath the sod; if we are asked to offer | up; she had to stay at home in loneliness while words of consolation to the friends gathered round and to enlarge upon the soldier's duties | field. The husband has gone forth, but the and new activities in the immortal world- wife who has been left at home, often worse when we call to mind 'one after the other the I than a widow, suffering day by day lest fatal

All are coming to arbitration; we are ad-| soldier's noble traits of character exhibited in a trying life which has been freely given up for liberty and justice, we see the soldier's form in spirit no longer called upon to fight against his brother man, no longer blood-besmeared and dust-bedraggled; no longer has he tedious marches to encounter, no longer will he grow faint, weary and foot-sore, to die at last upon the battle-field; we see that soldier form ready to inspire you with new heroism, ready to call to your mind and awaken within your slumbering spirit those divine qualities of heroism which too often lie dormant: we see him pointing you to the abuses of to-day, and telling you of the battle yet to be fought, nerving your arm, encouraging your drooping spirits and firing you with divine prdor to go forth conquering and to conquer all the abuses which now besiege the human family.

NO. 11.

The soldier still continues to work in the soldierly profession: he still belongs to the army, he still fights, he still carries a sword, though it is now the spiritual sword of truth, and that soldier-whether your own immortal Washington, or any other hero whose name is so dear that you cannot hear it pronounced without a throb of affectionate regard-is in the life immortal one of the influencing powers that lead humanity nearer, ever nearer to the glorious goal where, after a decisive battle has been fought, a terrible abuse shall lie dead.

If soldiers in time of peace wish to employ themselves well, and be an honor to the cause of liberty; if they wish to bring about reforms, to fight new battles and win new victories, we say to all military men, never put on your armor without resolving that you will carry your whole power into all the great struggles for reform which the world is compelled to engage in.

In time of peace you can be far more glorious heroes than when the blood was trickling down your forehead mingling with the sweat of long marches, together bedewing the ground. The work for every soldier to do-to be a hero indeed---is not only to go forth when the bugle sounds and the trumpet calls, obeying an impulse which all seem glad to obey, not only to rush on with the crowd when they leap forth into the arms of danger and death, but to stand alone defending the right, defending truth, defying all the lower and baser proclivities of human nature. Remember he who keeps his own unruly nature wholly in subjection is greater than he who taketh a city; those who can live in the world and yet above it, those who can say "no" to the intoxicating glass. who can say no to all the abuses that affect society, those who defy every enticement of evil, are alone those who fight the good fight of faith and truly work for the salvation of their country.

Whatever may have been the curse of slavery, hatever may have been the curse of

inheritance in the life beyond.

Amid all the revolting details of semi-barbaric worship, amid all the horrors of a pagan- | behold preparations for a higher and more gloism which has filled the world with blood, we realize that even when a woman consents to be burned upon the funeral pile of her husbandwhen she is ready to lose her earthly life, and even to sacrifice her darling ones to implacable verigeance which she ignorantly considers an attribute of the Divine Being-she is looking forward both for herself and for her offspring to a brighter and more glorious resurrection the idea is always in the mind of humanity that if we make a sacrifice we only make an exchange, and when we make an exchange in a spirit of sacrifice to our highest ideal of truth and liberty we make an exchange which, instead of robbing us of anything worth preserving, confers upon us a priceless boon otherwise unattainable

Throughout the history of the world the great throbbing heart of humanity has ever been beating time to the melodies of freedom; and forever and forever man will love liberty more than anything except truth; and when in truth we are free, when truth makes us free, when we have found the perfect truth and have become its voluntary disciples, loving it su premely, then we shall in our service to truth understand and enjoy a service which is perfect freedom.

Let us now consider what constitutes a true hero, a martyr of freedom; what constitutes a fallen and what a risen hero. We may truly say that heroes never fall; they always rise highest when they appear to fall lowest; they fall up, but never down, for no true hero or heroine can ever be really discomfited or defeated. Fear not those, who can destroy the body, and after destroying it have done all they can do; be not afraid of those who can only take from you your material possessions, knowing they cannot touch the immortal treasures of eternity which are yours in realms beyond the sky.

This has been the spirit of the teachings not only of Jesus, of the entire New Testament and of primitive Christianity, but of all the great teachers of the world contained in all the volumes ever written in obedience to a divine impulse, and embodying the loftiest sentiments entertained 'by the human soul, capable of being translated into human language and embodied in literature. There is a higher life; a higher goal; a nobler inheritance; a better resurrection; a temple not built with hands, eternal in the heavens; a house built upon freedom, the rock that can never be overthrown: and to attain to this we must be willing to give up everything the senses hold dear whenever duty calls.

We know there is a great deal of fanaticism and asceticism in the world, and doubtless always has been, which parades itself as loyalty to heaven without in reality being so. There is everywhere a great deal of false sentiment come to bring division," what did he mean? | taining to a life beyond the senses.

f devastating storms of rain and wind, the encroachment of the sea, or of some dreadful earthquake, we feel that in these agencies we rious human destiny, for even these awful and tremendous tools are held in the hands of a Divine Artificer, and the Infinite Ordainer of the world's ultimate perfection is perfecting the earth and perfecting the family of man even through the instrumentality of what seems from the standpoint of earthly time and

monious; nevertheless whenever we see the

lightning's flash and hear the thunder's roar,

sense to be only disaster! Thus every battle fought in the interests of right and liberty has been a necessary factor in the evolution of humanity.

Let us then look back, and not sadly, upon the wars that have been fought, upon the battles lost and won, upon the kingdoms that have been overthrown, upon the dynasties that have fallen and the new republics that have arisen : let us look back gratefully upon the stormy days that are no more; and while we rejoice in the clearer and more restful atmosphere of to day, while we give praise unto the Eternal because peace reigns over our land to-day, because the sound of war is far removed from our coasts, let us feel that we who are living under a blessed reign of peace are like those who awake after a severe storm, which has spent its fury during the night, and realize that the air is clearer, that the earth is fresher and brighter, the flowers bloom more sweetly and the skies have a deeper blue because of that dreadful upheaval which aroused them from their slumber and terrified them sorely. Have you never gone to sleep in summer at the end of a hot, sultry day, when you felt the oppressiveness of the air to be such that you could hardly breathe? You have tossed about upon your pillow and at last fallen into a fitful slumber, into strange, annoying dreams; at length you were out in a storm in your dreams, and you half awoke and half remained asleep, until at length a peal of thunder louder than all be fore awoke and startled you, and you were ter ribly frightened, wondering what had come upon you. If a child, you possibly thought the end of the world was at hand; if you had been educated in Orthodox Christianity you possibly thought some evil power was about to carry you to a place not to be mentioned; and then when you awoke in the morning, after having sank to sleep again after your fright, nature smiled upon you, and the refreshment and uted by all who understood the mission of the storm to the fearful tempest which had caused you such alarm! The air is hot, sultry and oppressive before

and brighten all the fair face of nature; and so when the great pacific (teacher, Jesus, said: "I it without an effort, without human struggle-'but a sword "; or in other words: "I come

to flourish and eat out the very heart of a community.

Let us be brave in times of peace; let us be heroes and heroines when we do not hear the bugle call and are not called out to parade ourselves before the world in the rôle of martyrs. We say to our sisters as well as to our brothers, you are also in the army, you are soldiers; and while many may have said to you: "You cannot go out to war, you cannot fight and defend your country," we reply: Cannot defend your country! cannot fight! cannot go out to battle, indeed! when you are the mothers of unborn generations. You, the mothers of the little children, of the youths and maidens (future parents of the race), have nine-tenths of the work to do in shaping the characters and molding the careers of coming millions. Mothers, you can by your noble undertakings, your earnest prayers, your self-denial and sweet self-sacrifice, by the hallowed influences you draw around you and exert on all whom you approach, be the means of bringing into being men and women of whom the Apostle said: "Of such the world is not worthy.

When you think of great and valiant heroes, you can hardly think of a man without some noble woman by his side; Martha Washington and Mary Washington, the wife and the mother of George Washington, are almost always mentioned when the name of the first great President of the United States is spoken.

Whenever you call to remembrance the boys in blue or the boys in gray; whenever you praise the deeds of those who' fought either for the North or for the South, you remember the wife or the sister, or the mother or the daughter who has been in many instances the bravest of the two; the honors and the bravery have been so equally shared that, we do not know whether to say the men or the women were the brayest in the war. Have there been any men nobler than the heroines who have gone forth to the field of battle, and done all in their power to alleviate the soldiers' sufferings? who have endured the long marches, the sickening sights of the bloody field? who have, with all their delicacy and innate refinement, unaccustomed as they are to exposure and privation, attended the dying and healed the sick? If woman's place upon the battle-field is not recognized, if the men only are acknowledged and honored, then we will take no part in so one-sided a recognition of human bravery. Man and woman have suffered together; they have made sacrifices together; the boy has he wend forth to the honors and glories of the

nows allouid come, has been brave as the brav est and most llon-hearted man who over withstood fearlessly the charge of the eneny,

There is no distinction between the hero and the herolne; one is not braver than the other; they are brave together, they are noble and loyal together, and when we speak of the men who have fought the battles of reform in this republic or elsowhere in the world, we speak of the women also. Nover mention the men in your army without mentioning the women in your army. Remember though some have shone forth in more glorious splendor before the world than others, those who have blessed its unknown benefactors.

Far, very far be it from us to say one single word in disparagement of the great and noble ones who have fought and died for liberty. Far be it from us to add anything but renewed praise and fresh shouts of acclaim whenever they are welcomed; but as we are now living in times of peace, let us realize that the true martyrs of reform, the risen though once fallen heroes, are those who day by day and hour by hour uncomplainingly fight the battle of life, and show themselves good soldiers in the army of eternity. We know of no braver soldier than one who will fight day by day, hour by hour, with poverty and distress; we know of no braver soldiers, and none who will have brighter crowns in heaven, than the men or women who retain honor, purity and honesty when the stomach is empty and the cupboard is bare and they have scarcely a place to lay their heads. The man or woman, the boy or girl who can retain purity and honor in the midst of all temptations and corruptions is the bravest soldier of them all.

It is never truly a time of peace until the last enemy is conquered, until the last battle is fought and the last victory won; it is never a time of lasting peace so long as there is one vice to overcome, one wrong to be righted, one evil to be redressed; for until we have redressed them all we must go on fighting, even to the bitter end-but bitter only from the standpoint of earth; for the bitterness of the feeling of the body during the strife is like the bitterness of the little book given to the prophet of old, which was as sweet as honey when he had digested its contents. A great deal of honey given by the world is indeed sweet in the mouth, but bitter as gall when it has entered into the constitution; and there are many bitter herbs of sorrow, which, when they are taken into the innermost of the mind, are found to be the sweetest food, the sweetest manna that angels or gods could dispense.

One lesson we desire to draw in addition to those mentioned already, and it is this: We recognize equally the bravery of those who fought in the Northern and Southern armies; we make no distinction between those who wore the blue and those who wore the gray'; we overlook everything but the nobility, courage and manhood of those who engaged in the conflict. If some fought in a mistaken cause, they were none the less noble and brave, because mistaken. If others fought on the right side, they were no nobler than those who fought on the wrong side but believed they were right, for no one can do more than the grace given him enables him to do; no one can be more than honest and courageous, no man can do more than his best. God asks nothing impossible of man.

There are virtues and there are vices in all human organizations; there are strong points and weak points in all human societies, but we may all admire the men and women who dare everything for the sake of what they believe to be right, for if they are wrong in some respects, they will be soon set right when in an attitude of mind that loves truth so well as to be willing to dare all and even die in its interest. There is no other way to get right, if we are wrong, than to do what we believe to be right, and do it bravely, nobly and heartily; for when we give ourselves up to the cause of

# Original Essay.

## ROBERT ELSMERE AND SPIRIT-UALISM.

BY A. E. NEWTON.

The popularity of the religious novel, "Robenthusiastic, scholarly and naturally religious intellectual wife, who was unable to keep step to the new. The extraordinary number of readers who have been attracted to this work both in England and this country, is highly significant. It shows beyond question that a sim-

ilar struggle and ferment is going forward to a wide extent in the minds of people on both sides of the Atlantic-probably affecting far since the great Protestant Reformation of the sixteenth century.

This mental struggle and revolution, with its ideas, has been to a large extent anticipated in the minds of thoughtful Spiritualists, many of whom were called, as long as thirty to forty years ago, to grapple with substantially the same problems and to confront similar difficul-

ties. Those who have been privileged to be conversant-with the facts of spirit-intervention, as exhibited in the various phenomena of the modern movement, and to come into communion with intelligent and philosophical minds in the other life, have enjoyed great advantages in this transition struggle over persons who, like Elsmere and his biographer, were or are in total ignorance of these things. Not only has their deliverance from the bondage of theological superstitions been more easy and rapid, but they have been saved from plunging into opposite errors equally far from the truth-into an agnosticism or materialistic rationalism which is destructive of all religious earnestness and paralyzing to all spiritual progress

This will be apparent if we look at two or three particulars.

One of the first convictions to which Robert Elsmere found himself driven, as a result of his scientific researches and his studies of human history and testimony, under the influence of a very learned and able but skeptical and scoffing parishioner, was that "miracles do Once accepting this dictum, the not happen." whole theological structure in which he had been reared-the vast edifice of the National Church on which his "living" in this world and his hopes for the next had depended--came tumbling about his ears, so to speak; and as an honest man he could not retain a position which required or implied the endorsement of so stupendous a fiction. Hence the painful necessity of resigning his "living," abandoning not only the religious work of the church, but all the educational, sanitary, social and industrial improvements which he had successfully )inaugurated among his people, and in which his wife bore a conspicuous part; violently tearing himself and her from all that had absorbed their lives-estranging himself in part from his companion, who had little comprehension of the ideas that mastered himand facing the dubious contingencies of finding any other suitable life-employment.

Now it is noticeable that in, all this unhappy portrayal there is no proper definition of what constitutes a "miracle." It appears to be assumed that the so-called miracles of Christianity are nothing else than violations of the unitruth and liberty as we perceive it, when we form laws or processes of nature, and therefore beings, especially in the lower grades of life, put all selfishness asido, forget all our different impossible and incredible, no matter on what require some external proofs-some evidences

Had Eismere seen this-had he been acqualited with the modern demonstrations of spiritual power and their best interpretation-he might have been saved much of the violent revulsion and montal struggle through which he passed ho might have seen that it was largely a question of interpretation rather than rejection of the ancient records; he might much more easily have adjusted himself mentally to the changed rt Elsmere," is something phenomenal. The conditions; his wife might possibly have seen book is chiefly an attempt to trace the difficul- things in a new light, especially had she beties, mental struggles and successes of a young, come herself impressible or mediumistic, and thus might have been able to go with and assist clergyman of the Church of England in making him in his new departure; and possibly they the world the most of all have frequently been his way out of the myths and misconceptions might both have seen their way clear to conin which he had been educated, into the light tinue the highly useful parochial work in which of a more rational and defensible religious they were engaged, infusing into it a more faith; also the still acuter trials and sufferings | spiritual and liberal element, without breaking of his devoted and intensely devout but less away from the very tolerant ecclesiastical connections which they held. This is what numwith him in his mental progress from the old bers of enlightened clergymen in that communion have done. More than this, Elsmere might have readily seen that spiritual marvels, while they demonstrate the existence and power of spiritual beings, by no means impart authority or infallibility to any doctrines or theoretical opinions that may be enunciated in connection with them; that these latter must greater numbers than any similar movement | be adjudged by the reason and intuitions, the whole truth-determining powers of the cultured human soul, instead of being abjectly received on authority from any source. Thus he outcome of modified and liberalized religious would have arrived at substantially the same dependence on a rational faith, or internal perception, but by a much less rugged and circuitous route. And so may others who are called

in any measure to follow in his steps. Another thing which Elsmere found himself called upon to do was "to re-conceive the Christ "-that is, to form a more rational, human and truly helpful conception of the founder of Christianity than that presented by the popular or orthodox theology. This a knowledge of Spiritualism would have readily enabled him to do, by acquainting him with the powers and capabilities of a highly-developed spiritual man -such as clairvoyance or mind-reading, the power of healing the sick and of recalling to life those apparently dead, of exorcising demons, and of controlling to some extent the forces of nature-powers which to ordinary humanity seem to betoken the presence of a God. At the same time, it would have shown him that Jesus was no common And this knowledge would have saved Elsmere from any danger of lapsing into the revolting notion of Renan (under whose influence he appears to have been brought to some extent through the skeptical Wendover), that Jesus was largely a victim of 'illusion or hallucination " in supposing that he healed diseases, etc., and that he weakly accepted the reputation of being a thaumaturgist or "wonder-worker," knowing it to be false, because it would help forward his mission with the ignorant common people!

It is represented that Elsmere, after realizing the insufficiency of "documents and testimony" as the basis of Christianity, earnestly enlisted in an effort to found a new religion on purely rationalistic grounds-on "conscience and experience," or the inner consciousness of God, discarding all external and historical evilences. He undertook to establish a grand religious and humanitarian movement among the lower classes at the East End of London-a section where poverty, squalor, vice and "secularism" have long held sway, and where the popular Christianity has signally failed to exercise redemptive power. The book represents this effort to have been markedly successful, so long at least as it was kept alive by the burning enthusiasm and the rare personal gifts of its founder. But that it did not long survive his death, which is chronicled in the last chapter, we may well suppose.

For, while the "consciousness of God" may be sufficiently strong in a few well-cultured souls to keep ever alive religious faith, devotion, and humanitary zeal, yet average human nationalities and creeds, we can unite as one testimony they are asserted; hence that all which appeal at least to the intellect, to the human affections, to the imagination, and often indeed to the external senses—in order to produce in them any realization of spiritual verities, any concern in spiritual things, or any practical belief in their own spiritual nature and immortal existence-much more to awaken any "consciousness of God" sufficient to become a controlling power in their lives. Such evidences are wholly wanting in the merely rationalistic Theism of Elsmere, and of that phase of Unitarianism which he represents; and hence its want of adaptation to human needs. Therefore it must fail to command the interest of the masses. And it is on record, as a matter of fact, that a religious enterprise actually started some years since, in that identical section of London, on substantially the lines marked out in "Robert Elsmere," after a brief season of success under its originators, soon fell into desuctude and became extinct. So with the notable movement originated in Boston by Theodore Parker, less than a halfcentury since, on a similar basis. Mr. Parker was enthused with the grand idea of "the immanence of God," and he awakened the same to a degree in others, impressing himself most powerfully on his day and generation. But when his personal presence was removed, his credence is careful observation by competent following began to dwindle, and the once powwitnesses; and it is reasonable to conclude erful organization which bore his name is now defunct. But Modern Spiritualism, in its best interpretation, has all the elements lacking in this ed. If the ancient accounts present essential rationalistic system, and also in the popular historical Christianity. At the same time it embraces all the truth to be found in both, with an adaptive power possessed by neither. It addresses not only the religious consciousness, but the intellect; the affections, the imaginaexaggerations of the real facts, became current tion, and notably even the senses, where needed, with appeals and evidences adapted to most if not all conditions of human growth and experience. When its facts shall be rightly understood, its meaning correctly apprehended; and its forces properly organized and applied, all this will be clearly apparent. They, then, who, like Robert Elsmere, feel under the necessity of seeking "a new religion" to take the place of the vanishing faith of childhood, are advised, by one who has been over the ground, that they will find far greater help in a careful study of living spiritual facts and laws than in the perusal of this tedious rationalistic novel. Helpful though it may be to some, yet its value is not to be compared with that of a knowledge of Spiritualism as set forth by its best qualified exponents.

## For the Banner of Light. DECORATION DAY-1889.

## BY JOHN, WI-DAY

Oh starry flag, that greets the sun : Proud emblem of the brave and free; Karth's toiling millions, foined as one, Their love and blessings pledge to theel Triumphant bow, on storm-cloud's breast Thy slanting are foretells the day When God shall give his children rest, And prism their tears with Freedom's ray.

As Jewish priest in olden days His soleinn offering waved on high Before the altar's kindling blaze, While chanting Levite made reply. We lift thy mighty, triune fold, To springtide's vernal glance benign, And while these golden hours are told Do homage in the name divine.

Rejoice! the battle's rending blast Hath swept Columbia's mountains o'er; The smoke-wreaths from our valleys past-The wheeling batt'ries ceased to roar! Lot Peace astride our pulsing streams Rides through a land by slave ne'er trod:

And Joy displays, and Plenty gleams And thankful hearts are raised to God.

Oh! wild the Nation's hour of gloom When War's red lightnings rent the sky, And Youth and Valor spurned the tomb To shine like stars in heaven on high! Rejoice! the holocaust is made; The sword is sheathed, the trumpet dumb

And thrilled with mem'ries ne'er to fade Before these hallowed mounds we come Thank God that brotherhoods expand-

That North and South no more are twain; Rejoice through all this favored land: Our heroes have not died in vain! Where holds the earth a holler shrine Than graves of men "who died for men" The years that shake our less'ning line

But bring us to our own again! Here on Columbia's Sabbath day We tell the tale that shall not die Though tramping years shall march away And crown and sceptre perished lie: The people armed, the people dicd To fence the law of Right supreme; And taught a world's agnostic pride This great Republic was no dream.

Oh starry flag, that greets the sun, Bright guerdon of the brave and free We hall thee, prize our Fathers won-The virile sign of Liberty! The world's one hope on thee is laid: The King shall fall, the Kaiser die, But hearts in patriot faith upstayed

Shall spread thy Thought 'neath every sky Oh quadrate coronet of stars The field of fame be all thine own! Thy shield the tyrant's bolt debars-Thy stripes descend on Wrong alone. God keep thee firm in Freedom's van Till man no more shall Warrior be. And 'franchised Human Right shall span Our rolling Globe from sea to seat

# Spiritual Phenomena.

## Mediumship of William C. Tallman.

This gentleman we know to be a grand trance medium. He has been interviewed of late by the Boston representative of the New York Press, which report is so interesting that we transfer it to our columns :

Mr. Tallman is the general New England passenger agent of the Grand Trunk Railway. His office is on Washington street, at the foot of School street. Mr Taliman's circle of friends in this city is a large one and most of his acquaintances know or have received convincing proofs of a marvelous faculty which he DOSSESSES This marvelousness evidences itself in trance mediumship of the most astounding character -so much so, in fact, as to surprise even the most thoroughbred among the Spiritualists themselves.

And it should be stated at the very outset that Mr. r. is not a professional medium, in any sense of the term; he would scorn to take pay for anything which he might do or say in the spiritual line, his tests being given only to his most intimate acquaintances.

The most wonderful thing in connection with his rift is his idea of the o

Taliman sold he had been informed by a linguist were Hebrow, Another of Mr. Tallman's gifts is clairvoyance. It is only a few weeks since he drew the precise plan of a lot of land in Nova Scotia, which is owned by a friend of his-and yet Mr. Tallman only saw the place through "his mind's eye." The late Prof. Kraus, of Harvard, and Mr. Taliman became very intimate friends, all on account of a lengthy conversation which the two men held in German while Mr. -Taliman was in a semi-tranco state. One day as they were sitting together Mr. Taliman said:

"You will not be offended or frightened if I tell you something about your own fate?" What is it?" asked the professor.

"Within a year from to-day you will be dead," said

Mr. Tailman. Professor Kraus was a strong and healthy man at that time, and he therefore did not feel in the slightest degree appreliensive; but toward the close of the year his health began to full, and fail so rapidly that he was confined to his bed. Mr. Tallman called to see him, and talked with him for a long time. Finally Mr. Tallman asked;

"Do you think you are going to die?"

"Yes," replied the professor, "and I am perfectly willing and ready." "You will die before 5 o'clock to-morrow after-

noon." said Mr. Tailman.

At 4:50 o'clock the next day the professor breathed his last.

In conclusion Mr. Taliman said: "If I were offered \$1,000,000 I would not part with my gift. Since I have possessed it I have been as happy as any man in the world can possibly be. It has not only enlarged my ideas, but has aided me in my business. ' In fact it is a priceless treasure to me."

## Full-Form Materializations. To the Editor of the Banner of Light:

I have recently attended with much satisfaction Mrs. H. C. Stafford's séances at 55 Rutland street, Boston. Among many spirits who appear there is one known by the name of "Rosebud." On one occasion when I was present she materialized in full view of all. Until a moment or two before this was completed there was no hair on her head; but she quickly produced it in abundance by a few manipulations, then passed around giving all an opportunity to examine it, and afterward dematerialized outside the cabinet within sight of all, and when only her head was visible, spoke in a voice so loud that all in the room heard her, and said, "I am not all gone yet."

It is very convincing to persons visiting a séance for the first time to see so many spirits form outside of the cabinet as they do at Mrs. Stafford's séances. I should think some days nearly a third of them form outside.

A very pleasing manifestation occurred there two weeks ago. I carried some rosebuds for my wife, wrapped in a paper by the florist. After the lights were turned down I took them out of the paper and threw the paper, and that only," as I thought, under my chair. Soon after my wife and my mother materialized outside the cabinet, and came to me. After talking with my wife I turned to talk with my mother; while doing so I missed my wife, and on turning to go to my seat I saw her on the floor reaching for the paper that had contained the rosebuds. It appeared.I had left one bud n the paper, and knowing this she secured it.

Last Saturday I carried her a bouquet, and as she had done so well in finding the single rosebud I put that under my chair. After my wife, mother and several friends had come to me, and it was near time to close the séance, I, thinking my flowers were to be left on my hands, said to a spirit-friend: "Tell Lydia not to forget her bouquet." She replied, "She will not forget that, for she told me you had one under your chair for her." Soon after Mr. Albrosaid to me: "I think a form is coming at our feet." I looked down, and between his feet and mine I saw a small white spot, which gradually grew larger, and my wife soon appeared, reached under my chair, took the flowers, and taking my hand expressed the great pleasure it gave her to have me bring them for her.

I write this that others may be induced to enjoy this blessed phase of spirit communion. Do not be afraid to investigate materialization because some mediums have been pronounced "frauds." My opinion is that most of the preures have been made by people actuated by the same feeling that moved those who many years ago hung Mary Dyer; and could they have their way the mediums of today would be forced to make their exit to the spirit-land in the same way.

great army of true heroes; then we shall be martyrs only in the sense that we give up bau. bles for gems. When we give up the baser metals and throw them into life's crucible, the divine fire of the eternal alchemist will convert them into the solid gold of sterling character, which shall shine in burnished brilliancy forever and forever in that celestial city where there is no noise of strife, no gathering of contending hosts, but where peace has followed battle as day follows night!

## The Martha Washington Home. To the Editor of the Banner of Light: It is such a pleasure in this life to meet and know

those who literally practice what they preach, that I cannot forego a brief description of a visit made to cannot forego a brief description of a visit made to "The Martha Washington Home"—an unsectarian institution for the care of aged or unfortunate people —founded by the Ladles' Society of Mercy of New York City. This home is at West Bergen, N. J., and is but seventeen influtes' journey from New York by the Jersey Central Railroad. The Home is a cosy little frame dwelling, and does not look at all like an "institution." On entering I found the rooms large and airy, and furnished with a sweet and home like simplicity; in fact, all the inte-rior arrangements were in such good taste and ofder

sweet and home-like simplicity; in fact, all the inte-rior arrangements were in such good taste and order that I began to feel that the beneficiarles there at pres-ent were particularly fortunate unfortunates. Through the windows the gaze resis upon sinny green fields and shady woodlands. The matron, Mrs. Jenkins, who receives all visitors most cordially, made me heartily welcome, and ere the close of my visit I felt that "The Home" was rightly named, and all that it purports to be in the way of an active and practical charity. "The case of one lady at present under the Soclety's care particularly interested me. She related to me some most trying experiences, and concluded by stat-ing that her faith in Spiritualism and the higher pow-ers had alone sustained her through a most trying ordeal, in which she was bereft of all earthly hope. The good BANNER OF LICHT is au eagerly looked-for messenger at The Home, and proves a source of com-fort and consolation to the afflicted. On that some kind philanthropist would donate something toward this refuge for the old and ill and worthy, that more might enjoy its benefits. On calling on the President, Mrs. Kate Tingley, I learned many interesting facts concerning her work spiritually (which is all done for sweet charity's sake aloue); and in her home atmosphere I sensed that true harmony which permetes as opretectly the higher teachings of Spiritualism, of which she is a devout dis-ciple. Her love of the humanitarian work speaks for itaelf in the fact that she has adopted three orphaned little ones, and is bringing them up in the spiritual faith, that they may round out, as she says, into per-fect manhood and womanhood. The weekly Wednesday meetings, which are held att oven among church people, as a delegation from a oth Avenue temple proved has wednesday. I account for this on the intellectual and spiritual basis, which attracts the reasoning class of skeptics, who seem to absorb quite readily all the beautilu trutils uttered through Mrs. Tingley's unimperchable me rior arrangements were in such good taste and order that I began to feel that the beneficiaries there at pres-

PREVENTION of disease is both rational and scientific. If one knows the causes of most diseases, and can remove that cause, the dis-eases must disappear. Prof. Wm. H. Thomp son, of the University of the City of New York, says: "More adults are carried off in this coun-try by chronic kidney disease than by any other one malady except consumption." The major-ity per cent. of all diseases, are caused by un-suspected kidney-poisoned blood. The late Dr. Dio Lewis, in speaking of Warner's Safe Ciure, said over his signature: "If I found my-self the victim of a serious kidney trouble, I would use Warner's Safe Cure." "PREVENTION of disease is both rational and

alleged exhibitions of extraordinary powers on the part of Jesus and his disciples were fictions born of ignorant credulity, and the reported Resurrection itself but "an exquisite fable." No wonder that the acceptance of such a bold proposition, with all that it implies, should cause a painful shock to an earnest, religious nature, accustomed to base its faith in eternal verities in some measure on these ancient narratives; nor that a long and wretched groping in the dark should ensue ere the discovery of

more solid foundations for a religious trust; nor, indeed, that numbers should make a wreck of religious faith altogether, while others are, like Catherine, the rector's wife, repulsed with dread and horror from the seeming denial of their Master and of all they have held most dear. But the facts and demonstrations of Modern Spiritualism, paralleling most if not all the alleged miracles of the New Testament, show beyond question to a rational mind that socalled miracles are but interventions of spiritual power, which are neither unnatural nor contra-natural, but simply of a higher natural source than the ordinary phenomena of life; and that they are no more incredible per se than are any other unusual phenomena of existence. All that is necessary to their rational that whatever occurs in our own time and under our own careful observation may have occurred in ancient times substantially as narratdifferences, or affirm apparent impossibilities, then it may reasonably be concluded, either that the times were favorable for greater displays of spiritual power than at present occur, or, more probably, that misconceptions and in an unscientific age. This is a far different

thing from an utter rejection of all alleged miracles, and consequent impeachment of either the intelligence or the honesty of the narrators, with a denial or ignoring of all spiritual agencies.

The proper definition of miracle (from the Latin word mirari, to wonder) is "a wonder, or a wonderful thing."-(Webster.) Any unusual phenomenon is a wonder, until we become accustomed to it. All demonstrations of power from the spiritual realm are wonderful-are miracles-until we become familiar with them. But the theological definition of miracle-i. e., that it is "an effect contrary to the established constitution and course of things"-is an evident mistake, an impossibility. Such "miracles," indeed, do not occur. But in the true sense, miracles do occur; and they prove that there is a spiritual realm, and an after-life for humanity. They therefore are an important factor in any system of religion or philosophy that would raise man above the groveling things of earth, assure him of his immortal nature, and incite him to its best culture.

WARNER'S Safe Cure removes defective vision or sight. Why? Because it gets rid of the poisonous kidney acid circulating in the blood. Impaired vision is caused by advanced kidney disease, another name for Bright's disease, which "has no symptoms of its own." Warner's Safe Cure removes the cause, when nor-mal vision returns.

he possesses. He traces it back to a time when he was lying seriously ill, and when he firmly believed that his soul, having passed out of his body, was clothed on its return with essentially different facul ties. In short, Mr. Tallman maintains that once upon a time he died, and came to life again an entirely different being from the Mr. Tallman who had existed formerly.

The Press correspondent found Mr. Tallman a day or two ago in his office on Washington street, and was surprised at the really unspiritualistic appearance which he presented. He is about five feet eleven inches tall, weighs one hundred and eighty-five pounds has pleasant features and a medium complexion. The only peculiarity noticeable about his countenance is in his eyes. They are rather large, and are so singularly expressive as to keep one's attention continually en chained.

At first Mr. Tallman was more than averse to talking for publication. He had hitherto strongly fought against it, he said, and had resisted every attempt which might lead to it, because he wanted to avoid notoriety. It was only, therefore, after an excess of an gumentative urging, that he consented to tell his history

gumentative urging, that he consented to tell his his-tory: " I am fifty-two years old," said he, "but it has only been during the past thitteen years that I have been possessed of any of my medial gifts. During 'the win-ter of '76' 76 I was ill most of the time. I had sovere headaches and chills, but the doctors seemed to be unable to locate my disease with any definitences. Toward the end of February I became worse, and still the mystery of my case continued. I was com-pelled to take to my bed, and remained there for sev-eral weeks. On March '22d, 1876, I was so sick that everybody expected I was going to dio-and die I did, in a certain sense and to all outward appearance. I fell into a trance, or coma, and during that time I seemed to go out of Inyself into another world that abounded with spirits, many of whom I recognized. J cannot describe what I saw; for it was so beautiful, so intensely delightful, as to defy description. Just as I was beginning to get accustomed to my surround-ings I felt a violent pain, and a moment later I opened my oyes and found myself on earth once more. As soon as J opened my eyes, however, I felt en-tirely well and seemed to be endowed with an entirely new life. J jumped from the bed, called for my clothes, ate a hearty moal, and felt much better than before I began to feel sick. Then I weighed one hundred and twenty-eight pounds, and now I weigh over one hun-dred an eighty, so you see how my physical condi-tion has improved." Mr. Tailman said that before his illness he bore a

Mr. Tallman said that before his illness he bore strong resemblance to his mother. Now he is almost a fac simils of his father. The formation of his head has been changed to a wonderful degree, a fact which his hatter verifies. He has repeatedly gone into the trance state, and while therein has been tested by competent authorities. While in this condition he has spoken in six different languages, although when he is in his normal condition he is only able to converse in English. His wonderful faculties and his tendency to go into a trance state began to show themselves, he stated, shortly after the memorable day in March. At first he wanted to fight against them, belloving that he was possessed by some evil spirit, but the effort was such a painful one that he made up his mind to yield to the peculiar influences that brought themselves to bear against his normal nature.

Mr. Tallman has done all of the things claimed to be performed by the greatest trance medlums: Among other tests is that of slate-writing, which he has produced without any pencil whatever. He showed your correspondent a slate, on which were written words and sentences of every description, which had been produced through his mediumship. Near one corner of the slate were a number of strange characters, which Mr.

WM. G. PRESCOTT. Quincy, Mass., May 6th, 1889.

"BRIGHT'S DISEASE has no symptoms of its own," says Dr. Roberts, of the University of New York City. Additional proof why Warner's Safe Cure cures so many disorders which are only symptoms of kidney disease.

## May Magazines.

THE VACCINATION INQUIRER says it did not anticipate the sudden concession which followed Mr. Picton's motion in the House of Commons on April 5th, so far as to have a Royal Commission of Inquiry appointed to consider the desirability of modifying or repealing the vaccination laws. It considers it a great opportunity or a great danger; the time not having arrived to determine which; remarking that "until the constitution of the Commission is known, we are in the dark, and know not whether to express satisfaction or apprehension." The Inquirer notes many instances of misrepresentation and exaggeration indulged in by the vaccinationists in their reports of smallpox epidemics. London: E. W. Allen.

THE PHBENOLOGICAL JOURNAL .- Portraits and brief sketches are given of the Secretary of the Navy, the Postmaster-General and the President of Mexico. "Gnostics and Agnostics" is the title of a paper by Rev. John Waugh; "Brain Centres and Hypnotism" that of one by H. S. D. New York: The Fowler & Wells Co.

THE SIDEREAL MESSENGER .- "The Astronomical Theory of the Ice Age" is the subject of an interesting paper by W. H. S. Monck, of Dublin, Ireland, and a number of pages are assigned to facts regarding current celestial phenomena, editorial notes, etc. Northfield, Minn. W, W. Payne.

THE KINDERGARTEN, contributed to by Elizabeth Poabody, Alice B. Stockham and others, is an excellent exponent and aid in the practice of the Freebel system of early education. Chicago: 161 La Salle street.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. . L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasnus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks. our weeks. The Carlsbad Sprudel Salt (powder form) is an ex-

The Carlsbad Sprudel Salt (powder form) is an ex-cellent Aperiant and Lazative and Diurcite. It clears the complexion, purfits the Blood. It is easily folu-ble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Eisner & Men-dleson Co.," sole agents, 6 Barclay Street, New York, on every bottle. One bottle malled upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

## "WHAT MUST A GUARDIAN ANGEL DO P"

Sine, with a milk-pail on her arm, Turns aside with her young checks glowing, And sees down the lane the slow, dull trend Of the drove of cows that are homeward going. "Bessle," he said; at the sound she turned, Her blue eyes full of childish wonder; "My mother is feeble, and lame, and old I need a wife at my farm-house yonder."

"It has a pleasant sound," she said, "It has a pleasant sound," she said, "A household queen, a guiding sjirit To warm your heart and cheer your home, And keep the sumshine ever neur it; But I am only a simple child, Bo my mother says in her daily chiding, And what must a guardian angel do When she first begins the work of guiding?"

"Well, first, my dear Bessle, a smiling face Is dearer far than the rarest beauty, And my mether, fretful, lame and old, Will require a daughter's loving duty. You will see to her fiannels, drops and tea, And talk with her of lungs and liver; Give her your cheerful service, dear, 'The Lord he loveth a cheerful giver.'

"You will see that my breakfast is piping hot, • And rub the clothes to a snowy whiteness, Make golden butter and snowy rolls, And polish things to a shiny brightness; Will darn my stockings and mend my coats, And see that the buttons are sewed on tightly; You will keep things cheerful, and neat, and sweet, That home's altar fires may still burn brightly.

That home's altar fires may still burn brightly. "You will read at evening the daily news, The tedious winter nights beguiling; And never forget that the sweetest face Is a cheerful face that is always smilling. In short, you will arrange in a general way For a sort of subjunary heaven, For home, dear Bøssle, say what we may, Is the highess there to a woman given." The lark sang out of the bending sky, The bobolink piped in the nodding rushes, And out of the tossing clover blooms Camo the clear, sweet song of the meadow thrushes, And then, with a sly glance at her neighbor--"*But, John-do you mean-that is to say, What shall J get for all this labor?* "To be nurse, companion, and Servant girl,

"To be nurse, companion, and servant girl, To make home's altar fires burn brightly; To wash and iron, and serub and cook, And always be cheerful, neat and sprightly; To give up liberty, home, and friends, Nay, even the name of the mother's giving— To do all this for one's board and clothes; Why, the life of an angel is n't worth living!"

And Bessie gaily went her way Down through the fields of scented clover, But never again since that summer day Has she won a glance from her rustic lover. The larks sing out to the bending sky, The clouds sail on as white as ever; The clovers toss in the summer yind; But Bessie has lost that chance forever!

# Banner Correspondence.

## Michigan.

CHESANING .- W. Miller, editor of The Argus, writes: "Our people have just been given a rare treat in a series of four grand lectures, by Moses Hull, of Chicago, on the comparison of Biblical and Modern Spiritualism. The Op-era House was filled every evening; the last evening many were obliged to stand. People of all religious denominations, materialists and liberalists, attended, and all agreed that the speaker handled the subject in a most convinc-ing and forcible manner, and that Mr. Hull is by far the ablast lacturer that has visited Chec by far the ablest lecturer that has visited Ches-aning. He presented proof and facts for every aning. He presented proof and facts for every argument he offered, giving both a scientific and philosophical view of the subject. He ex-hibited a study of the subject and a knowledge of the Bible equalled by few speakers or preach-ers of the day. In point of oratory he has few equals, and was able to hold his vast audience for nearly two hours each evening, at times almost spellbound. These lectures have done much toward breaking down the barriers of prej-udice such as is evidenced in every place until the people understand something about our Phiudice such as is evidenced in every place until the people understand something about our Phi-losophy. Now we need some good test me-dium. The people are ready and asking to see or hear for themselves. Michigan is now des-titute of a genuine materializing medium, and if one could be induced to come for love of the cause or money, I feel sure such a one would meet with ample remuneration. There cer-tainly ought to be one at the Haslett Park Camp-Meeting in July and August, if possible. Why not, like Jesus, go into all lands and preach the gospel to the multitudes of hunger-ing souls seeking tangible proof of an immor-tality, and to hear from dear ones gone be-fore ""

## New York.

HOULTON.-Charle. Gilman writes: "There are quite a number of firm and true Spiritualists in this place, and we have for a long time desired to secure some good instrument in the desired to secure some good instrument in the hands of the spirit-world to give a new impe-tus to the Spiritualistic Philosophy among us, and believe we have found such a one in the person of Mr. Oscar Edgerly, of Newburyport, Mass. He having been highly recommended to us by our esteemed friend, R. B. Cookson, of Bangor, we secured his services. He has been with us the last three weeks, lecturing and giving tests in the Opera House, affording even the most skeptical undoubted proof of the con-tinuity of life beyond the grave. A revival of interest thus brought about will, we trust, en-able us to do much toward freeing our fellow. able us to do much toward freeing our fellow-men from the thralldom of creeds and church rulers.'

PORTLAND. -A correspondent writes "Sunday, May 5th, Andrew Cross delivered the closing lecture of his series before the Young Men's Liberal Association of this city. His subject was 'Spiritualism a Religion,' term-ing it a religion that has no creeds, no dogmas, no theology. 'It has,' he said, 'come as did Christianity, not to the wise and great, but to comfort the forlorn, raise the fallen and save the lost'.

the lost.' The lecture was eloquent in defense of newly The lecture was eloquent in defense of newly revealed truth, and made an impression upon the minds of its hearers that will not be soon, if ever, effaced. In closing he said: 'If it be, as I have endeavored to show you, that all past religions have been but varied phases of Spirit-ualism, then Modern Spiritualism is the most advanced type of all, and it comes to us with the Christ-principle "not to destroy but to ful-fill." I see no reason why all men should not

fill." I see no reason why all men should not be willing to receive it.' The lecture was reported at considerable length in *The Portland Argus.*"

## England.

BIRMINGHAM.-John Crane writes: "Is it, or can it be proved, that vaccination ever prevented a single case of smallpox?

Is it agreeable to reason or nature that it should ? Is it true that no vaccinated person ever died

Do all the unvaccinated have smallpox? Do

all the vaccinated escape it? Does injury or death never result from vaccination?

Can any doctor prove that any one will have smallpox unless vaccinated? Can any magis-trate justly enforce what the doctors cannot guarantee?

If truth does not permit these questions to be answered in the affirmative, justice should dictate that vaccination ought to be voluntary. Even supposing the efficacy of vaccination—as asserted by Government but not yet proced to be granted, good reasons still remain for appointing a Royal Commission; and hopes are encouraged that, in spite of prejudice and ig-norance, beneficial results will ensue. May all be guided by reason and nature, and aim at truth and justice."

## Massachusetts.

BOSTON. - "H." writes: "I furnished to THE BANNER recently an item regarding physical manifestations of a spiritual nature (printed in May 11th issue). I now find that I made an error in the name given: the account should have said the occurrences were witnessed in the presence of Jennie Lord Webb, instead of her sister, Mrs. Chamberlain. Thestring which was taken by an intelligent power was in the hand of the sitter, and *not* Mrs. Webb."

## Lookout Mountain, Tenn. To the Editor of the Banner of Light:

We are sitting in a large, pleasantly-shaded room, looking out upon a beautiful lawn dotted with magnificent oak, maple, hickory, poplar, tulip and gum trees. The sun shines with truly Southern splendor, the birds sing and fly hither and thither, while the hum of insects produces a sense of drowsiness hard to resist. How can I do justice to this lovely Southern spot! Cer-**New York.** SYRACUSE.—George L. Crittenden writes: here afford a continuous feast to the student of "After a long period of quiescence, the Spirit-ualists of this city held a successful meeting pines and brilliant blossoms, contrast with verdant dells where ferns and mosses listen to softly-trickling waters, From dizzy heights we look down upon great stretches of plain, inter-sected by busy marts of man's thrift and pro-gress. Smoke-wreathed iron horses thunder over their winding mountain roads, breaking into wild shrieks of triumphant speed, seemingly, as they draw nearer the summit. Last evening we sat on the broad piazza (or gallery as they call it here) and enjoyed the beauty of a perfect moonlight scene. From the servants' quarters came the soft chords of a guitar, accompanying the rich, full tones of negro voices. Fancy carried me into the historic years of the past, into old slave days, when, under as de-lightful moonlight, the pathetic plantation songs were wafted on the balmy air. The songs still fall upon the ear, but transformed are the singers. Natural Bridge Springs Hotel is now open to the general public. Many pleasant changes have been made to increase the comfort of guests. There has been a constant stream of travel over Lookout since our residence here. travel over Lookout she constant stream of travel over Lookout since our residence here. Building is steadily going on, and new enter-prises are springing up on right and left. The foundation for a superb hotel, to be built by the Broad Gauge railroad, is being rapidly pushed. It will contain all modern improve-ments, and be a "thing of beauty" when com-plete. The Narrow Gauge and Incline owns a fine hotel at Lookout Point. We have re-ceived many courtesies from this road, a pass for the season being presented to Dr. Fuller and myself. We cannot speak too highly of the polite attentions one receives at the hands of those in charge of its business. In a future letter I will give a-full explanation of the two lines of transit up Lookout Mountain, that those wishing to gain information as to the "how" of getting here may do so. We are greatly encouraged in regard to the "how" of getting here may do so. We are greatly encouraged in regard to the season's prospects, and anticipate a glorious, camp-meeting. Mr. A. C. Ladd of Atlanta, 'Ga., will be one of our speakers for the two months, July and August, in which we hold our meetings. Dr. Fuller has closed his lectures in Chattanooga until the warm season ends, as his time is too fully occupied as manager of Nat-ural Bridge Springs Hotel and Searchery of two his time is too fully occupied as manager of Nat-ural Bridge Springs Hotel, and Secretary of two associations, to admit of further duties. The society has held well in numbers and interest, and next September or October will resume its meetings under Dr. Fuller's pastorate. The large pavilion on the camp-grounds will in all probability be thrown open on Sundays for afternoon lectures, with Dr. Fuller as speaker. The Mountain is a great Sunday resort, and many Spiritualists in our vicinity have ex-pressed a desire to attend services here. Dr. Fuller was called to Huntsville, Ala., a few weeks since to conduct the funeral services of Mrs. McDevitt, a lady highly os-teemed, and wife of Mr. J. F. MoDevitt, a well-known business man of that place, and a firm Spiritualist. Dr. Fuller made so pronounced an impression in favor of Spiritualism on the an impression in favor of Spiritualism on the public assembled, that he has been urged to return at the earliest date convenient to himself and lecture on the facts and truths of Spirit religion of Spiritualism on a sound basis here if posssible. We thank you for the encourage-ment of the BANNER OF LIGHT Free Circle and its influence." **Rhodo Island.** NEWPORT.—John C. Peckham writes: "I am over eighty-one years of age, and it matters little with me whether I go or stay. If the lat-ter, I shall at any moment be ready to give my testimony in favor of what I understand to be ualism.

the blessed truth; and wigh my work here is dene I shall be ready to to. I have not the least doubt that those of the other side will be ready when the time comes to receive me; and it is Modern Spiritualism that gives me this blessed knowledge. May our Heavenly Father and the good angels prosper the glorious truths of Modern Spiritualism." **Maine.** HOULTON.—Chas E. Gilman writes: "There

Nay 10th, 1889. R. A. Gunn, M. D., Dean and Professor of Surgery, of the United States Medical College, editor of the Medidal Tribune, author of "Gunn's New and Improved Hand-book of Hy-giene and Domestic Medicine," speaking with reference to Warner's Safe Cure, said over his own signature: "I prescribed it in full doses in both-acute and chronic Bright's disease, with the most satisfactory results... I am willing to acknowledge and commend thus frankly the value of Warner's Safe Cure." If you are gradually losing your strength, have extreme pallor of face, pufilness under the eyes, per-sistent swelling of the joints, abdomen and legs, unaccountable sharp pain in the heart, shortness of breath, begin taking Warner's Safe Cure without delay.

## Passed to Spirit-Life,

May 9th, 1889, Mr. J. M. Mills, of Montour, Ia.-brother of

any vin, 1889, Mr. J. M. Mills, of Montour, Ia.-brother of Dr. W. B. Mills, of Saratoga Springs, N. Y. Mr. Mills was a firm Spiritualist, having had positive proof, over thirty-five years ago, through George A. Redman, then of Boston. He continued to advocate his belief fear-lessiy up to the time of his decesse. A Call times his house was free for speakers and medians, and he always paid lib-erally to spread the truths of Spiritualism. M.

(Oblivary Notices not exceeding twenty lines published gra tuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

## Spiritualist Meetings.

ALBANY, N.Y. – First Spiritual Society meets in Van Vechten Haff, 119 State street (first floor), every Sunday at 10% A.M. and 8 P.M. Admission free. The Ladies' Aid meets same place overy Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, jr., Secretary.

A. China, Jr., Secretary.
 A. China, Jr., Secretary.
 A. NDERSON, IND. – The Society of Spiritualists meets regularly in Westerfield's Hall.
 BRIDGEPORT, CONN. – The Spiritualist Union.
 Isaac F. Moore, Secretary.
 BUFFALO, N. Y. – First Society of Spiritualists – A. O. U. W. Hall. corner Main and Court Streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hull, Presl dent. Strangers welcome.
 BANGOR ME – Neatings for regularly beld by the

**BANGOR, ME.**—Meetings are regularly held by the spiritualist Association. C. L. Coffin, Secretary.

Spiritual, Progressive, Reformatory, and

Spiritualist Association. C. L. Coffin, Secretary. CHICAGO, ILL.—Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Suirday morning and evening. CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 226 35411, 24927 Sunday, at 234 P.M. Investigators are cordially mitted. E. Jones, Pres. CHICAGO, ILL.—Moses Hull addresses the Spiritual Fraternity every Sunday afternoon and evening. CLEVELAND, O.—The Children's Progressive Ly-ceum No. 1 meets regularly every Sunday in G.A. R. Hall, 100 Superior street, commencing at 103 A.M. E. W. Gay-lord, Conductor. CHATTANOOGIA TENN.—Mostings are held recommended.

Iord, Conductor.
 CHATTANOOGA, TENN.—Meetings are held regularly at Marketstreet Hall. Dr. George A. Fuller, speaker.
 DENVER, COL.—Sunday meetings are held regularly by the Colleged of Spiritual Philosophy. P. A. Simmons, President; Dr. Dean Clarke, regular speaker.
 EAST POHTLAND, OHE.—Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and G streets, each Sunday at 3.0 clock. Miss Welda Buckman, Becretary.
 LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk.
 LAWENCE, FAA, —Meetings are held by the Spiritualist Society. W. M. HByes, Secretary.
 MONTREAL, CANAD, A. M. A. Meetings are held at the hall of the Religip-Philosophical Society, 2456 St. Catherine street. R. H. Kleeshaw, speaker.

NEWBURYPORT, MASS.-Meetings are hel very Sunday at Fraternity Hall.

NEW BEDFORD, MASS.-Meetings are held each sunday by the First Spiritualist Society. F. Wm. White-

New HAVEN, CT.-First Spiritualist Society: P. Will, White head, Secretary.
 NEW HAVEN, CT.-First Spiritualist Society; hall 146 Orange street. Dr. Geo. Barrett, President; Jessle Schoepfin, Secretary.
 NEWARK, N.J.-Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.
 NEW OBLEANS, LA.-The Spiritualistic Association holds meetings in Minerva Hall, Clio street. H. L. Selover, Secretary.
 PHILADELPHIA, PA.-The First Association of Spiritualists, lectures every Sunday morning and evening.

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evening, Ninih and Callowhill streets. **PEORIA, ILL.**—At Udion Hall, 430 Main street. Ser-vices each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence prompily at 1%. **PORTLAND, ORE**.—Two Societies hold regular ser-vices: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars. **Spiritual Society in G. A.** R. Hall. Maj. C. Newell can be

augresseu for particulars. **SPRING FIELD, MASS.** – First Spiritual Society. Services are held every Sunday at 2 and 7 P. M. at Grand Army Hall, corner Main and State streets. Miss Emma J. Nickerson, regular speaker. C. I. Leonard, President; J. P. Smith, Secretary. SARATOGA SPRINGS, N.Y.-The First-Society of Spiritualists holds services every Sanday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are welcome. W. B. Mills, President; E. J. Huling, Clerk. ST: AUGUSTINE, FLA. - The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ P. M., at Wit-sell's Hall, Spanish street. sell's Hait, Spanish screet. **ST. LOUIS, MO.**—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Bruut's Hail, 9th and Frank-in Avenue. Samuel Penberthy (at Hotel Westeran), Sec-enterity



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Sunday, May 12th, afternoon and evening; addressed by the influences controlling Mrs. Carrie C. Van Duzee, of Geneva, O., It was held under the auspices of the Beacon Light Society, and is believed to be the inauguration of a movement that will result in much good to this community

to this community. At the evening lecture Mrs. Van Duzee gave spirit-delineations, the recognitions of many of which were acknowledged. She was reëngaged for May 19th."

TROY. - A correspondent writes: "Since Mrs. Ada Foye's departure, Mrs. Newton Reynolds has occupied our platform. The subject for her discourse, given by the audience, was, 'What Will the Harvest Be?' reference being made to Mrs. Foye's work in Troy. Mrs. Rey-nolds handled the subject nobly, and predicted that great good would come from Mrs. Foye's work, and that the barvest will be rich. Mrs. Cutler, one of our local mediums, gave a few psychometric readings with credit to her gift in that line. Thursday evening Mrs. Nellie J. T. Brigham was with us. The more we listen to this phenomenal medium the better we like her, and every monthly lecture delivered by her in Troy is always 'the best.' Mrs. Esther M. Houghton, in former years a well-known medium, died at the age of ninety years at the residence of her son-in-law, Mr. nolds has occupied our platform. The subject

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weils known meatum, died at the age of inlety years at the residence of her son-in-law, Mr. Kelsey, of this city. Her daughter, Mrs. S. Kelly, also of this city, was present. Mrs. Houghton's former residence was Rupert, Vt. Mrs. Rey-

Our Society is making progress rapidly in re-gard to enlightening our fellow-citizens, and also in membership."

## New Jersey.

TRENTON.-Milton Baker writes: "The Spiritualists of this city meet in the hall over spiritualists of this city needs in the nan over the Assembly Rooms in Taylor Opera House every Sunday afternoon and evening. For the last eighteen months the hall has been crowded, sometimes overcrowded by anxious inquirers. We have had on our platform some of the best lecturers and test mediums of our acquaint-ance. Among those that have ministered to us are: Mrs. H. S. Phillips, of Camden, N. J., test medium, who has done much to awaken general interest, also Mrs. Brown and Mrs. Faust, of Philadelphia. At present Mrs. Von Baum, of Philadelphia, is attracting large audi-ences by her wonderful clairvoyant powers and pleasing delineations of what she sees. We hope her name may become a household word all over the country in time. Last September, and also one year ago this month, we had Jen-nie B. Hagan, than whom there is no better in the estimation of Trenton audiences. Mrs. A. N. Burnham, lecturer and test medium, always drew overflowing houses for us, and is perhaps remembered by as many friends as any person who has labored among us. Our cause is mak-ing headway in this city. We have an enter-prising President, one who is untiring in his efforts. We propose to establish the universal religion of Spiritualism on a sound basis here if possible. We thank you for the encourage the Assembly Rooms in Taylor Opera House prising rresident, one who is untiring in his efforts. We propose to establish the universal religion of Spiritualism on a sound basis here
if posssible. We thank you for the encouragement of the BANNER OF LIGHT Free Circle and its influence."

retary. **ST. PAUL, MINN.**—The Ramsey Co.-Association of Spiritualists and Liberals holds regular meetings at the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary. **TOPEKA, KAN.**—Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor.

WATERTOWN, N.Y.-Sunday meetings are regu-arly held by the First Progressive Spiritual Society. Katie N. Mattison, Secretary, No. 8 Pearl street.

WORCESTER, MASS.—Meetings held every Sun-day (except in July, August and September) at 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

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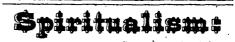
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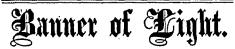
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May 30th being a legal holiday, the BANNER OF LIGHT ESTABLISHMENT will be closed on that date.

Advertisements to be renewed on the seventh paid on Friday, the 24th inst.

Correspondents must have their matter

from the medium for the time being to produce. the marked results which some twenty respectable people of both sexes then witnessed. It was a wonderful exhibition of spirit-power, as all present attested. We published a full account of the remarkable seance in THE BAN-NEN at the time, but not a single daily paper took the least notice of the facts that were then tory on Tuesday, May 13th. On the afternoon given, so great was the bigotry of that day of that day the following tribute to his memory against the Spiritual Philosophy. But the German press published our report in full. Mrs. Annie Lord Chamberlain was the me-

dium we employed, who is still living in this city, and will no doubt corroborate every word we have said in regard to the seance above alluded to.

Later on, we attended Mrs. Hardy's séances, wherein spirit-hands were presented so fully materialized as to be taken hold of, when they would melt away while in the grasp of the holder. This suggested to the scientific mind of Prof. William Denton, (author of "The Soul of Things.") who attended several of these séances, the idea that if a hand could be materialized so palpably as to be seen and felt, why could not a glove be formed by the spirit dipping its hand into melted paraffine? We had a consultation with Mrs. Hardy's control, who stated that the experiment would be a success if we strictly carried out the instructions given, which were to place a certain quantity of paraffine in a pail of hot water,

placing at the same time a pail of cold water by the side of that containing the hot water, in order that as soon as the spirit had gathered a sufficient quantity of the paraffine on its hand by frequent dipping-similar to the old method. used in making tallow-candles-it could transfer it to the cold bath. The experiment was tried repeatedly with perfect success. We have preserved specimens which we should be pleased to show to any one who may feel disposed to call upon us. We have several times, since these spirit-hand molds were made, endeavored to secure a competent medium to experiment with

in a similar manner as was done with Mrs. Hardy, but unforeseen circumstances have always thwarted our purpose. When Spiritualists per se become more united in their endeavors to convince the world of

direct spirit-return, sinking all personalities in the one great thought, they will be doing humanity a mighty service. But so long as petty jealousies and crimination and recrimination prevail, so long will the outcome hoped for be delayed, and scientific Spiritualism be kept in the background-as, to produce the grand results we have simply hinted at, the strictest harmony is absolutely required in the séance-room.

## Psychography in Australia.

Sunday, March 10th, Mr. Fred Evans gave a public exhibition of psychography at a meeting of the Victorian Association of Spiritualists at Melbourne, Australia, which, notwithstanding Mr. Evans had sat up all the night previous in attendance upon his wife, who was seriously ill, and being himself in poor health, proved to be very satisfactory, says The Harbinger of Light of April 1st, which gives an extended report of what occurred, and a full page fac simile of one of the slates with numerous messages written thereon.

During the preliminaries a gentleman in the audience asked if it was necessary that Mr. Evans's slates should be used, as he had brought two with him. Mr. Evans replied that he might bring his slates forward, hold them himself, and see what he could get. He came on the platform, gave his name as Hoskins, and untied the two slates. Mr. Evans examined them to see if there was any writing on them, put a small grain of pencil between them, and returned them to Mr. Hoskins, who tied them up again, and passing to the corner of the platform held the tied slates in his hand.

Mr. Evans proceeded to wash other slates, and shortly after Mr. Hoskins stated in answer to a question that he heard something moving be-it ween his slates, but he did not know whether it was the pencil. He untied the slates, and on one of them was found written the following: page for next week must in this instance be shortly after Mr. Hoskins stated in answer to one of them was found written the following: "Dear Friends-I am pleased to come back, and add my evidence to the truth of spirit-return. I know many of you do not believe in the possibility of the power of spirits to come back and communicate. But you will all know the grand truth sooner or later. JOHN TYERMAN." Your old advocate.

## Tribute to Lewis B. Wilson.

As noted by us Inst week, Mr. Wilson-who since 1873 occupied the position of Chairman (on the mortal side) of the BANNER OF. LIGHT Public Free Circles-passed to spirit-life on May 10th, and was interred with appropriate services in the family lot at Forest Hills Cemewas delivered by the Spirit Chairman, John Pierpont, at the opening of the regular Circle in THE BANNER building:

The pleasant and sacred duty is mine, Mr Chairman, to speak this afternoon a few words in memory of an honest worker and a loving as-sociate with spirits and with mortals who de-sire to bless humanity, in giving to them the light of truth and knowledge-LEWIS B. WIL-

He has been near to us in our labors, and in our purpose of spreading spiritual light; he has for more than a quarter of a century been ready to stand foremost not only in the defense ready to stand foremost not only in the defense of Spiritualism, but to be recognized as a worker, and a sturdy adherent of the cause. He has ever been ready to speak his kindly word to those who came longing to know of immortal life; asking evidence concerning the continued existence of their physically-depart-ed friends; seeking communication with those who had gone before; he has always given kindly recognition and greeting to returning spirits who came to this place and elsewhere, seeking admission into the courts of earth, ask-ing to be recognized by their friends, and re-ceived in loving welcome.

ing to be recognized by their friends, and re-ceived in loving welcome. We, as spirits, and I, as the spirit-chairman of this Circle-Room, can join with you of earth in thinking of the good our friend WILSON has wrought, and in sending out after him on his journey to the spiritual world, kindly and gen-tle thoughts and memories—good wishes and earnest symmathy—in this hour, when over his

Journey to the spiritual world, kindly and gen-tle thoughts and memories—good wishes and practiced. We must not think of him as dead, for he yet liveth; and in his arisen spiritual strength he will be able in his new sphere of being to accomplish more for himself and for humanity than it was possible for him to do when the weakness and weariness and pain of earthly life had settled upon his feeble form. I have been privileged to gaze upon our friend, in spirit, since he has been received by loving souls on the other shore. He has not yet aroused to full activity of thought and ex-pression, but he is tenderly cared for by the beloved daughter, who was the first to receive him as he drifted out of the mortal form, and by other attendant friends, who bring him their magnetic strength and influence with which to encourage the to invigorate him in his new life.

would send his greeting to old friends, and as sure them that it is well with him in his spirit. home; he would request that no thought of sadness or of murmuring be sent out because of his decease, for it is so much better that he should be uplifted into new life than that he should be held in the chains of physical bond-

age on the earth. For nearly seventy-four years our friend has lived and labored here, in connection with others; he has done his work, he has fought the good fight, and now the victory is won; but he will not lose any interest he has held in the cause of truth and right and justice; he will not lose for the head of the for the not lay down any desire he has felt for the emancipation of those who struggle on amid the bonds of error and superstition, of igno-rance and fear; but, on the other hand, strengthened by the presence and companion-ship of bright prede who are other and and

rance and fear; but, on the other hand, strengthened by the presence and companion-ship of bright angels who are ever pressing on-ward in good works, our friend will feel his soul imbued with new zeal and earnestness and power to send forth an influence, and sometimes to speak the needful word and give some precious thought that will be helpful and impressive to those who may receive. For more than a quarter of a century our friend WILSON has stood at his post of duty associated with those good and noble workers of the BANNER OF LIGHT who have fearlessly and dauntlessly held aloft their flag of pro-gress. Some of those friends have preceded him to the spiritual world, and they are ready to greet him when he shall awaken from his magnetic slumber and realize what it is to be an arisen spirit in a bright and glorious coun-try on high; others still remain, faithful to the call of duty, filled with carnestness and zeal, standing by their chosen work without falter-ing; and to them our friend will, in the future, be able to bring his affectionate influence and blessing which watry will, when on the be able to bring his affectionate influence and blessing, which we trust will cheer them on to continue in the good work. It is meet that we should say a word con-

ings from their beloved friends beyond, and that those who return from the spirit side may also be uplifted and comforted by the thought that they have brought to their mourning friends on earth knowledge and love and bless friends on earth knowledge and love and bless-ing from the eternal world. It is meet that we should speak of him as having gone out from you in the flesh, and assure you that he is still one of your number, doing his work as he will be glad to by-and-bye—exerting an influ-ence of a spiritual and uplifting character when he shall have gathered his forces and realized his condition on the other shore. No enlow can be a fitting tribute to a depart. No eulogy can be a fitting tribute to a depart-ed spirit who through the years of his earthly life has tried to do his best, and to be faithful to duty; we shall not attempt such in con-nection with our friend, or with any who have departed from the past and entered upon the upward path of the future life; but, friends, but up act for this who may be more than the let us not forget him who, grown weary with the trials and the turmoil, the heat and the pain of physical life, has laid down the burdens of mortality. Let us not forget to send out to him even now our sympathetic love and salu-tation, and to wish him well and God-speed his upward flight through the eternal upon h' realms.

## An Item from Over the Water.

That our English brethren ave as active and deter mined as their co-workers on these shores, the columns of THE BANNER have frequently shown by various extracts from the English press, secular and spiritual, which have appeared therein. Another Item in proof of the foregoing is herein presented, culled from the pages of The (Hallfax, Eng.) Courter, from which it is learned that recently Mr. J. Lamont, of Livarpool, opened a sale of work under very favorable circumstances in the Spiritual Church and Lyceum, Windingroad, Halifax, the reporter averring that this was the first attempt of its kind this body have ventured on. but the result was so completely satisfactory as to leave no doubt as to their aptitude for such things, and to encourage them on to further efforts, for funds are urgently needed. For some time it appears that the meeting-place of the Society has been, totally inadequate to seat the numbers who attended the services, and this has been felt to be a hindrance to the spread of the cause. The history of the Hallfax Society dates back for about thirty-six years, when meetings were held in a cellar cottage in Siddal, with Mr. John Culpan at the head, and Mr. John Blackburn, a blind man, as medium. The meeting-places were subsequently in Lord street, Mr. Ambler's house at the Glen-Brackenbed, a room over the Stannary Inh. at what is now the Central Hall (which they were eventually requested to leave as the Committee refused to recognize them as a religious body, a piece of petty tyranny arising from sectarian jealousy), and a room in the Peacock-yard. The present premises were taken about six years ago, and from about twenty members the number has increased to eighty-nine, the additions having been particularly numerous lately, with the result that the meetings are uncomfortably crowded, and numbers are unable to gain admission. It is intended to either purchase or erect a new building, and for this object a fund is being raised. Out of the weekly offerings and subscriptions about  $\pounds$ 170 (\$850) has been saved, and by the bazaar it is hoped to considerably increase the sum. A sewing party has met weekly for the past six months, and the large quantity of salable goods that recently filled

the stalls testified to their industry. At the opening ceremony, Mr. Samuel Jagger (Pres ident) was Chairman, and addresses were given by Mr. Frank Hepworth Leeds, and Mr. Lamont of Liverpool. The bazaar was to continue for four days, and on the opening day over \$320 were taken at the various stalls, seven in number. THE BANNER congratulates them upon what they have done, and cordially hopes they may succeed in all they hope to accomplish.

## Another "Triumph" (?) for the Medicos.

We find in the *Deutsche Zeitung*, of Charleston, S. C., of a recent date, an account of the sickness and death of an honored and respected citizen of that city, of which he had been a resident for some thirty years. The account states that for a long time he had suffered from kidney and liver difficulties, to such an extent that he was at last obliged to relinquish business al-together. The physicians finally pronounced the malady to be Bright's Disease, and gave up all hopes of saving the patient's life.

Notwithstanding this; during the past year he had by the use of "patent medicines" so far recovered that he contemplated accompanying the military organization of which he was a member to New York, to participate in the Centennial festivities of April 30th

About the middle of April, however, he suffered a serious relapse, and again summoned the physicians who this time diagnosed the case to be stone in the bladder, and decided that an operation was necessary in order to prolong the sufferer's life. Other physi clans were consulted, who concurred in the necessity of the operation, to which the patient finally submitted. The operation took place on a Saturday, in the presence of three of the most skillful physicians of th city and four medical students. It was pronounced successful, and, as our contemporary puts it, "the art of surgery celebrated a triumph."

The operation lasted for two and a half hours, " and according to all rules, the man should have recovered, but he lingered between life and death till the following Friday, when he was released from his sufferings." As a result of the operation the M. D.s found no gallstones, but instead two ulcers, as sometimes occurs in kidney disease, "and science received a richer experi ence!

Thus through the performance of a dangerous operation, and the subsequent suffering of the unfortunate patient; the medicos were enabled to " celebrate a triumph" by finding out that their diagnosis of gallstones was incorrect, and that the patient was afflicted with internal ulcers. Who need "protection" here, the M. D.s or the public?

## Something for Massachusetts Law-Makers to Think About.

W. I. Illshop, as announced last week, was proconneed dead by three New York doctors on May 13th. Ills body was buried in Greenwood Cometery May 20th. Now his relatives claim that he was not dead when the autopsy was conducted. The following opinions expressed by three great dailes concerning the case are recommended to the attention of the Massachusetts Judiciary Committee, which body is still holding under consideration the Doctors' Plot Law proposed last winter. Sectoit, gentlemen, that a self-interested class, made up in the main of such material, is not allowed to lay its profane hands upon the liberties of

the Bay State: the Bay State: The contention that the late mind-reader, W. I. Bishop, was only enjoying a custemary trance when three reputable physicians and surgeons conspired to carve him up in the interest of science seems prepos-terous.' If medical skill has advanced no further than this, then, indeed, the lives of our people are in great peril. To say that trained and skilled pathologists are likely to saw off the head of a bgng in whom the vital spark is scintiliant, is to make every professor of the divine art a terror instead of a benefactor.-Boston Globe.

Ruthless scientific investigation is arraigned in the Ruthless scientific investigation is arraigned in the persons of the three doctors who were arrested and put under bail by Coroner Levy for carving dp-the-body of Washington Irving Bishop, the mind-reader. ... It is horrible to think that there is any doubt about the death of Washington Irving Bishop prior to the mutilation of his body in the name of science at the instance of Dr. Irwin. If the mind-reader was alive when the greedy doctors sawed his sktill open, they were guilty of an offence which it is unnecessary to name. The mother and sister of the dead man insist that he was slain while in a trance, and the facts which they offer in corroboration of this theory are startling. ... What name shall we give to this deed? Who shall discuss its merits—the scientific societies or the Grand Jury?—New York Heraid. The experience of the doctors in the case of Mind-

The experience of the doctors in the case of Mind-Reader Bishop will not be lost upon the community. It will be some months before another human body, will be cut up here to make a scientific holiday before proper inquiry is made as to the relatives of the de-ceased.—N. Y. World.

## Cape Cod Camp-Meeting.

This oldest camp-meeting of Spiritualists holds annual meetings at Harwich, Cape Cod. The present year it commences July 14th, and closes July 28th. Dr. H. B. Storer, the veteran Camp-Meeting President, will preside, and the speakers engaged are as follows: Jennie B. Hagan, 14th and 16th; Dr. H. B. Storer, 14th, 24th; Eben Cobb, 17th, 19th; Cella M. Nickerson, 18th; A. E. Tisdale, 21st, 23d; Mrs. H. S. Lake, 26th, 28th; L. K. Washburn, 27th, 28th; Joseph D. Stiles during the last week of the meeting. Other speakers will be announced.

## Lake Pleasant, Mass.

J. Milton Young, our agent and correspondent at Lake Pleasant, has located at that place for the summer. All correspondence for him should be addressed to Lake Pleasant, Mass.

A full line of our publications can be found at his headquarters. Subscriptions for THE BANNER will also be taken by/him.

Describing a séance held at Barrow-in-Furness, England, a few weeks since, a correspondent of the Medium and Daybreak says it was proposed by an inveterate skeptic to place handcuffs, which he had prought for the purpose, on one of the mediums. This was objected to by several of the sitters, and it was finally decided to place them in the cabinet and leave it to the discretion of the spirits what to do with them. In a few moments a rattling of the handcuffs was heard, and a great variety of physical demostrations followed, both within and without the cabinetthe entire circle at the time sitting with joined hands. 'When we lit up," continues the writer, "we saw what I consider the most convincing manifestation I ever witnessed. Mr. H. sat there handcuffed (the owner had the key), and on each arm far above the handcuffs was an iron ring, four and one-half inches in diameter. It was simply impossible for any mortal being in that room to place the rings there. Both mediums were securely bound by myself, and were inspected by the sitters, previous to entering the cabinet, making it impossible for either of them to place the handcuffs on the other. By direction of the controls, we sit in future in the full light; and they have promised to fully materialize, not one but several at a time, under these conditions, within a month."

CF Camp-Meeting Spiritualists are busily at work in various sections of the country putting their grounds in order for the coming summer visitors. We have noticed several in this connection already. Now we learn from Dr. Smith, the President of the Queen City Park Association, that workmen are actively employed in making the necessary improvements before opening the Park for the reception of guests: The wharf is to be put in thorough repair, an addition to

at this office on Monday morning, May 27th, to insure insertion, as THE BANNER forms will go to press on Monday night, one day in advance.

## "Scientific Spiritualism."

We learn from the daily press that a "Society for the Advancement of Scientific Spiritualism" has been organized in Cleveland, O., with forty-eight charter members, who are well known in the leading social circles of that city. They proposé, it is said, to pursue their inves tigations on a purely scientific basis. If such is the fact, we hope the new Society will be mainly composed of Spiritualists. It will not be a success unless it is so constituted.

Psychical Research Societies have beer formed in London and in this country by non-Spiritualists-men who possessed no knowledge whatever of the occult laws governing mediumship-hence up to this time no (or at least but very little) information has been made public upon this highly-important subject. This is why our personal friend, the late Epes Sar gent, of this city, wrote a book upon "The De spair of Science": This is why the Seybert Commission-formed of reverends and doctors -has been and still is a failure in its investigations of the phenomena, as was the Harvard College Committee in 1857-8, whose members never made their promised report, and no solicitation on our part could induce them to do so. There is a Society in this city, with an imported Secretary, the members of which have made several reports that amounted to nothing worth seriously alluding to. All they have been talking about for several years "in the interest of science" has been in regard to "haunted houses," "dreams," "predictions," and kindred subjects. We published a card some years ago wherein this Society said that it did not wish to engage "mercantile mediums"-meaning, we suppose, those mediums who were known as public instruments for the spiritual phenomena. We replied by saying if that was to be the modus operandi of this body, it would be only enacting the play of Hamlet with Hamlet left out, and would end in action like unto that of the Arab, who "folded his tent and silently stole away.'

As the matter now stands, in so far as these professed Psychical Research Societies are concerned, nothing has been accomplished by them whatever of a practically scientific nature.

We have experimented with fully developed physical mediums many times the past thirty question propounded was prefaced: "Many years, and with grand results, demonstrating fully that the occult laws controlling mediumship are of spiritual origin. Our electrical transfer of colors, from the various instru- the curse that follows the transgressor?" There ments played upon by the invisibles, to the are certain professed Spiritualists we wot of medium's body, (to which trial-scance we have | just at this time who should carefully peruse frequently referred) proved fully that decarnat- | the spirit's apswer. It would undoubtedly have ed individuals used the musical instruments a tendency to better their adverse condition, by gathering a certain amount of nerve aura | or at least it should.

- Friends and Truth Seekers-It is so long since my presence has been made known amongst you that I expect I am almost forgotten. Tell Mr. H. J. Browne (he knows me) that I am glad to see him still upholding the sublime truth of our hereafter. I am overjoyed in having this chance to demonstrate to you that we can come back and give you envitable (?) proof. Yours. ARTHUR DEVLIN."

Nearly thirty messages were written upon various slates, the communicating spirits being generally recognized. "The whole séance," says The Harbinger, "was of a clear and decisive character, and transcended everything of the kind which has occurred in Melbourne since Mrs. Foye's remarkable pellet séances held in 1881. During the seance the hall was crowded in every part, a large number standing in the doorway and central aisle."

## A Voice from Rhode Island.

We take the liberty of publishing the following extracts from a private letter to us written by the venerable Jos. P. Hazard, of Peacedale, R. I., (brother of the late Hon. Thomas R. Haz ard,) who is a firm Spiritualist. He has traveled much in Europe and America, and under stands fully the truths inculcated by the Spir\_ itual Philosophy. His views are sound in regard to the combined efforts of medicasters all over the country to crush out the magnetic healers by law. Here is what he says:

The Doctors' Plots against the Spiritual Healers are notorious; but their motives are obvious. They wish to secure a monopoly of the medical practice of our country, and their selfishness is manifested in their repeated efforts in this direction. The Legislature of Rhode Island has lately, a second time, quashed their petition, which asks that none but physicians of "The Regular Faculty" shall be allowed to practice medicine at all. Their motives are so apparent that none others than themselves are so basely blind as to be unable to perceive them.

As to the cause of Spiritualism itself, I have no doubt it will be universally adopted by all intelligent people ere long. In fact, it has leavened all the Christian churches already.

, We publish the present week on our sixth page the spirit's answer to a question read in our public Circle-Room March 5th. The persons are born into this world with an inherited tendency to wrong-doing;" and the questioner asks, "What can they do to weaken

## To All True Spiritualists.

It is of the utmost importance to all true workers in the Spiritual Cause—who have bat tled for so many years through evil and good report-to band together more closely than ever before, as the enemies of our phenomena are at this very moment sedulously at work to undermine our grand fabric-Modern Spiritualism-to the end that their own selfish views may take precedence among the people. We therefore earnestly request all true and loyal Spiritualists to strengthen the hands of THE AMERICAN SPIBITUALIST ALLIANCE by liberal donations of money-in order that the officers of that institution may efficiently counteract the designs of those who, while professing to be Spiritualists, are working in the interest of old theology.

That class of people of the Heber Newton stamp need watching. While they admit that Modern Spiritualism has come to stay, they at the same time are planning to take it out of the sees of old, proclaim with a loud voice a "higher Spiritualism "? whose motto shall be: "I am holier than thou"!

RF Any person who has doubts of the ability of spirits to become visible to mortals under the phenomenon known as "materialization," cannot fail to have them weakened by a knowl. edge of the facts stated by Mr. Foster of Providence, in another column, in an article under the heading, "Verification of a Spirit-Messager" At the same time they confirm the truthfulness of the messages given through the mediumship of Mrs. Smith at the BANNER OF LIGHT Free Circles. Subsequently to the receipt of this verification from Mr. Foster, Mr. Benjamin W. Cole, of Providence, son of the deceased, called at our office, and verified his

## Man and His Kelstions.

Of the masterly production of Dr. S. B. Brittan bear ing the above name, the London Athenœum has very justly said, " It is seldom that the idea of the relation, as cause and effect, of the inner world of Spirit with the outer or phenomenal universe of Matter has been so plausibly explained;" and the National Quarterly Review speaks of it as " a mass of facts which cannot be contemplated without wonder, however much we may differ with him as to the nature of those facts." Cer tainly, expressions like these, from such high authorities, should be sufficient to attract to the book the un divided attention of the scientific and scholastic world and with greater reason those who were as one with its author in a knowledge of the truths that formed the basis of its conclusions, and which since his passing to the world of causes, have been confirmed by his own experiences.

Unquestionably every Spiritualist will find it both entertaining and instructive, and as a work of reference on doubtful or disputed points, one of inestimable value. Hence it is plain to perceive that its addition to the library of all such will never be regretted. while a neglect to do so may at some time be so. The book is an elegant octavo of nearly six hundred pages, and may be obtained of Colby & Rich for the small sum of 81.50.

"THE NATIONALIST."-This is the name of a new monthly, the first number of which has just appeared. Its object is "the nationalization of industry nd the brotherhood of humanity," and it has its origin from the same source that gave rise to "The Nationalist Club," mention of which was made by us a few weeks since: namely, Edward Bellamy's book, "Looking Backward," the opening article be ing by that writer, describing how he came to write it. The article is a history both interesting and remarkable. It appears the first draft was quite different from what the book now is, and there are several marked indications that it is of spirit origin, which Mr. B. seems to be fully aware of when he says, after detailing his changing moods:,"Something in this way it was that, no thanks to myself, I.stumbled over the destined corner-stond of a new social order.' Col. Higginson contributes an excellent poem, "Heirs of Time;" Sylvester Baxter defines "Nationalism;" Edward Everett Hale, Rabbi Schindler, Mr. Bellamy Mrs. Diaz and several other able writers will supply the leading papers of the June number. Though the first Nationalist Club was organized in this city as recently as December last, similar societies have legitimate track of reform, and, like the Phari- already been established in twenty of the leading citles. A remarkable spontanelty of favorable feeling toward the new cause is manifest among the most active philanthropists throughout the country. Rabbi Schindler is translating the book that started the move ment into German, and a French translation is in progress. The Nationalist is published in this city,

> A. E. GILES, ESq., of Hyde Park, Mass., called at THE BANNER office recently, looking refreshed and invigorated as to the outer man-the inner being, in the language of Paul, "renewed day by day." He had just returned from a six weeks' pleasure trip, which included in its happy round North Carolina, Virginia, Tennessee and Delaware. In the latter State, particularly, he found some prominent parties interested in the New Dispensation.

Hamilton Place, at \$1.00 a year.

II will be seen by his advertisement in another column that Mr. W. S. Rowley, of Cleveland, O., dismother's message as correct in every particular. | solved partnership with Dr. Whitney, May 1st, 1889.

the hotel kitchen is to be built, and the grounds are to be beautified as much as possible. The hotel will be in readiness for summer boarders on or about the ist of June next.

The Baptist Convention in this city-being the sixty-fifth annual meeting of the "American Baptist Publication Society"-has been discussing the quesion of a new revision of the Bible : that is, they think they can improve upon the alleged "Word of God "that they are. per se. more divine than their Divinity! It is asserted that the Board has received \$6000 in cash, and the promise of from \$10,000 to \$14,000 more with which to complete the revision of the Old Testament and the stereotyping of the same! What next?

As will be seen by reference to another column, an organization bearing the name of "The First Spir-itualist Society" has been duly completed in Portland, Me.; and having complied with the requirements of the laws of the State has its protection in its efforts to make known the facts and philosophy of Modern Spiritualism.

The results of the Annual Business Meeting of the Portland Spiritual Temple are also chronicled elsewhere.

MRS. ADA FOYE has been doing a grand work in Philadelphia, New York City, Brooklyn, etc., since leaving Troy. She leaves Philadelphia for Chicago May 27th, and remains there during June and July. She is engaged for the Young People's Progressive Society there during June; and the month of July she will devote to rest and recreation with her family. August and September she holds meetings in Denver,

ALLIANCE, O. - We are informed that the two months' labors of Frank T. Ripley in this place-in March and April-have proved eminently satisfactory to the friends there. He called out large audiences by his lectures and tests. At the close of his ministrations, a series of resolutions of a highly commendatory nature regarding him were passed by the Independent Church.

Attention is called to Dr. J. D. Moore's remarks (eighth page) before the Judiciary Committee of the Massachusetts Legislature in regard to the medical bill now pending. These citations should have appeared some time ago, but the manuscript was mislaid.

DR. H. B. STORER will lecture in Hanson, Mass., May 20th; East Bridgewater, June 2d; will preside at the Harwich Camp-Meeting-from July 14th to 28th Inclusivo-and is engaged at the Temple Heights Camp-Meeting, Me., from Aug. 18th to 25th inclusive.

A. S. Hayward, magnetic physician, will close his office practice for the summer months June 1st, but will visit patients in Boston and vicinity, and continue his treatment by magnetic paper by mail.

137 Mrs. Annie Lord Chamberlain wishes correspondents to be patient with her, and she will do all, in the way of answering their letters, which her powers as a convalescent will allow.

EF Read the card of Prof. A. B. Severance (of Milwaukee, Wis.) on our fifth page.

BT See upon second page of this issue a full account of Mr. W. C. Tallman's remarkable mediumship.

## NEWSY NOTES AND PITHY POINTS.

1.1

The Grain of Salt.

FLOWERS FOR THE BRAVE. The finshing swords that were drawn, No rust shall their fame destroy! Boughs rosy as tills of dawn; Like the blush on the check of joy: Itleli fires of the gardens and mends We kindle, these hearts above What splendor can match their decis? What sweetness can match our lovo?

Massage treatment is becoming popular. It has been practiced by Spiritualist heaters for forty years. Now cunning operators are practicing it while ignoring the fact of its adoption by the Spiritualists-thus catering successfully to theological bigots. By mas-sage treatment we mean magnetic treatment by the laying on of hands of a physically healthy operator.

It is reported that there are 25,000 Spiritualists in St. Louis, Mo.

SINGULAR DREAM.—Thomas King, a well-known and highly respected citizen. of Bent Mountain, died suddenly at his home not long since, presumably of heart disease. He retired in his usual health, having been actively employed during the day. Late in tho night he awoke his wife, complained of a peculiar feel-ing, and told her that he had been awakened by a very singular dream, in which he f had visited heaven and talked with his sister. A few moments after relating his dream he was found to be dead. Mr. King was a thrifty farmer, a good citizen.—Ex.

The man who communes with nature in all her moods is never moody.

A man cannot publish a Sunday newspaper in Ar-kansas without rendering himsell liable to imprison-ment, or the payment of a fine. Such is the law. It was in this State that the Seventh-day Baptists were so shamefully persecuted a few years ago, for insisting upon the right, under the Constitution, of working six days in the week and resting on the only day declared in the Bible to be sacred time. It is a little surprising that the National Reform Association does not remove its headquarters to Arkansas.—Denison, Texas, Ga-zetteer.

Last Saturday and Sunday hereabouts were decidedly hot, the mercury running up to nearly ninety in the shade.

When a man gets arrogant, it is generally because he is afraid that if he converses freely he may be de tected in the act of not knowing anything.

A man in Philadelphia who could not procure em will possess the salt of content, without which life's banquet is "flat, stale and unprofitable." ployment.hung a board over his back inscribed "Work wanted," and took a stand in a business street. H got a job within a couple of hours.

Prof. Hartley, of London, has been trying to find out why the sky is blue. His experiments show that the color arises from the 'action of ozone upon the rays of light.

> A century of years! What changes it brings! In a decade of decades There will be no kings!

Mrs. Ada Foye, lecturer and platform test medium, can be addressed during June and July at Chicago, Ill., P. O. Box 517. Fred A. Heath, the blind medium, speaker and singer, is still doing a good work in Detroit, Mich. He spoke in Toledo, O., to a large and appreciative audience, May 12th, and will be there every other Sun-day for the present. Mr. H. is willing to do mission-ary work, and help poor societies in the West. Ad-dress, Detroit, Mich. What a "frightful curse" wealth is-after you have it, says a New York whiler, who had been watching the antics of the money dudes of that metropolis.

Oscar A. Edgerly, of Newburyport, Mass., having just completed a four weeks' engagement in Houton, Me., is engaged with the Bangor Spiritualist Society for the remainder of May and the month of June. Will visit the Lake Pleasant and Onset Camp-Meet-least to July. Mr. Parnell is an enthusiastic scientist, it is said. and is engaged daily with mineralogists and financiers in discussing the development of the mineral resources ings in July. of Ireland.

Mutual admiration ovations are in vogue all over the country. Real merit has to take a back seat in consequence.

## ÆONS AGO.

A Sesquipedalian Retrospective Reverie. IN TWO PARTS-PART TWO.

IN TWO PARTS-PART TWO. Oh! the great pachydermatous Dinotheriums roamed, Though hypostatically unknown to me, In those hyperborean regions of cold, By the paleocrystic sea. But by some sudden glacial cataclysmatic change, Oh! the whole Brobdingnaggian troop Were irrevocably buried in Cenozolc drift, And irretrievably lost "In the soup." -Puck.

## -Puck

" Mr. Gladstone refuses to write for an American Newspaper Syndicate."—Daily Press. No doubt the reason is that at his great age he don't want to commit himself to Syn.

A. Fairfield, Hastings, Minn., writes that C. E. Winans has been there and held seances for materialization; but that there were various suspicious circumstances apparent, and he wishes for further information about him. "C. E. Winans" has in the past (if we remember correctly) been denounced by The Religio-Philosophical Journal, and also The New Thought. We know nothing of him, personally.

NEW MUSIC.—We have received from the publish-ers, White, Smith & Co., Boston, Mass., the following selections? For planeforte, "Lady Pretty," Seymour Smith; "Good Cheer," march, C. C. Stearns. For vio-lin and planeforte, "Band of the second seco lin and planoforte: "Sounds from the Ball," and "Alice, Where Art Thou?" arranged by A. Daven-port. For guitar: "Little Fisher Malden Waltz," arranged by George W. Persley. Vocal: "Sing, Dear Children," George H. Hayes; "How Sleep the Brave," C. C. Stearns; "His Funeral's To-morrow," F. McGlennen; "The Pilgrim," S. Adams; "Told in the Twilight," J. L. Molloy.

## In Memoriam.

Death has again entered our circle and removed from our view our beloved sister and co-worker, Mrs. Barah

A lady finding a beggar-boy at her door gave him a most of coffee, meat, and bread and but-tor, which he sat down in the area to eat. A moment afterward, however, he rapped be-seechingly at the door again, and on its being opened remarked with his hand upon his heart, "If I had but a little salt I should be perfectly have." A lady findling a began began by the door gave him a need of coffee, ment, and bread aid but ther, which be ast form on the tota of a the door ment of coffee, ment, haw ever, he rapped be second have the door have in a the second of the beat the result, which be ast form of the heat of the second of course he got the self. Human nature is a lad ways lacking something. Of course he got the self. Human nature is a laways lacking something. Of course he got the self. Human nature is a laways lacking something. Of course he got the self. Human nature is a laways lacking something. Of course he got the self. Human hatter is a laways lacking something. Of course he got the self. Human hatter is a laways lacking something. How to secure and readily the laways lacking something. How to secure and readil the second of the future. The grain of salt is wanting. How to secure and readil the savor of health in the midst of this rushing, nervous, over worked generation is a problem workly of our closest attention. It cannot be done with stim-tian appetic, the torrors of which a be Quincy has so graphically portayed. How to asked with a the cause of this and parabelly increased. How asked, which is but a coreate an unnatural a det mame and batatered. Nor with narcottes, which the unime. How be asked, which is but asking own of the corter of reshing the search with is but asking own of and max will be eased kindneys, and this the unime. How he should him be been put upon the kind the prease will be eased will be asking own of and max will be aspeedify and effectual part of the strame of the grave hims will be asseed in the form is by the uses of warrer's safe ture, the dan mane of layer the suit of content, withou his but an the the dan proved specific in hundreds of thors and they will be east of the reading of the search of the suiting and the will posses the sail of content, withou the ask of the suiting and the will posses the sail of content, withou the base on the searching and

Several years ago he came to Boston, and was a room-companion of the late Allen Putnam; he was with Mr. Putnam until he passed on. His voice was frequently heard in the Boston meet-ings in advocacy of the cause so dear to him. Dr. Paxson was a good man, positive in his spirit and organism, and was no doubt moved upon to say positive things; he was conscientious in the same, and those differing with him gave him credit for hon-esty of purpose at heart, even if they could not agree with him at all times in his views, A. S. H.

Sunapee Lake, A. H.

To the Editor of the Banner of Light

# 85c. Per Yard.

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ADVERTISEMENTS.

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FOR ONSET BAY.

**PASSENGERS** buy tickets for ONSET, STATION. on the Old Colony, because by so doing they contribute to the Camp-Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for eleven years, costing over \$20,000, with-out asking for donations or collections. Any liberal Spiri-ualist should willingly cooperate to the extent of buying tickets for Onset, and thus indicate a desire that the meet-ings should be continued. Station now open, and passengers, bacgage and freight transferred therefrom. If My25

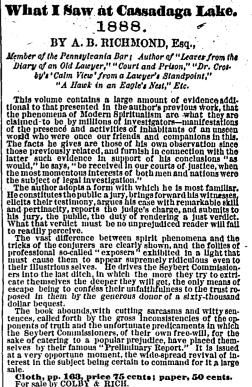
## HOTEL ONSET,

ONSET BAY, Mass., one of the largest and best appointed houses on the crast, also the best location, and most pic-turesque scenery. Terms \$2.00 per day and upward. Rea-sonable by the week or month. Special rates during June and September. Address

CLARK & AINSLEE, Tremont House, Boston, Or 139 Reade street, New York, until June 10th, after that date, at the Hotel. 10w\* My25

## ROWLEY'S OCCULT TELEGRAPH.

NOTICE is hereby given that I dissolved partnership and all connection what seever with Dr. Whitney May 1st, 1889. In future all communications intended for me, and all re-quests for Diagnoses and Medicines through Occult Teleg-raphy, and all remittances, should be addressed to W.S. ROWLEY, My25 4w 89 Enclid Avenue, Cleveland, Ohio.



STOUT PEOPLE

OBESITY safely cured by one who has been a fellow and or, Bend standy for particulars. DIS. EDITH DERDA His Zillson street, Paterson, New Jersey. Ar

TO A REVIEW IN 1887 OF THE SEYBERT

COMMISSIONERS' REPORT;

ADDENDU

5

Cloth, pp. 163, price 75 cents; paper, 50 cents. For sale by COLBY & RICH. A NEW BOOK.

Studies of the Outlying Fields **PSYCHIC SCIENCE**.

PSYCHALC SCIENCE.
Awork with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose neurona sciences and the proofs of the doctrine of Immortality. He recognises the proofs of the doctrine of Immortality. He recognises the fact that we live in an age of growing skepitism; that evidence which was once sufficient is no longer so, and the proofs of the doctrine on an enduring basis—a set of the doctrine on the subject, and he brings these into his discussion in a may over a single to recover a set of the doctrine on the subject and the brings these into his discussion in a may be set of the doctrine of the world and the boord in the study and the doctrine of the world and the boord rive the doctric. Effect of Psychical Conditions on the subject is the set of a syschical Conditions on the sensitive conscions sensitiveness; Prayer, in the Light of the sensitive meas and Thought Transferrence; Metaphysics, ther Psychic and Thought Transferrence; Metaphysics, ther Psychic and Thought Transferrence; Metaphysics, there Psychic and Thought Tra

# Works by A. E. Newton.

THE MINISTRY OF ANGELS REALIZED. THE MINISTRY OF ANGELS REALIZED. A Letter to the Edwards Congregational Church, Boston, 1833, giving an account of the author's conversion to Spiri-unitsm. With an Appendix containing facts illustrative of Angelic Ministry, and a Reply to the Congregationalist. Pamphlet, 72 pages, 15 cents, postage 2 cents; eight copies,

ANSWER TO CHARGES preferred by the Church, with Account of Trial. Pamphlet, 36 pages, 10 cents.

LESSONS FOR CHILDREN, on Anatomy, Physi ology and Hygiene. Cloth, 141 pages, 50 cents; postage \$

THE BETTER WAY, an eal to Men in beha of Human Culture through a Wiser Parentage. Pamphlet 48 pages, 25 cents.

G. W. Kates and wife will hold meetings in Augusta, Me., Sunday, May 20th. They go to Montreal, Canada, for the month of June. Will visit Onset in July, and go West for fall and winter months. Horsford's Acid Phosphate, a Nerve

To Correspondents.

at P. O., St. Paul, Minn., until further notice. Mrs. Sophronia E. Warner-Bishop can be addressed at 105 East 4th street, North, Minneapolis, Minn., and Henry H. Warner in care Better Way, Cincinnati, O. Mary A. D. Charter (formerly of Boston) is now lo-cated at 63 Broadway, Lower Town, Ann Arbor, Mich., where she is having good success. Mrs. K. R. Stiles spoke in Plymouth. May 19th; will be in Willinantic May 26th and June 2d; and Kings-ton, June 9th. Will continue at No. 16 James street through the month of June. diums, we understand, in Ohio-at Cincinnati, Columbus and elsewhere; but the number of mediums of that phase of spirit manifestation are few. Why so, we cannot say There is no work published upon the subject that we ar

WRITING PLANCHETTES for sale by Colby

FOF Sale at this Office: THE Two WorLDB: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Forgressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. BUOHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copies, 20 cents. THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

The Ladies' Aid of Sunapee Lake Camp-Meeting Association will hold its Annual Fair in August next. Articles useful or ornamental donated by friends will

Articles useful or ornamental donated by friends will be gratefully received. The Ald respectfully solicits the coöperation of all friends interested in the success of this well-known camp-meeting. The present sea-son is full of promise. Let all those who have fre-quented this delightful camp at Sunapee Lake come again this year. To those who have never met with us we would say, come and enjoy this beautiful Lake, and our good meetings. M. J. ADAMS, Sec y. ADDIE M. STEVENS, President.

## Departed to the Higher Life,

Maud Lewis, in her 11th year, at Ceylon, O. She was too sweet and gentle for the burdens of earth. Young as she was, she had already made a wide circle of de-voted friends, who mourn her loss with a sincerity rarely met with. Mr. Hudson Tuttle gave the funeral discourse, fraught with such consolation as the Spirit-ual Philosophy only can give, to a large attendance of relatives and sympathizing friends.

Food and Tonic. The most effective yet discovered.

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

aware of.

& Rich. Price 60 cents.

For Sale at this Office:

DR. V. R., DAYTON, O .- There are several trumpet m

ings in July. Prof. J. W. Kenyon is filling his third engagement the present season before the Society at Sarataga Springs, N. Y., and is giving the best of satisfaction. He goes to New York City for June; Queen City Park Camp the 4th and 6th of August; Sunapee Lake Camp, N. H., from the 10th to 19th of August. September he will be in Albany; at Stafford, Norwich and Bridge-port in October, November and December. He is open for calls for 1890 to Spiritual Societies anywhere. G. W. Kates and wife will hold meetings in Augusta

A combination of glass fruit jar and jar cap manu-facturers is reported. Advance in price is expected.— Daily Press Item.

Thus it is, " jar and jar" all round. No wonder the people are kicking.

The cowl and cassock forth should fare; Let earth's broad ways be trod. The deed and not the daylong prayer Finds surest flight to God. —From "Old and New World Lyrics."

Even the Hindu is beginning to develop a vein of natural humor. A youthful scholar was recently asked in a Government school in Mysore for the future tense of "He drinks." He instantly replied: "He is drunk!"

There are more rows in the matrimonial line among church-members of late years than of those outside of the creeds. Here is the latest specimen: "Dr. Manser, of Temescal, Cal., a divorced man, is engaged to be married to Miss Perkins, a communicant of the Episcopal Church there. The Episcopal clergyman refuses to marry them, and they propose to be wedded in the Congregational Church."

Soldiers are becoming too popular, parsons too lazy, physicians too mercenary and lawyers too powerful.-Calton.

The Cyclorama of Gen. Custer's last fight against the Sloux Indians at the Battle of the Little Big Horn -together with a Musee of Indian Curios-is now on exhibition in this city. The painting is a magnificent one, of noble proportions. The skillful arrangement and combination of lay figures in the foreground and paintings on the canvas, represent in life-size hun dreds of men and animals. The battle-ground of the memorable fight, its hills and plains and waters, are here depicted, and the various points of interest-be ginning with Sitting Bull's Camp, and ending with a view of the Little Big Horn River-are many and varied. The officers and their troops, of the United States army, with Gen. Custer at their head, and the numerous warriors and braves of the Sloux Indians are faithfully portrayed by the artist's skill. No pen description can do this Cyclorama justice: it must be seen to be appreciated. Open daily at the former location of "The Battle of Gettysburg," Tremont street, Boston.

> Place flowers on the graves Of our grand army braves.

Allen Thorndike Rice, American Minister to Russia and proprietor of the North American Review, passed to spirit-life from the Fifth Avenue Hotel, New York City, May 16th. He was born in Boston in 1853.

## The Utica Olive Branch is defunct.

The latest reports from the flooded districts in Austria show that the loss of human life is much greater than was at first reported. The greatest distress pre-vails throughout the submerged districts.

The new steel cruiser Boston will participate in the Charlestown festivities on the 17th of June-in the harbor.

Mr. J. Wm. Fletcher will give a Floral Memorial service in Blackstone Hall, Frovidence, R. I., on Sun-day evening, which will close the season there. He will speak at the Parkland, Pa., Camp July 28th; in Saratoga, N. Y., during August; Philadelphia, Pa., during December. Address 6 Beacon street, Boston, Mass.

Mrs. Addie M. Stevens spoke in Washington, N. H., May 19th, to attentive audiences. Will lecture in same place June 2d, morning and atternoon, and attend the New Hampshire State Spiritualist Annual Convention in Keene, June 7th, 8th and 9th.

Dr. A. W. S. Rothermel is now on his way West by the Central Railroad; touching at Rochester, Buffalo, Cleveland, Toledo and Chicago. He will remain two weeks in St. Paul, Minn., after which he goes to Mich-igan, Colorado, Montana, etc. He can be addressed at P. O., St. Paul, Minn., until further notice.

**Movements of Platform Lecturers.** 

[Notices under this heading must reach this office by

Mrs. Ada Foyé, lecturer and platform test medium, an be addressed during June and July at Chicago,

Monday's mail to insure insertion the same week.]

MreiFrank Algerton will speak in Lynn May 26th in Lowell, June 2d. Address 6 Beacon street, Boston

## Letter from California. To the Editor of the Banner of Light:

Allow me to acknowledge the receipt of my dear sister LUCY LAVINIA BROWN'S message in THE BAN NER of a recent date. At first I could not think who the Mary was that she had reference to; but in about ten days I received a letter from her daughter-in-law Mary, living in Nebraska, from whom I had not heard

Mary, living in Nebraska, from whom I had not heard in a long time. I must conclude that Sister Brown in spirit, seeing my perplexity, went there and impressed her to write me, not only to convince me of the truth of her communication, but that I might send to her son and daughter-in-law spiritual literature, etc., dta Many thanks to Mrs. Smith, the medium, and also to Mrs Shelhamer-Longiey for the lengthy letter we re-ceived from this dear sister four weeks after we had laid her form away to rest in Mountain View Ceme-tery, Oakland, this State. Fernaps my dear friends in the Atlantic States would like to know if the lone Pilgrim is holding out faithfully, as she nears the shores of the border-land. Being unable, from physical disability, to travel, I took up my abode in this city, convenient to a nice cozy Hall, in the same building with the *Carrier Dore* office, and within a few steps of the *Golden Gate* office, and within a few steps of the *Borden Gate* office, and within a few steps of the *Roteler* gate office, and within the result has been all that my most sampuine expectations hoped for. The meetings are conducted in the interest of the mediums and the un-foldment of mediumistic qualities in those who come within our sphere. Our gathering has been named by those attending

foldmont of mediumistic qualities in those who come within our sphere. Our gathering has been named by those attending it: "The Circle of Harmony." Mrs. Higgins, of New York, is a great help with her grand tests, as well as Mrs. Ruttle and Miss Hare, fine musicians. We allow all to speak as the spirit giveth utterance. MRs. F. A. LOGAN. 841 Market street, San Francisco, Cal.

## Medical Monopoly.

• Miedical Monopoly. The claim that there is any certainty in "reg-ular" medicine as at present practiced is ab-surd. All medical practice, obtside of the simplest complaints, is more or less guesswork and experiment, whether regular or irregular. When Garfield was shot, five of the most fa-mous regular physicians in the country spent three months probing for the bullet in the re-gion of his left hip, and after his death it was found under his right shoulder-blade. We know of scores of cases, and so does the reader, where doctors have treated the wrong disease. Every method to prolong life should be util-ized, and the regular medical profession should be the first to welcome it instead of encom-passing themselves in self-conceit and bigotry, doctoring symptoms instead of diseases, and sendling their patients to the death certificate that they died from typhoid fever, meningitis, pnewmonia, or some other equally foreign cause. *Boston Daily Globs.* 

Readers in Boston and vicinity should remember the grand Memorial Exercises to be held in Paine Hall, on Sunday morning and evening, May 26th, by Children's Progressive Lyceum No. 1. (1)

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ents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly a Chicago, Ill. Single copy, 5 cents. THE NEW THOUGHT. Published weekly in Chicago, Ill.

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THE GOLDEN GATE. Fublished weekly in San Francisco, Cal. Single copy, 10 cents. THE BETTER WAY. A Spiritualistic weekly journal. Pub-lished in Clochnati, O. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

## ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent inser-tion on the seventh page. Special Notices forty cents per line, Minion, each insertion.

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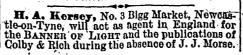
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6

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FILIDAYS,

AT # O'ULOUK P. N.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely. J.A. SitELHANEL, Chairman.

Mns. M. T. SHELHAMERIJANGLEY will occupy the plat-form on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the nundane plane, having practical bridging upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Glairman, who will present them to the presiding spirit for consideration.

MRB. B. K. SMITH, the excellent test medlum, will on Friday afternoons under the influence of her guides give de-carnated individuals an opportunity to send words of love to their carthly friendis—which messages are reported at con-siderable expense and published each week in THE BANNER.

siderable expense and published each week in THE BANNER. The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of trith as they perceive—no more. The sour carnest desire, that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. By Natural flowers for our table are gratefully apprecia-ted by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral of the fact on public to provide the the formal the publication of the fact for the spirit formal the formation of the flow of the fact for our table are gratefully apprecia-ted by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral of the fact for appreciation.

a pleasure to place upon the artar of operating. ISP Letters of inquiry in regard to this Department must be addressed to COLIN & RICH, proprietors of the BANNER OF LIGHT, and not, in any case to the mediums.

## QUESTIONS ANSWÈRED. THROUGH THE MEDIUMSHIP OF

## Mrs. M. T. Sheihamer-Longley

## Report of Public Seance held March 5th, 1889. Spirit Invocation.

**Spirit Invocation.** Ohi ye bright and beautiful angels of love and truth, it is to you we turn for protection and power, to you we cry for helpfulness and good cheer. Our hearts de-sire your tender affection and spiritual sympathy, our minds would expand under the knowledge and instruc-tion which ye have to impart. Ohi ye exalted spirits, who eatch the sunlight of eternal wisdom from the highest courts, send down such rays of light and illu-mination for our souls as may reach our atmosphere and can stream into our lives, bringing new brightness and new understanding to our minds. We would profit by the experiences that have been ours; we would profit cause of life's discipline; we would be elevated to a higher plane of thought, to a grander field of effort, and to this end we desire the aid and the teachings of the wise and good and true from the diviner life. Ohi may we at this time be brought into a receptive condition, that some truth, some quickening of the spirit may come to us individually, and that some influ-ence may go forth to us as a whole that will strengthen and sustain and bless all who are in need of such help-fulness. We ask the blessing of the angel-world, and we de-

fulness.

And sustain and bless an who are in need of sitch help-fulness. We ask the blessing of the angel-world, and we de-sire the benediciton of the Most High to rest upon each one. May these go forth unto the gorrowing and sad, giving comfort and consolation and inspiring cheer. May they reach down into the darkened dwellings of earth and cause a new brightness to appear. May those who mourn be comforted and be uplifted until they understand the nearness of the spirit and are led to rejoice in a knowledge of immortal life. Oh ye bright and blessed onces, go forth upon your missions of peace, your errands of mercy and good-will, until every heart shall expand with new love, un-til all wrong shall be banished from the earth, and until only love and peace and harmony shall reign in the hearts of mankind. Amen.

## Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to receive your questions, Mr. Chairman.

receive your questions, Mr. Chairman. QUES.- [By "An Old Spiritualist."] Mr. H. S. Olcott, in The Theosophist for January, says: "Despite all sporadic phenomenalism, Spiritual-ism as a distinctive movement seems to be weak-ening. It is losing heart; many of the best minds have already become Theosophists. As pointed out by us before; our ranks are being rescuited by despairing Spiritualists-those who are wearled with forty years of phenomenalism, with no cor-responding philosophical evolution." I take no stock in Mr. Olcott's sweeping assertion, but would like to hear from one of the spirits who an-swer questions at this circle upon the subject. ANS.-It seems very strange that the world

Ans.—It seems very strange that the world hears so little of those recruits which Theoso-phy is gaining from the ranks of Spiritualism. It seems very strange, if such numbers are se-ceding from our own beautiful cause and going ceding from our own beautiful cause and going over to the Theosophists, that the entire world does not ring with, the news, that it does not spread far and with. On the contrary, we hear nothing of this alarming secession from our ranks; we learn of but very Spiritualists who are so disheartened, so disgusted with the atti-tude and movements of the work of Spiritual-ism act become wear and said and to have

amount of positive will-power which it may possess. One spirit passes from the body; he is tethered and hampered and limited by the conditions which arise from the effects of his past life; he has not builded for the spirit; he has not lived so as to lay up for himself power and material and strength in the other world; and so he goes there impoveriahed in spirit, he has neither the means nor the knowledge at his command to permit him to travel far and wide, to encounter new faces, new localities, and to gain information. This spirit will be obliged to eather his knowledge and to gain his spirit. gain information. This spirit will be obliged to gather his knowledge and to gain his spirit-ual information slowly, and step by step he will have to feel his power and realize his re-sponsibility before he will be able to follow the desire which perhaps he may possess to travel far and wide. Such a spirit may be brought and held in contact with individuals on earth, in whose presence he may gain assist-ance and knowledge and experiences that are ance and knowledge and experiences that are necessary to his growth, or he may not be held in contact with any mortal, but may remain in a certain portion of the spirit-world, one that is near to the earth, and yet surrounded by spiritual helpers and teachers, who will do their best to guide his mind and to uplift his-spirit. The work, however, rests largely with himself, as it is necessary for a human soul to put out from within that which will empha himself, as it is necessary for a human soul to put out from within that which will enable him to rise and to grow. After a time, un-doubtedly, the spirit will make effort, for it will understand its deficiencies, its lack of power, and will seek earnestly to overcome them. By so doing he will be strengthened, and spirit-helpers will be better able to assist him. By-and-bye, when he has risen above the limitations and conditions arising from his earthly life, he may be able to travel to such points of interest as he desires to reach.

earthly life, he may be able to travel to such points of interest as he desires to reach. Another spirit passes from the mortal life; he has wished to visit distant countries, and has perhaps said that when he leaves the body he shall spend his time in traveling from place to place; but the friend called from the earthly state leaves dear ones behind him, those who were perluens demondent upon his evertions for were perhaps dependent upon his exertions for their livelihood, and he is distressed, not know-ing how these will get along; he is interested in their welfare; he desires to watch over, and, if possible, to protect them by his influence and guidance. These ties, these associations, these omotions of his scall are far more strong and emotions of his soul, are far more strong and operative than any desire he may have to travel from place to place, therefore they hold him in contact with those he loves; he could not, even

emotions of his soul, are far more strong and operative than any desire to travel in prom place to place, therefore they hold him in contact with those he loves; he could not, even if he tried, desire to travel away from that place is he tried, desire to travel away from that place is he to hold him there, while those in whom the has an interest, perhaps by their own thoughts and sorrows and memories, serve also in holding him near to them. Yet another spirit passes from the body; he hold ing him near to them. Yet another spirit passes from the body; he is personal, individual or material ties and things; he is, perchance, progressive by nature, and things; he since very thoroughly to learn and to grow to gain all the information possible, that his mind down. While he sees he has made mistakes, knows he has failed sometimes in doing much that he should have done, yet he also feels that, he erred only through lack of judgment, not through a desire of the heart, and he will do mis weich and knew oth ers happy. This spirit, we say, is progressive; the is happy. This spirit, we say, is progressive; the is happy. This spirit, we say, is progressive; the may define the adverted that the the tart is a spirit of the external form. The there of the external form as to atone for his mistakes and the erred only through lack of judgment, not through a desire of the heart, and he will do this best to atone for his mistakes and make oth-ers happy. This spirit, we say, is progressive; the may define the to atone for his mistakes and make oth-ers happy. This spirit, we say, is progressive; the may define the adverted the adverted is a provented the adverted is a brait the harter is spirit anotes is progressive; the may define the adverted the adverted is the form the physical form at such times, but there heard that besine to atone for his mistakes and make oth-ers happy. This spirit, we say, is progressive; the may define the hast and he will do the may define the physical form atrial is a part from the physical promation; his best to atone for his mistakes and make oth-ers happy. This spirit, we say, is progressive; he may desire to visit certain points on earth, not only to gain information for himself, but that he may also gain information for himself, but not only to gain information for himself, but that he may also gain knowledge to extend to others. He may be of a positive mind, his will-power strongly developed, and possessing great energy of thought and action, consequently he is well equipped for his journeying. Such a spirit will find no difficulty in traveling to those places of interest that enchain his thought; he will find companies of spirits glad also to go with him, and together they may learn, not only also concerning spaces and localities in the spiritual world, which they may also traverse if they will.

been impelied to do. And this is of the most import-ance. But we do not believe very much in your present system of discipline and restraint; many times it works evil in the heart of man whom it designs to restrain; many times, through its influence, one who might have been led to better things and a higher plan of life by other assistance and care, has been hardened in his wrong-doing, and sent rapidly down the hill of iniquity. We do, however, believe in a system of re-straint and discipline, which shall look to the education and to the expansion of the spirit-ual and mental forces of the wrong-doer. When this mental, moral and spiritual educa-tion becomes an established thing, you will find many whom you have supposed incapable of doing good, of being honorable men and women, rescued from their condition of pollu-tion and brought up to a higher standard of right and noble living. We find here, perhaps, an individual who has had this impelling desire to do wrong; through all the years of his life he has struggled and sought to avoid temptation, but without suc-cess. By-and-bye he passes to the other world. Who shall judge of his life, and who shall lay the penalty upon him? There is no spirit, there is no arbiter of whom we know, that can do this thing, and yet when the man comes to see himself as others have seen him. comes

there is no arbiter of whom we know, that can do this thing, and yet when the man comes to see himself as others have seen him, comes to realize just the harm he perhaps has wrought, he will be his own accuser, he will judge his own life and its past, and he will censure more thoroughly and keenly than any other could do. could do.

could do. But such spirits are not left alone to struggle, to wander and to getstray; they are not left to increase in their wrong-doing, and perhaps spread a pernicious influence abroad. By no means. They are surrounded by magnetic forces and helpful influences; they are over-shadowed by high spirits; who are wise and kind and loving, who are sympathetic, and whose compassion goes out to the unfortunate with such moral force as to make its power felt. After a while, when these unfortunate spirits

with such moral force as to make its power felt. After a while, when these unfortunate spirits realize the situation, learn of the presence of those attendant spirits, they will look up and cry out for assistance, will open their hearts and their understandings to these helpers, and will desire only to receive that which is good. And then the work of regeneration will begin, help will be afforded, and the sufferer will find that as fast as he desires to travel on the up-ward road, just so fast will he be assisted, will he find opportunities and powers to gain that he find opportunities and powers to gain that height for which he seeks.

Q.-[By George Koch, Baltimore, Md.] Re-cently I have clairvoyantly seen my own spirit-body walking and conversing with other spirits; at the same time I retain my own individual con-sciousness independent of that. Please explain the philosophy of this, to me, remarkable phenom-eron.

fore a degree of consciousness is maintained. There are clairyoyants and mediums who, when under the influence of external spirit when under the influence of external spirit-intelligences, find their consciousness intensi-fied to such a degree as to enable them to catch sounds and sights which are not possible to them in their normal state. Perhaps there are individuals present with them at the time they are under this influence, and these individuals are thinking of something, but do not express themselves aloud, and yet the sense of the me-dium is so quickened that it seems to him as if the thoughts had been spoken, as he catches dum is so quickened that it seems to him as if the thoughts had been spoken, as he catches them, and they appear loud and distinct. It may be that the apartment in which he sits is darkened, so that the normal vision cannot be-hold objects in the room, and yet while under that influence his sight is so quickened that he perceives clearly objects in the darkened apartment, and describes their colors, even though he had not beheld them by the light of day. lay. Spirit influence acts differently upon differ-ent organisms; it quickens and intensifies the senses and sensations of certain mediums while the sense and sensations of certain mediums while between the sense of the sense ent organisms, it quickens and intensines the senses and sensations of certain mediums while under its power; and again others become ob-livious to external sights and sounds, uncon-scious, so to speak, to all of mortal life, while they are under the control of some external intelligence. Some of these latter spirits may, pass out to an extent and enter the spirit-world, coming in contact with individuals and places there which they may recognize in after-time; others do not enter the spirit-life, do not see their spirit-friends, but they detach them-selves partially from their bodies and go to distant places on the earth, meeting with peo-ple and localities which they might recognize should they meet them in after-time. And yet again other mediums, when brought under this influence of the spirit-world, retain no remembrance of what, has passed during their hour of entrancement; they seem to be in their hour of entrancement; they seem to be in a slumberous state, gaining recuperation of their vital forces, and bearing nothing as a record of what has been in their experience to their external consciousness.

 BAANNER OF LIGHT:

 brought to them diffectly in the bases of the base of the base of the bases of the bases of the bases of the bases of the base of the

ability and honor will be removed to condi-tions more open and free and broad, where they may reach out and grow and attain; they will not then require material possessions, but undoubtedly spiritual gifts will be showered upon them; that is, if they have been worthy of such gifts. Those who have been opulent and have not made good use of that which belonged to them, who have been selfish and unstable in charac-ter, will find themselves removed from their

who have been selfish and unstable in charac-ter, will find themselves removed from their riches and their possessions. They may not then gain that which would be of benefit to them, because they may not have laid up such treasures as are useful in the world beyond. These latter will then have to grow, and to toil laboriously, in order to gain that which their neighbors have perhaps been enjoying on the other side of life; those very ones who, during the past, have groaned and cried out, and ques-tioned why they had been deprived of those things which are counted of so much value in this world. this world.

## SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

## Report of Public Scance held March 15th, 1889. Dr. Calvin Seavey.

Dear friends, I have been asked mentally to come to this place, hoping I might be able to convince some yet dwelling in the mortal that spirits do return to earth with messages of love to each one. Open your doors, dear friends, and willingly will we come to you. I have often stepped into this room to listen to what might be said not having a very strong desire to speak stepped into this room to insten to what might be said, not having a very strong desire to speak myself, hoping in time my friends would be convinced by what might be brought through others. Not that I think that I may have more power than has been brought through some others, but I feel that each one may do his or

that we can help each other also in spirit-life, and through the influences we may leave with you here we may be a help to you. We draw from you magnetism, as you sit before us, to help us speak a few words here. I shall be remembered as a resident of the Weat End, in this city. I can happy to say I often visit these meetings. It is where we love to go, hoping we will throw an influence that may lead some of our loved ones into the meetings. I know they will ask the question: Have I ever been at home? Yes, many, many times; but they do not open the doors wide enough so that I can come in and commune with them. Now I would say to the dear ones: Open your spirit-doors wide, and we will meet you more than huff/way. Ohl how glad we would be to converse with you by yourselves. Often, in public, many things arise in the spirit that we do not wish to speak. In all family cirles there are matters which should be kept private. If I can come into communication with them I shall be very glad indeed. I will promise not to fail them. William A. Allen.

## Lucy Haskell.

Quite a long time ago the gentleman here said to me I could speak; but when I tried to I found I could not control the instrument, therefore I was obliged to wait until I could do

It is quite a long time, as you reckon mortal life, since they placed the body away and called me dead. When they come to understand more and more of spirit-return, the word death will

me dead. When they come to understand more and more of spirit-return, the word death will be dispensed with, and the, word life substitut-ed for it. It seems to me this life is only a state of preparation for that which is to come. I did not understand these things when dwelling in the mortal. I always believed that the spirits of our loved ones hovered about us, and there-fore they must conle near us. I understand now fully that they always did come to visit us. As I was speaking, a little while since, with one dear gentleman, he said to me: "Lucy, do yourfind it different from what you expected?" Ah! vastly. And I have been in this meet-ing many times, and have looked upon the face of a dear friend who I knew would be glad to hear me speak, not for herself alone but because loved ones in the State of Maine, also some in this State, would feel rejoiced to know that I can return to earth, although not believers in what you term this "ism." I was taught differently in my younger days, taught that there were two places. I find there are many, but they are different heavens, or differ-ent degrees of happiness; and as the life we live here builds our homes yonder, it behoves us to live a good life, that our homes may be beautiful. Kind words never die: there are not live here builds our liomes yonder, it behoves us to live a good life, that our homes may be beautiful. Kind words never die; there are not enough spoken in this life. Oh! how happy the little children are in this Summer-Land. Many a mother has thought, as she has laid her child away: Will my dear one not miss me? will it not mourn for me? No, dear mothers; these children are well cared for in spirit-life. Saral, I wish you to know I have been here many times, but have not been able to speak. I came to listen, as one in the mortal would at-tend a lecture, for we gain in knowledge by hearing others speak, and it helps us to control instruments in other surroundings. I am happy in my spirit-home. Jerry is here also, and sends greetings to the children. I wish them to know that I often visit the old home, but where father and mother once were

home, but where father and mother once were in the mortal, strangers have come to fill the in the mortal, strangers have come to all the places. We go through attraction to the old homes, and disappointed do we turn away again; but we are looking forward to the time when father, mother, brothers and sisters shall clasp hands in spirit-life. Sarah, Joseph wishes me to say to you he is present to-day with one of the children. The dear little daughter is here. Lucy Haskell.

## Frankie Willis.

Trankie willis. The gentleman over here said to me when the lady ceased speaking, I could come in and-speak for myself. I do want to ask this gentle-man, Does this paper go way up into the Green Mountain State? [We'll send it where you wish.] I want it sent to Chittenden, Vt. It will be real nice in you if you'll send it, be-cause that is where my people live. I want 'em to know that Frankie has come into this great, big meeting. Ohl there's a little boy going to know that Frankle has come into this great, big meeting. Oh! there's a little boy going right down the hall to his grandpa; he stands right side of that gentleman. Grandpa says I must n't point to the people; how can they tell who I mean? I want 'em to know I 've got a doggie that was grandpa's. Oh! the pretty flowers! I thank you for the flowers. We 've got more than is here where we are: An' I want to tell you of all the many

Ohl the pretty nowers: I thank you for the flowers. We've got more than is here where we are: An' I want to tell you of all the many things what I have. I aint lonesome at all. I do n't want mamma to think I want to come back to stay, but I do want her to know when the cold comes, and the storms, there's a nice lady takes care of me, an' grandma is there, too. We have a nice time. [Aside:] "Georgie, wait."

ism as to become weary and sad, and to have turned away seeking something more soul-sat-isfying in Theosophy, or in any other occult mysticism. Mr. Olcott is pleased to speak of our phenom-

enal manifestations as sporadic in their occur-rence, but we think the truly investigating mind that studies this subject clearly and closely, and is ready to follow it through a series of years and of manifestations, will concede that these phenomena, in place of being sporadic, are well sustained in their operations, and that the manifestation of phenomenal Spiritualism is really an outgrowth of that which has been before, that it is a corrobora which has been before, that it is a corrobora tion of the evidence which has been given the world through all time, of the power of the spirit over material things; and therefore we do not agree with Mr. Olcott in his assertions concerning the character of our phenomena.

concerning the character of our phenomena. It is true that a very few from the ranks of Spiritualism have turned from its teachings and its manifestations, and have entered upon a study of so-called Theosophy. There are minds that delight to deal with and to dwell upon mystical subjects; it pleases them to be-lieve that there are powers and elements in the atmosphere and the universe, intelligent to a certain extent but without responsibility the atmosphere and the universe, intelligent to a certain extent, but without responsibility, over which these individuals may have su-preme control. It pleases them, no doubt, to believe that under a certain training, and through certain studies and practices, they may individually gain the power of subjecting-such unformed and invisible intelligences to their own will and thus commanding these in their own will, and thus commanding those in-telligences to act according to their personal desires. But the great masses of Spiritualists desires. But the great masses of Spiritualists are contented to rest quietly in the assertion of returning spirits that they are human, in-telligent beings, those who once dwelt upon earth, who have gained their experience and discipline while in contact with matter, and have passed on to other scenes and higher employments, but who have not lost their in earest in earth and their friends who, dwall employments, but who have not lost their in-terest in earth and their friends who dwell upon this mortal plane, and who have the power and privilege of returning into contact with their friends, and of giving helpful com-munication to them. This is the assertion of Spiritualism and the belief of Spiritualists.

Spiritualism does not deal with elementary beings, has no connection or association with

Spiritualism does not deal with definentity beings, has no connection or association with occult forces, mysterious and unexplainable. Spiritualism deals with *natural law*, that which can be investigated and hyplained; its messen-gers are human beings, intelligent, lovable and loving, who come with the best purpose in the world to their friends and to humanity on earth, that of conveying knowledge, comfort, instruction and good cheer to those who are in need of such assistance on this mortal plane. We will not concede that Spiritualism is weakening its hold upon humanity, for we be-hold it spreading far and wide. It may be that in certain communities and localities the or-ganic structure of Spiritualism does not seem to have taken a vital hold; it may be there are no large organizations and bodies of believers who are holding their ground and sending out their teachings to the community at large; but there are believers, those who are grounded fast in the knowledge of spirit-return, in thousands upon thousands of homes, in this country alone. upon thousands of homes, in this country alone. Many of these believers do not need to go out-side their own homes to find the altar of truth ;

Q. — Many persons are born into this world with an inherited tendency to wrong-doing. This is to them a great misfortune, and should entitle them to pity as well as blame. They do things which they know to be wrong. What can they do to weaken the curse that follows the transgressor ?

A .- It is a great truth that the law of heredity holds strong, and that many individuals are born upon the earth with inherited tendencies to wrong-doing. These tendencies have been implanted in the very nature of their organ-isms, and can only be uprooted and outgrown through persistent effort and great suffering. The fault does not rest with the individual, and The fault does not rest with the individual, and yet he must pay the penalty of possessing that nature, to a certain extent. It does not seem right that one who has had engrafted upon him this tendency to evil doing, this propensity to step constantly aside from the path of virtue and honor, should be held responsible, and be obliged to suffer in consequence, but this is the law inherent in the human family itself; it does not seem to be the arbitration of any personal intelligence, it seems to be a part of human life, which works itself out in the general law of retribution through the human heart. We have no right to hold any individual ac-countable for his wrong-doings, unless we un-derstand fully every condition of his life, every circumstance which has had a bearing upon it, either through external circumstances or through pre-natal conditions. We see an individual doing wrong, and we are told that he tries to resist temptation, that he courset the trugeles ond aven prove

through pro-natal conditions. We see an individual doing wrong, and we are told that he tries to resist temptation, that he earnestly struggles, and even prays in the depths of his soul to be led away from it, but irresistibly it creeps upon him, and he sinks be-fore its power. Why? Because within his na-ture there is this tendency of which we speak, this inherited evil, which leads him onward, which does not allow him to rise with strength above the tempter and the temptation. Should such a soul be held responsible? We should say, viewing it from one side, no; he is not to blame for that which he did not bring upon himself. But if the individual is intelli-gent, if he is really of sound reason, and has within himself a sense of moral right and moral wrong, then will there be conflicting powers and influences at work in his breast. It may be that he does not pay heed to those which are wise and which would lead him in the right path. But you will say, "He cannot; the evil power is too strong upon him." So it seems we must not judge of his life and of its fruits. All the while we do know this law of retribu-tion is at work within, and at some time it will make its power felt. How can this be? you ask. The man may go on year by year performing his evil work, inourne time it will and others, perside their own homes to find the altar of truth; they are not obliged to look for a priest or priestess of the gospel of love away from their own firesides, for within their own private chambers they have their instrumentalities for of enlightenment, strength and comfort are ing to it in the end; and by-and-bye it may be, ing to it in the end; and by-and-bye it may be, ing to it in the end; and by-and-bye it may be, instruction of the function of the function of the human life. Each individual who comes into existence comes under the operation of natural law. There are hereditary influences and in-herited tendencies. There are those who pos-

Q.-By F. F. Worthington, Mt. Lebanon, N. Y.] Why are some people proverbially unfortu-nate in their undertakings from birth, while oth-ers appear to be as proverbially successful with-out seeming to make any special effort? Some labor constantly day and night, yetlive and die in poverly; while others do nothing, and live in opu-lence. lence.

A.—Our astrological friends would reply to this question that these individuals are victims or favorites of planetary influence, as the case might be; those who are unfortunate, unable to gain a headway in their earthly career, are said to have been born under unlucky or ad-verse planets; while others, we are told, were brought into existence at a time when power-ful planetary influences were at work, whose conjunction with the earth was favorable for the welfare and benefit of the child. We be-lieve there is a grain of truth in this assertion; that astrology is a science which is akin to as-tronomy, a science, little understood, largely perverted in its interpretation by those who with a feeble knowledge of it make it serve their purpose in their play upon the credulity

remember of once conversing with a gentleman who tried so hard to prove to me that spirits did return to earth. I could not see as he did, although I felt there must be a power beyond; what it was I was not able to power beyorid; what it was I was not able to say. Now as I am myself an inhabitant of the eternal world, it is made plain to me where the power came from. I would add, also, that I am happy in my spirit-home. I find this is a life of activity; there is not one drone in the homes, and we all feel a desire to aid others. Often the question has been asked: "What is our work in spirit-life?" It is as varied as in mor-tal life. I am very grateful for these few mo-ments allotted me to speak from this platform, knowing that my message will reach some of knowing that, my message will reach some of the loved ones in Bangor, Me. I shall be re-membered in Boston, also. Dr. Calvin Seavey.

## Emma A. Lord.

I have been here once before, some four or five years ago, and I have worked earnestly to reach years ago, and I have worked earnestly to reach some of my loved ones. It seems hard, as we re-enter earth-life, feeling they do not forget us, to find their doors closed against us. Why is it? Not wholly through ignorance; sometimes, it seems to me, they will not learn when the priv-ilege is granted them. I have been in your meetings many times. I know of dear loving ones who will be glad to hear from me. Some pass this subject idly by; some say, "I cannot believe that spirits come to earth and control mortals." It is true-true that we do return.

to earth and control mortans." It is true-true that we do return. Auntie Sarah is here to day, and sends greet-ings to them all. Far away in Austin, Texas, I know I am not forgotten, but still I cannot come into communication with them. I would like so much to tell them of my beautiful home, of the happiness we have there, and of the ac-quaintances we form. There is companionship in spirit-life, and it is delightful, for no ills reach in spirit-life, and it is delightful, for no ills reach us there, and no inharmony; all is peace and love. Ohl how beautiful it is to see the groups of little children so happy together, with their arms full of flowers. I loved the flowers when dwelling in the mortal life. And it is so sweet to hear the music. There no little children will tell you that they wish to return to stay. I have thought many times, when I have seen little ones in their earthly meetings, how hard I would work to make them know I was there, but I have failed because of being a stranger to the mediums present, as it seemed to me, al-though they tell me differently. I am happy in my spirit home, and I am so thankful for this privilege of speaking once again here. Emma A. Lord.

## William A. Allen.

**William A. Allen.** The question has been asked many times, if I came to earth, why I did not come to my home and speak to the friends there, and not go off into a hall or somewhere else among strangers. I answer the question as it has been answered by others: We come where we find these instruments\* that we may speak through; if there are none in the home, we must go where they are. By the laws of attrac-tion are we drawn into this hall. Yes, and we are attracted. I may say, to you mortals. If you tion are we drawn into this hall. Yes, and we are attracted, I may say, to you mortals. If you could pull the vell aside and behold the spirits as we look upon the large number to-day, you would wonder how so many could convene here: We require not space as you do; if we did, there would not be room enough. I am satisfied with the home they gave me, but I find through a life of progression we can build our homes more and more beautiful. It is grand to feel • Mediums.

I play with the boys, an' we all go to school. Then we go to what they call a meetin', an' we have a splendid time. It's lovely where we live, an' some day [to the Chairman] you'll come an' see me. You're a good man. Do n't you know you help the peoples to get better? You won't have that to do when you come here, 'cause they do n't be sick; they're all strong an' well. You'll have to do it all on this side. I 'm so glad I got in here. I want you to send my letter to my mamma. Her name is Sarah Willis. Mine is Frankie Willis. play with the boys, an' we all go to school

## Horace Fenton.

What is more beautiful than the children? We were all children once. Isuppose they will say: "It is about time we should hear from the old pioneer." I have been a silent listener. I have walked back and forth on this platform, bit oning to what one and another might have old pioneer." I have been a silent listener. I have walked back and forth on this platform, listening to what one and another might have to say. I know you will say to me, eighty-two years is a long life. Yes, sir, it is while you dwell in the mortal, it seems long to you; but when the angel of life comes and taps at the door, and calls you higher, oh! how welcome is the sound. But a little while did I linger after the rap came. I knew then I must go at the bidding, and I was willing. Not must, but willing. I understood a great deal of spirit-return, and it was happiness to me. I enjoyed so much in reading the messages, and convers-ing on what you call Spiritualism. Ah! mor-tals, the clouds are lifting, the veil is growing thinner between us. And why is there so much commotion in your churches to day? A little afraid that there is getting to be too much thinking for one's self. Ah! think for your-selves; you have a right to. When I dame to understand that spirits did visit us on earth how happy I was! How blessed were the words that came to me: "Your loved ones live, and they can and do visit you." In Ogdensburg, N: Y., formerly was my home, and I know I am not forgotten there. The angel did not call for me at that place. I went to visit my dear daughter, and I knew full well, as they called and called me, I should not reach the home again. But oh! how easily can I go there, and also to several places in New York State, where I shall also be remem-bered. I passed away in Cleveland, Ohio, and I want

can I go there, and also to several places in New York State, where I shall also be remem-bered. I passed away in Cleveland, Ohio, and I want to say a few words for Brother Lees in regard to the Lyceum: How little do you know what you are instrumental in doing. The seeds that are being sown will spring forth and bear fruit when you are laid away, or when the body is. Ahl it is beautiful to feel we can go wherever we will. The summons came to me very sud-denly. I am happy in my spirit-home, but I am attracted to earth a great deal of my time. I enjoyed so much conversing on spirit return, and that is one reason why I am attracted so much into the meetings, and even to the Ly-ceums. When I hear that another one has dropped out, I say: Great angel hosts, may there be two to fill that place. That is my prayer. I am interested vory much in the good work. Religion, as I hook at it, is to do good; thon-fellow-mortals, do all the good you can in this life. What a welcome sound it was when the dear mother reached out her hand and beckoned me on, saying: Horace, all things are ready; come up higher. That sweet voice I had not heard for a long time, and gladly did I respond and clasp the hand which was extended to me. Loved once came around me, and the hand-shaking was as real as it ever could be in the mortal. It has been some hree, four or five years, I cannot give you the xact time, since I laid off the mantle of clay

# and put on the bright garments of Ammortal-ity. I ann satisfied that what is termed Spirit-mailan is making a vast inroad off old theology. They dare not hold forth as they have done in this emightened age. It is time that we holst-ed our banners, for we know we are in the right; thereford I say: Go on; God speed you, each one; do your part of the work, and help to fight the battle. I am very grateful for the few moments al-lotted me here, for I know there are those who will be glad to hear from me in the old home, and in Clevoland, O. Horaco Fenton.

## SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. March 15.—Horace Pierce; Joseph Loring; Rosilia Morse; Jennie Lakoy; Edward Fuller; Jane Shields; John Allen. THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

May 10.—Phineas E. Gay; John H. Sanborn; Julia A. John-son; Caleb Caldwell; D. S. Harrison; Mary Sanborn; Daulei Green; Sarah Woodman; Sylvanus Johnson; Leora Dexter Chandler; Machias Davis.

# Verification of a Spirit-Message. To the Editor of the Banner of Light:

In the Message Department of THE BANNER for January 26th of the present year was a communication from Spirit ANN E. COLE, who passed over from this city Jan. 7th, 1885.

passed over from this city Jan. 7th, 1885. There are so many points in this message which are absolute tests that I duem it most proper to call the attention of the reader to them. The communication opened with the declaration that in the mortal she was weighed down by the burden of eighty years, which was her age; also, in another paragraph, she notes the time of her departure as four years before, as was the case. These are two important facts to be considered, as they are explicable only on the assumption that the old lady herself was communicating; and taken in connection with

on the assumption that the old lady herself was communicating; and taken in connection with other allusions and facts given, we are author-ized to believe they were given independent of and without the volition of Mrs. Smith; the medium. Other important facts are stated, as will be seen in the following paragraph: "My dear boys were so glad when their mother was able to show herself to them. Benjanin and William, it is true. You did behold my form before my body was laid away, and given up to mother earth. Would you believe it, dear mortals, before the funeral I was able to materialize in a natural form. Then doubt not that materialization is true. But we must have right conditions. There was perfect harmony, so that in a few hours after I left the mortal form they were able to behold me." As I said before, the translation was on the

As I said before, the translation was on the 7th of January, 1885. The body was robed for burial, though not put in the casket. Every arrangement having been made, her sons,. Benjamin and William before mentioned, de-cided to attend a materializing seance of Mrs. William H. Allen, and did so on the evening of Jan. 9th—Friday. They were moved to do so from the fact that Mrs. Cole, who was an un-believer in Spiritualism, had repeatedly de-clared, in conversation with the boys, who were Spiritualists, that if she found it true, and it was possible for her, she would return and testify to the fact. So the sons were at the sé-ance. No one present knew that the old lady had passed over. The fact was kept a close se-cret.

had passed over. The fact was kept a close se-cret. In the course of the evening a form emerged from the cabinet and called the names of Ben-jamin and William, who went forward, and were most touchingly greeted by the form; when the elder brother, William, declared that form to be his mother, habited precisely as was the body then ready for burial, even having a white flower in her hand. Mr. Cole said the details were perfect, the dress and flower being precisely as had been arranged on the body. It was noticed that the strings of the cap (which was black) were loose, purposely left so, as his mother in life always wore them that way. The old lady spoke of her skepticism, and the many conversations they had while she was in the mortal, saying: "Benjamin, it is all true-just as you said. I've come as I said I would, if it was possible." To explain these facts, it is preposterous to claim that Mrs. Smith, the medium, of herself, in her normal condition enunciated them. They only could have come from Mrs. Cole herself. Again: the annunciation of her materializing at the scance of Mrs. Allen. Jan, 9th. settles

only could have come from Mrs. Cole herself. Again: the annunciation of her materializing at the scance of Mrs. Allen, Jan. 9th, settles the question as to the verity of the phenom-enon on that occasion, as well as the personal-ity of the form. Note that every person pres-ent, including Mrs. Allen, the medium, was ignorant of the demise of the old lady, and therefore the skeptic has no good grounds to set the manifestation as the form was habited, in all respects, as was the body at the time. This communication in all its parts seals the truth and reliability of the mediumship of both Mrs. Smith and Mrs. Allen, and is another un-breakable link in that immense chain of evi-dence which proves life continuous—and at the

## BANNER OF LIGHT.



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breakable link in that immense chain of or-dence which proves life continuous—and at the same time the possibility of decarnated spirits both to communicate and materialize. WILLIAM FOSTER, JR.

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## New Publications.

KING'S HANDBOOK OF NEWTON, MASSACHU-SETTS. By M. F. Sweetser. Two Hundred Illustrations. 12mo, cloth, pp. 326. Boston: Moses King Corporation.

This book is designed to be a household companion for all whose homes are in any of the fifteen villages included in "The Newtons," aptly styled "the garden city" of the State, the most notable and interesting facts concerning which, historical, statistical and otherwise, are related in a simple and entertaining manner, the whole profusely illustrated by engravings executed in the highest style of art, and all excep-tionally fine in typography. In addition to these at-tractive features are anecdotes of noted residents, fragments of poetry, etc. In a word, all that can be said of Newton is said, and that, too, in an exceedingly entertaining manner. As an illustration of surburban life, it is one that no city in the world can surpass, and when we consider that it is in but one direction only, and that in others it is equally delightful, a fact is made prominent which every Bostonian can point to with commendable pride and pleasure.

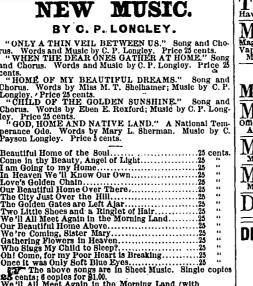
to with commendable pride and pleasure. THE MAGICAL WRITINGS of Thomas Vaughn (Eugenius Philalethes). A Verbatim Reprint of his first Four Treatises: Anthroposophia Theomagica, Anima Magica Abscondita, Magica Adamica, and the true Coulum Terræ. With the Latin Passages Translated into English, and with a Biographical Preface and Essay on the Esoteric Literature of Western Christendom. By Arthur Edward Waite, au-thor of "The History of the Rosicrucians," etc. 12mo, cloth, pp. 164. London: Geo. Red-way. Boston: Occult Pub. Co. The author of the treatises above named was born

The author of the treatises above named was born In 1621. According to a writer who-is-said to have been most acquainted with him, "He was a great chymist, a noted son of the fire, an experimental philoso pher, a zealous brother of the Rosle-Crucian fraternity, an understander of some of the Oriental languages and a tolerable good English and Latin poet." The same authority says, "He died as it were suddenly, when he was operating strong morcury, some of which by chance getting up into his nose, killed him on the 27th of Feb. in sixteen hundred and sixty-five." He was considered eccentric in his day, and certainly would be in this, judging from the volume before us, though he is now classed among the first of British Mystics and Hermetic Adepts.

ADDRESSES Delivered Before The London Spir-itualist Alliance During the Years 1884 to 1888; Inclusive. 16mo, cloth, pp. 196. London: Psychological Press Association.

The contents of this volume consist of twelve lec-tures, comprising "Volces in the Air," "Spiritualism at Home and Abroad," "Some Things I Know and Some I Do Not Know," (3) by W. Stainton Moses; "Selence and the Phenomena Termed Spiritual," by Major-General Drayson; "Spiritualism: Some Difficulties and Some Suggestions," "Some Aspects of Comfort," (2) by Alario A. Watts; "Thoughts on Mediumship," by Mrs. De Morgan; "The Application to Spiritualism of Scientific Research," by C. C. Massey: "Whence and Whither?" by W. Palce: "The Seers or Prophets of the Old Testament," "The Ideal Holy Ghost," (2) by Rev. J. Page Hopps, and "Death," by C. E. Cassal, These cover a wide field of research and inquiry, and will prove highly sug-gestive and helpful to the studious Spiritualist and the reasonable skeptic.

Columbus, Ohio.



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ATARRH, Diphtheria, and all Throat Dis-eases, curable by the use of **DR. J. E. BHIG GS'e THROAT REMEDY.** Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphthoria, I know to be equal to the claims in the advertisement." Price, 50 conts per bottle, postage 15 cents. For sale by COLBY & RICH.

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(MAY 25, 1880.

# Banner of **Fight**.

## BOSTON, BATURDAY, MAY 25, 1680.

Spiritualistic Meetings in Boston. Free Apiritual Meetings are held in the BANNER OF LIGHT HALL, No. Blosworth street, regularly twice a week -on Tukepay and Futpay Avrennons. The public is cordially invited. For further particulars see notice on sixth page. J. A. Sheihanner, Chairman.

Herkeley Hani, 4 Berkeley Street. The Boston spiritual Temple services at 10<sup>4</sup> A. M. and 7<sup>4</sup> P. M. R. folmes, President, Albert F. Idng, Treasurer; Oscar L. Bockwood, Corresponding and Recording Secretary.

Rockwood, Corresponding and Recording Section?. First Spiritual Temple, corner Newhury and Exctor Streets. The "Spiritual Fraternity" Society will hold public meetings every Bunday. The Temple Fraterni-ty School for Children meets at 10% A.M. Afternoon service at 2%; and Wednesday evening Sociable at 7%.

at 2%; and Wednesday evening Sociable at 7%. Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.-Sunday meetings at 1% and 7% p.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may oc-cur suitable for a public platform. J. E. Hall, President. Children's Progressive Lyceum No. 1.-Sessions every Sunday at 11. A.M. In (largo Palno Memorial Hall, Ap-pleton street, near Tremont. All seats free. Every one in-vited. Benj. P. Weaver, Conductor; H. O. Torroy, Corre-sponding Secretary.

sponding Secretary.
1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Private séance, for members only, first Friday in each month; doors closed at \$P.M. Public meetings every Friday evening at 1%.

College Hall, 84 Essex Street. -Sundays, at 10%. College Hall, 84 Essex Street. -Sundays, at 10% A:M., 2% and 7% r.M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street. -Sundays at 10% A.M., 2% and 7% r.M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

A Public Social Meeting will be held every Thurs-day evening at 7%, in the Office Parlors, Evans House, 178 Tremont street. Eliza J. Bennett, Manager.

America Hall, 784 Washington Street.-Services each Sunday. Dr. W. A. Hale, Chairman.

Ohelsen.-Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7% o'clock. -Meetings are held at Grand Army Hall, Sundays, at 2% and 7% P.M. All mediums invited. G.F. Silght, Chairman. -The Ladles' Social Ald Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Cambridgeport.-Meetingsare held every Sunday even-ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec-rotary.

The Boston Spiritual Temple - Berkeley Hall.-Last Sunday J. Frank Baxter was warmly welcomed by enthusiastic audiences. The lecture of

The morning was upon "Bpirtualism and Morally."
 "We are all," sold Mr. B., "creatures of circumstance. We may remove ourselves from skint and hearing of immoralities, wrongs and erimes, in fact and know, and are more ourselves from skint and hearing of immoralities, wrongs and erimes, in fact and know, and are more of by the balancing thing existences in every condition from low to high, exerting power for ill or good. No one can become independent to a degree that the domands of an imploring thread by the balancing thread by

member. The harmony between the material and spir-itual selves 4s not complete, and therefore the mability itual selves 4s not complete, and therefore the inability to recall. In changing states, harmony is not necessarily evolv-ed between the subjective and objective, for there are still these distinctions then as before 'death.' I am. I deare, I will-this is the formula by which the soul advances in its eternal series of experiences, anthering, classifying, arranging its own expression— the architect of its own desting.'' Miss Mary Packard and Miss Etta Parker sang some very appropriate and pleasing selections. Next Hunday's service will be the concluding one of the scason, and the subject on that occasion, as select-ed by Mrs. Lake and her guides, will be, "Sowing and Reaping," together with questions presented by the andlence. Social Wednesday evening at 7:30. School for Chil-dren at 11 A. M. Sunday. Afternoon Meeting for Wo-men on Friday at 2:30; subject then, "The Value of Solitude for Sou-Culture," followed by psychometry.

Spiritualistic Phenomena Association, Lycoum Hall, 1031 Washington Street.-The

Spiritunlistic Phenomenn Association, Ly-ceum Hall, 1031 Wnshington Street.—The meetings were well attended last Sunday. Words of instruction and evidences of the presence of spirits were given through the mediumship of those well-known spiritual workers, Mr. and Mrs. George W. Kates. —After music by Mrs. Nickerson, and the recitation of a fine poem by Mr. Kates, the audience were favored with a brief address on "The Science of Spiritual-ism," with special reference to its development, by Mr. Kates, who said: "We know spirits communi-cate with mortals; and we as Spiritualists are doing a far greater work than any of the reformers of past ages, because with all their sincerity and truth it was impossible for them to prove, as we do beyond a doubt, the fact that if we die we shall live." The speaker ro-marked that Spiritualism came to him in boyhood, while a pupil in the Sunday School of the Methodist church, and gave a very interesting account of the manner in which he was led by the angel-world out of the dogmas and uncertainties, of theology into the bright light and certainty of spirit communion. Christ, he said, did not bring immortality to light by his res-urrection simply, but by his appearance to his disci-ples many times after, and while the doors were shut. Mr. Kates predicted that the time is not far distant when we shall see the wise and ignorant, rich and poor, according to earth's valuation, walking by our sides, preparing us the better to live, fitting us to die, and be born again into the spirit-life beyond. Miss Emma Russell gave reclations, which were heartify applande. —After music, Mrs. Kates, gave very clear readings of character to different persons, with descriptions and names of spirit friends she saw about them. These readings are given without taking the hand or coming in contact with anything belonging to the person for whom they are given. Among the names given and recognized were Henry Tyler. George Simpson, Elizabeth Dawson, Amanda Johnson and Sarah Stone. A the evening sessio

ualism

ualism. The usual free circle will be held every Thursday evening during May, closing with the annual Straw-berry Festival the first Thursday evening in June. Mrs. E. Clarke Kimball of Lawrence will occupy the platform next Sunday, and the meeting that day will be the closing one of the season. HEATH.

America Hall, 724 Washington Street .-The Echo Spiritualists' meetings were held Sunday last, Dr. W. A. Hale, chairman. Good audiences

last, Dr. W. A. Hale, chairman. Good audences were in attendance, and much interest was manifest-ed. Instructive remarks were made by the chairman (under control), also Mrs. I. E. Downing, Mrs. M. E. Pierce, Miss Nettle M. Holt, Mr. Tuttle, Mrs. A. A. Smith, Mrs. A. Wilkins and Bro. Fernald. Excellent tests were given in conjunction with delineations through the organisms of Mrs. Downing, Miss Holt, Mrs. Wilkins, Mrs. Smith, Mrs. Pierce and the chair-man.

through the organisms of Mrs. Downing, Miss Holt, Mrs. Wilkins, Mrs. Smith, Mrs. Pierce and the chair-man. Services, throughout the day were interspersed with fine music by the usual talent, assisted by Bro. Estes of Lynn. Usual services next Sunday: at 2:30 with a fine list of mediumistic talent; in the evening, at 7:30 the closing exercises of the season (opening again in the same Hall on Sunday, Oct. 6th) take place, to consist of a grand musical and literary entertainment and tribute to the volunteers of the season. The talent will include some of Boston's favorite artists, elocu-tications; a cornetist and other instrumentalists will be present. Tests and speaking will be added by several fine mediums. This programme shows that the occa-sion will be one of the most interesting and enjoyable affairs of the season. Mcdiums who have been with us are invited to make a special effort to be present, also those who have so kindly rendered us their as-sistance in our music. The usual evening admission fee, ten cents. DR. W. A. HALE, Chairman. M. M. HOLT, Sec'y. fee, ten cents. M. M. HOLT, Sec'y.

First Spiritualist Ladies' Aid Society .- This Society on Sunday afternoon and evening, May 26th, will hold memorial services at its parlors, 1031 Wash-ington street, at 2 P. M., and 7:30 P. M. Prof. Fisher will have charge of the music; singing by the quartette, Dr. Sweny, Miss Wakefield, Mr. Wil-son, Mr. Wellman. In the evening songs by Mr. Wil-son, Mr.s. Hanson, Mrs. Whittemore; recitations by Miss Josie Willis. The speakers and mediums who are to assist us on this occasion, and give comfort and cheer as we rewill hold memorial services at its parlors, 1031 Wash-

the physicians and have the spirit-influence understood by the physicians and the world at large? Mrs. Williams spoke carnesily and kindly of the ele-vated stand the First Society and kindly of the ele-vated stand the First Society and taken in supporting the best elements of mediumship, and keeping up a phace of worship commendable to the most cultured, and that Spiritualists visiting the eley could always be certain of hearing the best speakers employed on our platforms, and music that always gladdens the heart. Mrs. Williams announced that sheshould on Wednes-day evening, Juné 6th, give a Fubile Materializing 8c-ance at Adelphi Hall, for the beneft of the Society. Miss Maud F. Pleasants sung a song Miss Mambe Horton gave a whisting solo, Mr. T. D. Bunce spoke of the special advantages of Spiritualism, and the con-vincing proofs received by the numerous attendants of Mrs. Ath Foyo's scance inst Monday evening. Psy-chometrical readings by Mrs. A.C. Henderson, and the evening Dr. Willis related his experiences with Harvard College Professors in 1857. He said that when the manifestations through his organism first occurred he went to a Unitarian minister of Cambridge, and described many of them to him, and asked what he should do. The minister advised him to give up to the influence, whatever it was. That night he saw his mother. All this time he had sat with friends, but a Mrs. Hall, who was a Spiritualist, came and de-sired him to give a sitting to convince Prof. Eusits. This he did, sitting twice, when Prof. Eusits. accused him of fraud, and denounced him as a secondrel be-fore the Faculty. That body suspended him without hearing. Next Sunday Mrs. Nellie J. T. Brigham will speak

hearing. Next Sunday Mrs. Nellie J. T. Brigham will speak for the Soclety morning and evening. New York, May 19th, 1889.

The People's Spiritual Meeting was addressed by Mr. Bishop A. Beals on the afternoon of May 12th- b) All Binks here for the present. The theme chosen by the controlling intelligence was: "Chemistry of Character," or man and his relations. The discourse was able and highly satisfactory to his hearers, who paid the most profound attention.
 Mr. F. L. King, formariy of Worcester, Mass., followed Mr. Beals's address with remarks which were highly appreciated.
 Mrs. F. L. King occupied the platform in the evening and gave some very interesting items of experience in the spiritual phenomena, also spoke upon the general parties of the Philosophy.
 Mrs. M. A. Gridley of Brooklyn will occupy our platform next Sunday afternoon," and give psychometric readings in connection with her speaking.
 Sunday, June 2d, we shall celebrate the sixth anniversary of the People's Spiritual Meeting; the particulars as to talent, etc., will be furnished next week.
 230 W. 36th street, New York, May 20th, 1889. it being his last here for the present. The theme chosen

The Martha Washington Home.-Sunday afternoon, May 12th, a number of the "Ladies' Society of Mercy," and invited guests, met at the "Home" lately established by this noble band of workers at West Bergen (for the aged and indigent of both sexes) for an inauguration service. As this Centennial year marks its starting-point, it was appropriately suggest-ed by one of the Society's active workers—Mrs. Os-trander—that it be called the "Martha Washington Home."

ed by one of the Soclety's active workers-Mrs. Ös-trander-that it be called the "Martha Washington Home." 'A The services were most impressive, the invocations and adresses seening to transport one's self as each messengered the thoughts of the angels. Mr. John Tingley made the opening prayer; Rev. C. P. Mc-Carthy's sympathy and scholarship are always delight-ful, his address and prayer not lacking in either, were followed by a baritone solo from Mr. P. B. Ting-ley, who rendered "Cantiqui de Nöel" with his phe-momenal richness of tone. Then Mrs. Nellie J. T. Brigham. All I could write would be as nothing as I recall her wondeffully inspired words, teaching the law of love and patient working for humanity. She dwelt especially upon the importance of this unselfish work, and predicted that great success would surely crown the earnest efforts of the Soclety. By request of Mrs. Henry J. Newton, Mrs. Brigham gave an inspirational poem on "Martha Washington," whose picture was a surprise gift tendered the beloved President, Mrs. Kate A. Tingley, for the "Home." Mrs. Tingley responded with a few graceful and well-chosen remarks, thanking her associates for this beautiful token of affection. This happy meeting closed with words of encouragement and good wishes from Mrs. Henry J. Newton, followed by singing of the hym "We Shall Meet Beyond the River," in which all joined. Among the pleasant incidents of the bay Augusta Chambers, the authoress, gave ser-eral of her beautifully bound volumes, "My Book," for the benefit of the "Home" she is so much inter-ested in serving. After the exercises closed, those present partook of refreshments served and prepared by the good matron, Mrs. Jenkins, and donated by Mrs. K. Tingley. <u>Maty F. Wymans, Sec'y.</u> *New York, May 13th*, 1889.

Portland, Me. On Tuesday evening, May 14th, a society of Spiritualists was legally organized in this Forthand, Mee, You Audstary overning, Andy Yun, Sportery of Spiritualists was legally organized in this fits, by Josiah Chase; Esq., a Justice of the Peace in and for the State of Maine, all the requirements of the law having been compled with. The Society is to be known as "The First Spiritual Society." It has secured Army and Navy Hall, corner of Congress and Brown strets, and proposes to hold public meetings every Sunday evening at present, solely in the interest, and to promote the cause of, Spiritualism in our city. The following officers were elected for the ensuing year: President, H. C. Berry, Yice-President, N. H. Lord; Corresponding Secretary, P. L. Peck, IS Brackett street, this city. Portland, Me., May 18th, 1889. H. C. BERRY.

TO PURIFY AND BEAUTIFY THE SKIN Cuticura Remedies

Are Simply Infallible.

QY DAUGHTER, MARY CECILIA BRUNOLD, Was afflicted with the worst case of eczema ever seen by the doctors who treated her. She was literally covered from head to foot with scabs. These physicians tried their best to cure her, but I believe they were only experimenting. They kept on experimenting for over ten months, but, instead of getting better, the child got worse, and I did not know what course to pursue. My wife took her, after we had paid all we could afford for medical treatment, to a medical college where there were some twenty or thirty doctors as-sembled, but the case baffled them all. My wife had to go every day, and sometimes twice a day. In fact, the medicine they gave her did not have time to act, even if there was

any virtue in it, it was changed so often by orders of the doctors. The latter part of January, after everything had failed, and patience and money were both exhausted, I made up my mind to quit all doctoring and try the CUTICURA REMEDIES. I did so, and now I can say that my daughter is cured, sound in health, and well, to the surprise of hundreds.

The druggist, Mr. H. M. Krueger, corner Chauteau and

Ewing Avenues, who sold us the CUTICURA REMEDIES, is as much astonished as any of us. The CUTI-CURA REMEDIES have worked a complete cure, and we have used but a little more than three fourths of a bottle of CUTICURA (RESOLVENT, and a proportionate amount of CUTICURA and CUTICURA SOAP. I am ready at any time to make affidavit that my daughter had the worst case of oczema, as the doctors all admit, ever seen in this city, and that she has been cured solely by the OUTIOURA REME-DIES, after the best physicians and remedies failed.

I shall be glad to have any one call upon or write me who has a child similarly afflicted, or any person who is troubled with a skin disease, that he may see for himself what your CUTICURA REMEDIES have done. I do this in gratitude for the cure that has been effected in my child's case. CHAS. B. BRUNOLD, 2905 Gratiot Street, St. Louis, Mo.

# Cuticura Remedies

For cleansing, purifying, and beautifying the skin, and curing every species of agonizing, humiliating, itching, burning, scaly, and pimply diseases of the SKIN, SCALP, and BLOOD, and humors, blotches, eruptions, sores, scales, crusts, ulcerations, swellings, abscesses, tumors, and loss of hair, whether simple or scrofulous, the CUTICURA REMEDIES are simply infallible.

CUTICURA, the great skin cure, instantly allays the most agonizing itching and inflammation, clears the skin and scalp of every trace of disease, heals ulcers and sores, removes crusts and scales, and restores the hair. CUTICURA SOAP, the greatest of skin beautifiers, is indispensable in treating skin diseases and baby humors. It produces the whitest, clearest skin and softest hands, free from pimple, spot, or blemish. CUTICURA RESOLVENT, the new blood purifier, cleanses the blood of all impurities and poisonous elements, and thus removes the CAUSE. CUTICURA REMEDIES are the only infallible ouraives for every form of skin and blood disease, from pimples to scrofula.

CUTICURA REMEDIES are sold by druggists and chemists throughout the world. Price: CUTICURA, 50 cents per box; CUTICURA SOAP, 25 cents; CUTICURA RESOLVENT, \$1.00 per bottle. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Ap- Send for " How to Cure Skin Diseases," 64 pages, 50 illustrations, Too testimonials.

PIMPLES, black-heads, red, rough, chapped, and oily skin prevented by CUTICUBA SOAP.

## Medical Legislation in Massachusetts.

From the closing speech made by DR. J. D. MOORE, of Boston, before the Judiciary Committee Feb. 18th, we present the following citations:

Mr. Chairman and Gentlemen :

Mr. Chairman and Gentlemen: What has caused the intense and increasing alarm among the M.D.s, which has induced them year after year to seek legislative protec-tion in their profession? for that is just what this bill amounts to—nothing more, nothing less I

college to repeat, parrot-like, the names and number of the bones of the human body, (*l.e.*, if he remembers that a woman has one more rib than a man,) also the names of the principal muscles, nerves and blood-vessels—likewise the various organs of the body, their structure and functions. With this his knowledge of the hu-man form divine ends. When any of the thou-sand and one diseases to which human flesh is heir attacks it that moment he is "all at sea" heir attacks it, that moment he is "all at sea." What the disease is, its cause, where located, or what the remedy, he knows not. His diag-nosis is guesswork, as of necessity it must be, (if he be not a clairvoyant,) and of course the treatment is a matter of experiment, not only as to kind, quality and quantity of the drugs administered, but as to their relation to the administered, but as to their relation to the age, sex and constitution of the patient. What wonder that with an examination of the tongue, a feeling of the pulse, and a "learned look," he prepares the anxious friends of the patient for what he expects and they fear will follow his treatment—death—by pronouncing it a very serious case? If he cures, all right; if he kills, he "covers his tracks" by giving out that it was "one of those complicated cases which baffled the skill of the physician." He gives a certificate of burial, collects his fee, and leaves to seek other victims. victims. The minister at the funeral repeats the fa-millar passage of Scripture: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." What consolation is that to the grief-stricken family who know better-who know that while the "Lord gave," th drug-doctor hath taken away? the So much for the knowledge of a regular M. D. In further application of his definition of quackery, Dr. Moore spoke of the confession of Dr. Tallaferro, of New York—that he (T.) had destroyed mony ways in Description the hereil Dr. Tallaferro, of New York—that he (T.) man destroyed many eyes in acquiring the knowl-edge which rendered him one of the most emi-nent oculists in the country; and, further, re-ferred to the cases of the late President Gar-field and the Crown Prince, afterward Em-peror of Germany, desiring to know if by any possibility a greater amount of quackery could have been shown than was exhibited in the course oursued by the highly tiled and emicourse pursued by the highly titled and emi-nent medical men who surrounded the beds of these two distinguished sufferers, and tortured these two distinguished sufferers, and tortured them—till life was extinct in each case—in their effort to save. We have, he said, any number of clairvoyants among us who could have at once located the bullet in the case of Garfield without touch-ing the patient, and thus probably saved his life. Very many of our most successful physicians secretly employ clairvoyants to diagnose their difficult cases: difficult cases. If the eminent professors of the three great If the eminent professors of the three great countries—America, Germany and England— displayed so much learned quackery in the treatment of a President and Emperor, in heaven's name what shall be said of the ex-ceedingly "small fry" who are here for the fourth, fifth or tenth time asking the Legisla-ture "booted and spurred" to ride rough-shod over and trample under foot the sacred rights of the people of the Commonwealth in order to protect them, in their practice, against the encroachments of improved and progressive modes of healing the sick, which they blindly and willfully continue to ignore?

Fitchburg, Mass.-May 19th Miss Jennie B. Hagan of South Framingham lectured and gave inspirational poems upon subjects presented by the people. It was progins upon subjects presented by the people. It was her first appearance before a Fitchburg audience, but the very able manner in which she handled her themes, together with the fluency and versatility of her poems, made the services highly interesting. Miss Hagan will give this Society a benefit the even-ing of the 24th, and speak again the 26th of May, which closes the season. E. S. LORING, Sec'y. 113 Blossom street.

Worcester, Mass .-- C. E. Wyatt writes that the guides of Frank T. Ripley n Sunday afternoon and evening, May 19th, gave good satisfaction to their audiences. The Telegram spoke highly of his efforts as containing sound argument and common sense. He is to be in Worcester again Sunday, May 26th. [The Children's Progressive Lyceum met as usual May 19th, at 12 m., in Continental Hall, and a fine pro-gramme was ably rendered. We shall print the re-mainder of Mr. Hildreth's letter next week.—ED.]

## AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 42D STREET, NEW YORK, ON

EACH ALTERNATE WEDNESDAY AT 8 P. M. THE ALLIANCE defines a Spiritualist to be : "One who nows that intelligent communication can be had between

HANDS Soft, white, and free from chaps and redness, by using CUTICURA SOAP.

1

The annual meeting of the Boston Spiritual Temple Society for the election of officers for the ensuing year, and the transaction of such other business as may legally be brought before it, will be held on Wednes-day evening, June 5th, 1889, at 8 o'clock, in parlors at 156 West Brookline street. O. L. ROCKWOOD, Seo'y.

First Spiritual Temple, corner Newbury and Exctor Streets .- Sunday, May 19th, the guide of Mrs. H. S. Lake delivered an address upon "Remcarnation and Responsibility."

Mrs. Lake prefaced the lecture by saying that, per-

carnation and Responsibility." Mrs. Lake prefaced the lecture by saying that, per-sonally, she had no opinions worth calling such upon the subject of reincarnation; but that she held very pro-nounced views regarding responsibility. She should, however, endeavor to be entirely passive for the eluci-dation, by the spirit, of both topics: After which the entrancing intelligence said: "From experience and observation, intuition and reason, I am compelled to belleve that man is respon-sible to nothing save his highest self. All individual soul-entities are coëternal with the universe, uncre-ated, everlasting with reference both to past and pres-ent, as man terms periods of time. Voluntarily this germ expresses itself. In matter, first in lower, then in higher and more complicated forms, husbanding each experience as an accritic power stantly recasts, in different molds, to learn its power of outward expression and activity. By the exercise of these interior faculties all knowledge is attained, and the garniture called spirit is the same, only clad in different vesture, and differently environed. Thus it makes its pilgrimage through matter, taking on such conditions as appear to it needful for certain purposes. If errors of expressions are discovered at any time, the soul makes haste to recast itself and make amends to its higher possible self. No spirit, acting as a 'medium,' or otherwise, is ever coerced by any other spirit to perform its will; the spirit native to the body must consent to abdicate its rightful tenement if other dwellers use the same. It may often 'yield the premises to unworthy occupants, but even so it is voluntarily done. If the soul fails to attain its full fruition in an incar-mation or incarnations, then under other selected states

The speakers and meutums who are to assist as on this occasion, and give comfort and cheer as we re-fer to the names of those on memory's page who have left.us the past year, are to be Mr. Dowling, Mrs. Townsend Wood, Mrs. N. J. Willis, Rev. E. B. Fair-child, Mrs. Bagley, Mrs. Thompson, Miss Dr. Web-ster, Mr. Jacob Edson, Mrs. Carrie Loring, Mrs. Jen-nie K. D. Conant, Mrs. Shackley, Mrs. Hurd, Mrs. A. S. Waterhouse (the veteran worker and friend.) and Dr. A. H. Richardson. A poem in memory of our sister, Mrs. Sarah Stone, will be read by her friend and co-worker in this Society, Mrs. Willis. A s this is, with one exception, the only Sunday meet-ing that we have, and we meet but twice more this season on Fridays, we hope to see all of our friends on this occasion; and we know that the services will be worthy of their remembrance. Admission to each session, ten cents. MRS. M. V. LINCOLN, Sec'y.

Children's Progressive Lyceum No. 1, Paine Hall.-Assistant Conductor Charles Thayer presided on Sunday morning last. Remarks of special interest

on Sunday morning last. Remarks of special interest in harmony with the memorial season were made by Mrs. Francis and Maj. S. B. Baneroft. On Sunday, May 26th, our exercises will be of marked interest, consisting of memorial services; fine music; the presence of the war veterans; memorial address by Maj. S. B. Bancroft, etc. Appropriate decorations will be arranged. Donations of flowers are solicited. Morning session 10:45. Go early and got seats. The ovening entertainment at 7:45 will, be a grand affair. The attention of readers in Bostonis called to our small bills. BENJ. P. WEAVER, Conductor.

## Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 40th and 50th Streets.—The People's Spirifual Meeting. Ser-ices every Sunday at 24 and 74 F. M. Mediums and ipeakers always present. Frank W. Jones, Conductor.

Speakers always present. Frank W. Jones, Conductor, Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.-Meetings of the Progressive Spiritual ists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenom enal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will held at Adelphi Hall, corner 7th Avenue and 520 street, N York, every Sunday at 231 P. M. Good speakers, good 1 stc and reliable test mediums always present.

Adelphi Hall, corner of 52d Street and 7th Ave une.-The First Society of Spiritualists holds meeting very Sunday at 11 A.M. and 7% P.M. Admission free. A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Johnston Bnilding, Flatbush Avenue, near Ful-ton.—Brooklyn Progressivo Spiritual Conference every Sat urday evening, at 8 o'clock. Samuel Bogart, President.

The First Society of Spiritualists .- Dr. F. L. H. Willis spoke before the Society last Sunday morning on "What Power has Man to Control his Destiny?" He said: "The law of heredity is as immutable andwidespread as the kew of gravitation. All men are subject to its control Sbut can we not control our destiny? If we inherit physical defects can we not overtiny? If we inherit physical defects can we not over-come them by living according to the laws of health, at least sufficiently to fit ourselves for our life-work? All men are not required to have the muscular force of the diggers of ditches, neither do all need the intel-lectual power of the brain-worker. We should en-deavor to progress physically, intellectually and splrit-ually." Dr. Willis made au earnest appeal to women to raise themselves intellectually and become the need-ed power in the world, in the government of nations, arguing that until the masculine and feminine elements are blended we shall not have perfection in govern-iment.

No spirit, acting as a 'medium,' or otherwise, is ever coerced by any other spirit to perform its will; the spirit native to the body must consent to abdicate its rightful tenement if other dwellers use the same. It may often yield the premises to unworthy occupants, but even so it is voluntarily done. If the soul fails to attain its full fruition in an incar-nation or incarnations, then under other selected states it expands its neglected faculties. Hence all lives are spontaneous and voluntary. But you say: 'I do not recall another life, therefore I have not lived it.' There are many incidents which have occurred, even in this life, which you cannot rement

Portland, Me .- The Portland Spiritual Temple held its annual business meeting and election May 12th. The following officers were elected for the en-suing year: President, Charles Stanfield; Vice-Pres-ident, John M. Todd; Secretary, Wm. H. Sargent; Treasurer, Eben Marston; Corresponding Secretary, Thomas P. Beals. Some of the best speakers in the field have occupied our platform the past year, and we intend to engage the very best during the year just entered upon. The Treasurer reported a small amount of funds on hand after paying all bills, and the Soci-ety is in a condition to do a good work for the Cause in this city. Mrs. Neille Palmer occupied our plat-form last Sunday, and gave us a grand lecture on "The Religion of Spiritualism." All were pleased and edified. Next Sunday, May 26th, Mrs. Florence K. Rich, of Boston, will be with us. She is a great favor-ite here, and is considered one of the best test medi-ums that has occupied our platform. CECIL. *Portland, May 20th*, 1889. 12th. The following officers were elected for the en-

Haverhill and Bradford. -- Mrs. A. L. Pennell, of Boston, lectured and gave tests last Sunday before the Union Spiritualist Fraternity, in Brittan Hall, both afternoon and evening. Large audiences were attracted and much interest existed in listening to her

both afternoon and evening. Large audiences were attracted and much interest existed in listening to her test descriptions. She remained here during Monday to give promised private slittings, and in the evening gave a public scance in Brittan Hall for the benefit of the Union Spiritualist Fraternity, with which were connected musical and literary exercises and the serving of ice cream and cake. It was an interesting test-giving event, and a pleasant social occasion. Next Sunday Hon. Sidney Dean, of Warren, R. I., will address the Fraternity, which will close the pres-ent lecture course. May 20th, 1880.

Lynn, Mass .-- The Children's Progressive Lyceum of the First Spiritualist Society met at Exchange Hall, arket street, at 12 M., May 19th-Conductor Merrill Market Street, at 12 M., May Juin-Conductor Merrill in the chair. Opening exercises, singing and Silver Chain recitations; music, Eastman's Orchestra. Reci-tations were given by the following: Winnie Atherton, Eliza Garland, Blanche Atherton; dialogue by Amy Adams and Jessie Hutchins; readings by "Mountain Group" of boys- Mrs. C. Fannie Allyn as leader-Flora Howe, Miss Collyer, Mr. Emerson, Mr. Adams. After the Grand March the Lyceum closed. 18 Smith street. SADIE S. COLLYER, Sec'y.

Providence, R: I .- Last Sunday J. Wm. Fletcher nade a very interesting lecture from the question submade a very interesting lecture from the question sub-mitted by the audience. The lecture was followed by the usual test séance.....The Medilums' Meeting was well attended and successful.....Mrs. Susan King will hold a test circle at her home, No. 68 Prairie Avenue, oh. Saturday evening; admission 15 cents; the proceeds will be given to the Society.....Next Sunday the Me-diums' Meeting will be omitted, and the time used in arranging flowers for the Floral Service in the evening. E. H. WHITNEY.

SENTFREE troubled with Sick Headachè, who applies during the present month, a sample package of Sawyor's Blok Headache Powders. Our only object in this is to curo you and thus make you our friends. We can do it, and the trial costs you nothing. The remedy is purely vegetable, and is recommended by Philip Fhilips, the "Singing Pilgrim," Rev. Geo. F. Penteccest, and hun-dreds of Doctors. Address SAWYER: MEDI-CINE CO., Lanc Building, Junction Biver and 4th Sircets, Troy, N. V. 8m Apil MIND-READING AND BEYOND. By WM. M. A. HOVEY. "This work contains two hundred pages, one hundred and eighty-two of which contain accompliation from the "Report of the Proceedings of the London Boclety for Psychical Re-search," with Illustrations. Cloth, Price gl.25. For sale by COLHY & RICH.

The British naval programme for the future is co-lossal. In addition to the thirty-eight war ships of one kind or another now in construction, seventy more are to be laid down at a cost of \$110,000,000, making five hundred and one war ships by 1894.

the living and the so-called dead." All Sparitualists are cordially invited to become members--either resident or non-resident—and to take an active part in its work. NELSON CROSS, President.

J. F. JEANERET, Secretary, 232 West 46th street, New York. JOHN FRANKLIN CLARK, Cor. Secretary, 89 Liberty: treet.

To the Liberal-Minded: The Spiritualists of the world, and all others who may feel disposed to aid the American Spiritualist Alliance, can do so by sending subscriptions to its Treasurer,

F. S. MAYNARD, 210 Washington Street, New York City,

Who will duly acknowledge all remittances.

## Special Notice.

**Special Notice.** The date ( the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each ad-dress. Su scribers intending to renew will avoid in-convenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive cliculation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBY & RICH, Publishers.

## To Inquirers.

To Inquirers. As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we be-lieve the mediums advertising in our columns are re-liable, yet we cannot recommend any special medium to any particular person, as the medium who may sat-isty one investigator might not be able to meet the re-quirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

## Convention in Vermont.

Convention in Vermont. The Quarterly Convention of the Vermont State Spirit-malist Association will be held in Liberty Hall and in Stick-ney's Grove at Tyson, Vi., Friday, Saturday and Sunday, June 7th, bit and 8th, 1889. The usual State speakers and mediums are invited and ex-pected; alsogood test mediums and speakers may be present from other States. Broc. A. F. Hubbard will be pleased to see and welcome you to his face new and commodious 'Zecho Lake Hotel,'' and will feed and shelter you for one dollar per day. Prof. A. J. Maxham, of Bratteborough, promises to be present and inspire us with his wonderful musical talent. Other fine singers are expected. Call for half-rate fickets over the Rutland Division of the Yermont Central Railroad to Ludlow, then take stare for Tyson, five miles north, up the Black River valley. This is a beautiful summer resort. Come one, some all 1 Don't stay away and let the officers of the Association have a convention alone. Givens a rous-ing old-time attendance. LUTHER O. WEEKS, Sec'y. Protorsville, Vt., May 17th, 1889.

## ·H2. Notice.

Notice. The Leavenworth County Association of Spiritualisis will hold its Semi-Annual Meeting in New Era Tail, at the home of T. O. Deuel, near Fairmount, Kan., on May löth and 19th. Good mediums and speakers will be in attendance. All are cordially invited. For further information address MARY R. HUTOHESON, Secretary Association.

## Annual Meeting in Michigan.

Annual Meeting in Michigan. The Spiritualists of Sturyls will hold their Annual Meeting June 14th, 16th and 16th, 1689. Speakors: Mirs. R. S. Lullio of Boston, Mass., Mr. Moulton of Grand Rapids, Mich., and Glies B. Stebbins of Detroit, Mich. By order of Committee. B. O. Byok.

Annual Meeting in Oregon.

The First Bpiritual Religious Society of New Era, Olacka-mas Co., Oro., will hold its annual meeting on the camp-grounds at New Eric, on June 1th, 1869, and continue for about ten days. Mas. H. B. HOLLAND, See'y.

The New Hampshire Association of Spiritualists Will hold its Annual Convention at Keone, this year, on June 7th, 8th and 9th. Particulars later. GEO. D. EPPS, Sec'y.