VOL. LXV.

{ COLBY & RICH, 9 Bosworth St., Boston, Mass.}

BOSTON, SATURDAY, JUNE 29,

NO. 16.

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What Distinguished Clergymen and Eminent Scientists are Thinking About To-Day.

The Methodist Episcopal Church of Rhode Island has been electrified by a discourse from the Hon. Sidney Dean, of Warren, formerly a Member of Con gress from Connecticut, pastor of several churches in that State, and latterly in charge of the Broadway and Mathewson Methodist Church and the Warren Church Mr. Dean spoke for two hours, and held the large audience spell-bound. He announced that he had for the last ten years been investigating phenomena which he often saw in the Methodist meetings forty years ago. and that he was convinced of their nature and importance by trance and hypnotic experiences in his

own family of a most startling kind.

His topic was: "If man is 'immortal, where does he live, how does he live, and what power does he possess?" After quoting from the Old and the New Testament the miracles of the prophets of old, of the apostles and of the Nazarene, to show by the exact Biblical language that the soul was called upon to enter, was incarnate again, to prove that the soul was not in a far distant realm but near by, the speaker said that the spirit-life, like the natural life, has its laws, and grows in harmony and beauty, and possesse a consciousness of sweet content. It is a spiritual body, then, and is not subject to the material laws and will not die. Panl says, "there is a spirit hady," not that there will be. Why, then, not believe the creed and accept the truth? The spirit body will have all the powers with which, as mortals, we have been clothed. It is two thousand years since the Nazarene walked this earth, and taught us the nature of the Creator, but out of his simple and beautiful language and teachings have been wrung and twisted all the creeds and theology which have swallowed up those simple teachings. Commerce now rules the earth, and lust of earthly gains rules commerce, so that we see that those who pretend to-day to follow the teachings of the Master, and who are the makers of creeds, are full of lust in their hearts, and it is they who make up the commerce. Not a drop of the oil of charity exists in commerce; it is the shrewdest and strongest who win, and the weakest and defenseless ones who go to the wall. Priests and Levites are plenty, but the Samaritans are scarce. Has there been no progress in spirit power and manifestations in the last two thousand years? Yes, from the time the Nazarene was on the earth down to 1384, when the Council of Constance ordered the body of one man to be taken from its grave and burned, because of the man's heresy, down to 1660, when, on Boston Common, Mary Dyer was hanged by the Puritans, because she believed in the communion of the spirits, there has been progress. It was of Mary Byer, who counselled her persecutors, even when the halter was about her neck, to forswear creed-it was of her that Theodore Parker spoke when he said that the tree of liberty grew out of her grave.

of.
The speaker denounced the charlatans, who simu lated phenomena for gain of pelf, and closed his address by asking if the great mental, moral and physical changes, which the world had seen in the last three centuries, were to be confined to the living, or whether the spirit-body grew in the same ratio as the mortal body progressed. He could not believe that the spirit-body would be dormant and senseless for centuries, awaiting the trumpet which should announce the end of this earth, but that the spirit-body, living in this earth-realm, within the earth's own ether space, would grow and improve as God caused the mortal body to grow.

There had been later progress, when Roger Williams

was driven from Massachusetts by a set of men who

had framed laws that even a savage would be ashamed

Rev. Mr. Rice, at the Church of the Reconciliation in Utica, N. Y., laid down for the leading premises of his discourse that it was not to indiscriminate believing that Christ and the apostles called men, but that they bade men to try the doctrines; and the preacher insisted that this admonition is as applicable to-day as it was in apostolic times. Therefore he openly asks, in the interests of real truth, is the socalled orthodox creed Christian? For the most part said he, the creeds of Orthodoxy were formulated in an age of cruelty and hatred; and, as creeds invariably reflect the thought and spirit of the age in which they were framed, it may well be asked if they do not contain serious errors. By creeds, he meant of course the accepted beliefs of Christendom.

He then took up and examined the well-known Orthodox doctrines of predestination, of total depraviity, of the atonement, and of everlasting punishment. The dogma of predestination, said he, so far from being Christian, maligns the character of God by making him out a monster rather than a loving Bather. It simply elects some, without their knowledge and without regard to their conduct, to everlasting joy, while others are elected to damnation, through no choice of their own, God having forcordained this before the foundation of the world was laid! And this, in the words of the creed, to the praise of his glorious grace and his glorious justice.

The doctrine of total depravity, said the preacher, in the light of Christianity, is an insult to man as well as to God. As to the doctrine of vicarious atonement, it pictures an implacable God, filled with infinite wrath, demanding blood, having to be interceded with by Christ, and at last appeased by an innocent person suffering in place of those who deserve to suffer. It is like a parent taking his one obedient child and punishing him for the disobedience of his brothers, and then forgiving them. Is it Christian to believe that God's anger is so much greater than his love? Must Christ! temporary. It insists that to take this God out of the on equal footing with the males.

God allow the infinite injustice of an innocent person suffering for the punishment of the guilty?

The doctrine of eternal punishment is scarcely to be seriously considered. It certainly is unchristian in the light of the nineteenth century and the dawning of the twentieth. All these leading doctrines of Orthodoxy, said the speaker, are borrowed from the heathen world, not from the teachings of Jesus of Nazareth. He thought we ought to pray for the time when Christianity shall be christianized, and when Christ's simple precepts, and not dogmas, shall become the only accepted creed of Christendom.

Arthur Penrhyn Stanley, D. D., Dean of Westmin ster, an eminent and eloquent preacher of the English Episcopal Church, in addressing the Episcopal clergy of New England, said:

"The crude notions which prevailed twenty years ago on the subject of Bible inspiration have been so completely abandoned as to be hardly anywhere maintained by theological scholars.... The doctrine of the atonement will never again appear in the crude form common both in Protestant and Catholic churches in former times. A more merciful view of future punishment and of a hope of a universal restitution has been gradually advancing, and the darker view gradually receding."

Rev. David Watson, a Scotch Presbyterian clergy

nan, in a discourse to the Young Men's Christian Association of Paisley, said:

"The great, the wise, the mighty are not with us-The best thought, the widest knowledge, and the deepest philosophy have discarded our church. They detest what they call the inhumanities of our creed. They are instinctively religious, despite their renunciation of our theological creed. They are big with a faith in the ultimate salvation of man. And yet these men-the master-minds and imperial leaders among men—the Comtes, the Carlyles, the Goethes, the Emer sons, the Garrisons, the Alcotts, the Humboldts, the Tyndalls, and Huxleys, if you will—are called atheists by us, are pilloried in our Presbyterian orthodoxy as heretics before God and man. Why are such as these outside the pale of the Christian Church? Not that they are unfit, we own that, but we are unworthy of ignorant misconceptions and persistent misrepresenta-

tions of heaven and man and God." Rev. Phillips Brooks, of Boston, in an article in the Princeton Review, says:

"How many men in the ministry to-day believe in the doctrine of verbal inspiration which our fathers held, and how many of us have frankly told the people that we do not believe it? . . . How many of us hold the everlasting punishment of the wicked as a clear and certain truth of revelation? But how many of us who do not hold it have ever said a word?... There must be no lines of orthodoxy inside the lines of with them, and will not believe you even when you are in earnest. The minister who tries to make people believe that which he questions, in order to keep them from questioning what he believes, knows very little about the certain workings of the human heart, and has no real faith in truth itself. I think a great many teachers and parents are now in just this condition. . . . It is a most dangerous experi-

Rev. Baldwin Brown, a minister of the Congregational body, recently gave utterance to the following:

"The popular theology that countless myriads of human beings are brought into existence generation after generation with the clear certainty that the vast mass of them must spend an undying existence in fearful anguish for want of saving faith in a gospel which many of them had no chance of hearing, is a picture too horrible for credence. Belief in this terrible doctrine is no longer possible. To insist upon preaching it, and to insist that your teachers shall preach it, is to drive men-the great world to which you preachinto open infidelity.

The attitude of science with relation to religion is simply at heart the inevitable protest of the honest. human intellect, fairly awake and energetic, against a narrow, selfish and exclusive, and therefore wholly incredible theology."

Rev. Dr. E. P. Parker, a distinguished orthodox clergyman of Hartford, has just preached a sermon in which he treats of "Diversity of Christian Service." It is able and interesting, and it is also highly heretical, according to accepted standards. Mr. Parker takes Henry Ward Beecher, Emerson, Herbert Spencer and Charles Sumner as examples of diversity in Christian manifestation. Mr. Beecher, of course, he has little difficulty in canonizing, but he puts the others well beside Mr. Beecher in fitness for the kingdom of heaven; Emerson, because of his "simplicity and purity of character, of his good-will to men, of his radiant life and fragrant memory." "Can we think of him as outside the kingdom of heaven—that glant with a child's heart?" eloquently asks Mr. Parker. Herbert Spencer he loves, saying: "A sweeter, gentler, kindlier face one seldom sees. The pure in heart shall see God sometime and somewhere. And in comparison with that purity of heart of how little consequence is doctrinal deficiency, and even a present agnostic mind! Charles Sumner he finds singularly constituted, "with no adequate basis of faith, and very little religious feeling." Yet he says further: "Did not Charles Sumner's love and service of humanity, together with a pure life, constitute a very great service? yea, and a pretty solid and unquestionable sort of religion in the sight of God? To that question I am bound to answer so far as answer is demanded of me, yea and amen!' Dr. Parker's sermon has in it the elements to add to the fermentation going on in the denomination to which he belongs.

Dr. Lyman Abbott, who now occupies the pulpitplatform of Plymouth Church, Brooklyn, as the lin-

eal successor of Henry Ward Beecher, says: "A new theology maintains that the object of for giveness is not the remission of punishment, but the remission of sin. According to the old theology, redemption is deliverance from punishment by the substituted punishment inflicted on another; according to the new theology, it is deliverance from sin by the love of God working out humanity's salvation by entering into its suffering, and becoming participator therewith. This redemption is adoption into the household of God. It is becoming heir of God, inheritor of his nature, and therein joint heir with Christ. It is coming into the joyful assurance that all things work together for good to them that love God that sorrow is his best and supremest gift, the thorncrown, the divine coronation. It is God in the present and hope for the future; the banishment of remorse for the past, of self-condemnation in the present, of fear for the future." Dr. Abbott cites a characteristic quotation from one of the famous sermons of Jonathan Edwards, to show what views were held by old theology. It declared that "God may be merciful, but must be just." "New theology believes that God is love, that his mercy endureth forever, that it is justice rather than mercy that is to be regarded as

plead with him before God is ready to forgive? Will | Bible and put another in his place, to dethrone love and enthrone justice, manifesting itself in wrath and vengeance, is an un-Christian, and anti-Christian theology-an ancient paganism lingering in churches from which Christian teaching has not expelled it." John W. Draper, the eminent scientist, historian

and philosopher, says:
"That the spirits of the dead occasionally visit the living, or haunt their former abodes, has been in all ages a fixed belief, not confined to rustice, but participated in by the intelligent. . . . If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, extensive and unimpeachable.'

Says Prof. De Morgan, at the time President of the

Mathematical Society in London:
"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence of mistake.

Says Dr. Robert Chambers, the distinguished editor and literateur. "I have for many years known that these phenom

na are real as distinguished from impostures." Says Prof. Challis, Plumarian Professor of Astronmy at Cambridge, Eng.:

"I have been unable to resist the large amount of testimony to such facts. In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

Prof. C. F. Variey, F. R. S., C. E., the eminent English Electrician, says:

"I know of no instance, either in the New or the Old World, in which any clear-headed man who has carefully examined the phonomena has failed to become a convert to the spiritual hypothesis. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

The testimony of these great literary and scientific lights might be supplemented ad-libition by the equally positive statements of Profs. Crookes, Edmonds, Barrett, Ulrici, Wagner, Zöllner, Perty, Boutthem, and by the mob force of our ignorant numbers | lerof, Aksakof, Gregory, Mapes, Hare, Sargent, and have driven them out. They shun us because of our | many eminent philosophers and scientists, together with avowals of belief from distinguished authors like Trollope, Thackeray, Browning, Victor Hugo and a hundred more brilliant stars in the literary firmament.

> Whatever may be its mission, Spiritualism has come nto this world to stay. Not all the Pilates and Herods that have combined to slay it; not all the chief priests and scribes that have shouted, "It hath a devil, crucify It, crucify it!" not all of the proud magnates of mate rialistic science that have cried "humbug," "fraud," "jugglery," "electricity," "involuntary muscular action," "od force," "unconscious cerebration," "psyand press combined have said against it; not all the 'free love" and "frauds" of its unfaithful agents and mis-representatives; not all these obstacles together have stopped its triumphant career! In the graphic and elequent language of Mrs. Emma H. Britten 'East, west, north, south, its viewiess lines have run, whilst mental science, burning oratory, triumph over pain and death, trust in God and hope for man, have followed in its march. To count up its triumphs, do faintest justice to its treasures of hope, consolation, moral improvement or spiritual elevation, would be as impossible as it has proved for the puny arm of a mar to stay its progress."

"New times demand new measures and new men says a modern philosopher; and it is our conviction. based upon the analogies of history, that the life and power of this New Dispensation will, in God's own good time, evolve an organism of its own commensurate with its intrinsic capabilities for establishing a higher civilization, a larger liberty, a greater equality, a deeper, broader and higher education, and a religion that shall be-what existing ones are not-the will of God "done on earth as it is in heaven."

[Editorial, Boston Globe, June 19th.] Searching for a Soul.

Materialism cannot furnish a more complete exemplification of its spirit and meaning than it did in the case of the three doctors who sought to discover the secret power of Bishop, the noted mind-reader, at the point of the scalpel in the hands of the operator. They adroitly went at their work before the soul could fairly be supposed to have left the body, apparently in search of the soul itself, as if to question it concerning the mystery of its lodgment and the secret of its control. It might perhaps be regarded as a case of vivisection for the discovery of the spirit before it had taken its leave.

They could have sought for nothing more than material evidences of the spiritual functions in the human body, and thus far, though the circumstances were unparalleled in autop-sical history, it has not been disclosed that their strange efforts were rewarded with the least success. They made one thing certain, that the man was dead when they had got through with him, which is not generally believed to have been the case when they took him in

hand. The preposterous thing about it is that they should have expected to discover the secret of the phenomenon exhibited by Bishop by an ex-amination of material organs of his body. If the phenomenon exhibited by sishop by an ex-amination of material organs of his body. If they did not expect that, then why make the autopsy at all, and why, of all other things, make it in such haste as to horrify every one who has heard of their conduct? It is a clear case of materialism probing for the living prin-ciple which mere materialism need never hope to find. The method pursued, too, was strictly consistent with materialistic theories. It asconsistent with materialistic theories. It assumed that in spirit the principle of all life is

sumed that in spirit the principle of all life is something that can be handled, measured, weighed and treated after a material fashion.

But, happily for us all, life is something that can neither be comprehended nor investigated in a material way. It is not less real, either, because it is so utterly clusive of sense. Man is not so low and mean a being as the animal the materialists believe him to be. There are facts in many a victoric which none of the sense. the materialists believe him to be. There are facts in man's existence which none of the so-called scientific theories can ever hope to explain. The materialists might as well try to see with the ear or hear with the eye as uncover the spirit with a scalpel. And a person blind from birth might as well undertake to deny the existence of light and color as materialists to deny the existence of a soul rialists to deny the existence of a soul.

An accident on a Western railroad stretched one of the employes lifeless, it was thought. A physician kneeled beside the unfortunate man, lifted an eyelid and saw a dull expressionless orb. "Yes, he's dead fast enough; take him away!" exclaimed the doctor The supposed corpse suddenly began to move its lips. The startled surgeon listened, and this is what he heard: "You old fool, that's my glass eye !"

Female physicians have carried the day in Paris, and henceforth ladies are to be recognized in that city

Department. Literary

WILBRAM'S WEALTH.

Written Especially for the Banner of Light,

BY J. J. MORSE,

Author of "Righted by the Dead," "O'er Sea and Land," "Cursed by the Angels," "A Curious Courtship," "Two Lives and their Work," "Ione: the Fatal Statue," Etc., Etc.

CHAPTER VII.

SHOWS HOW FRANK WINFIELD RETURNED TO ENG-LAND, TELLS SOME THINGS HE DID WHILE THERE, DESCRIBES HOW HE INCREASED HIS RESPONSI-BILITIES, AND CLOSES WITH SOME OBSERVATIONS UPON PIETY, PORK PIES AND PORTER.

Once again our hero finds himself upon the heaving osom of the waters. The coast-line of his adopted home has faded from his sight, the unbroken horizon is now, and for some days yet will be, the only boundary line on the tossing main. This time he travels with all the comfort the saloon can give. Stewards. in anticipation of tips, are anxious to attend to all his needs, and he is on an equality with the best among the score of other folk who daily dine upon the good ship Ocean Monarch, as she steams toward her English port. A worse man than he, having an equal amount of this world's wealth, would just as easily command similar attentions. Roguery, decently clothed, and duly gilded, ruftles itself at times in the saloon, while honesty, poor, often penniless, can but Ill afford the poor comfort the steerage provides. However, suchlike reflections did not occur to our hero's mind, for his heart was full of hopes and fears of other matters. He was on his way home. Yes But what did home mean for him? He was an outcast from his father's house, he had no "home." Tears filled his eyes as he thought that in all Albion's white ribbed isle he had no lot nor part, no home, no father's love. As he thought, a prayer went up from his breast that a father's heart-might be-softened, and that his father's love might yet again be his. For himself he had resolved his father's roof should be the first shel ter he would seek on landing on his native soil.

Then his thoughts reverted to the one topic even uppermost, yet upon which he was sore perplexed Need it be said that fruitful topic was Florence Lenton? His letters remained unanswered—why? Surely she was not ill, dead—no, nor faithless, if living? Over and over again he debated the matter as he paced the deck in the fitful moonlight, until at one time he could have sworn he heard a voice like unto his sweet dead mother's whisper in his ear, She is true till death! It may have been but fancy, but from that fancy sprang assurance which never wavered in all the after years.

On sped the brave ship. Mornings, noons and nights, with their dawn, fullness and silence, rolled away into the past, and steadily the vessel daily neared her goal, until at last her panting heart stood still as she swung to her anchor in the stately Mersey's stream, and shortly after Frank was once again within his native land. True to his resolve he was, within an hour of landing, being borne over hill and dale toward his father's home. He reached his journey's end as the sun was sinking in the west, entered the old familiar house, and with all his love toward his stern-minded father, exclaimed in tones tremulous with emotion:

"Father! do you not know me? It is I, Frank." His father looked at him, with his face betokening astonishment, anger and irresolution. "Father, I am your son, Frank; have you no welcome for me?

Looking fixedly at him, all the irresolution vanish ing, his face turning hard and cold, his father said, with cold severity, "No, none! You have disobeyed alike the commands of God and man. A curse is upon the disobedient child. Go back to those rebels and unbelievers in your heathenish land. You have disobeyed and dishonored your father; go, I have no welcome for you. I must bow to heaven's chastisements; do not seek by your presence to increase their bitterness."

The man was but true to his life of stern harshness which was to him the proper service of his gentle Master. Alasi that prejudice, intolerance and stubbornness could have so completely warped his natural affections! Appeal was useless, and, bitterly crushed in spirit, sorely sad at heart, Frank sought refuge for the night at the hotel attached to the station.

Frank's journey to England was in the interests of Wilbram City, for the purpose of obtaining certain machinery that could not be otherwise procured This, of necessity, would take him to London, while, independent of that, he had the great incentive of seeing Florence and persuading her to become his wife, so that he might take her with him on his return to his distant home. Early the next morning, jaded and tired from a restless night, he entered the train for London, where, some three hours later, he duly arrived. Several hours were devoted to his particular business, so that it was somewhat late in the after noon before he found himself in the well-remembered Walworth Road. He was greatly surprised at the chlargement of the old "Emporium," and still more so at the glittering "Palais Royale" across the road mentally noting that it meant uncompromising opposition to the elder concern. Without pausing longer than was needed to note these changes, he entered the Carmer establishment, inquiring for its proprietor. with the result of presently being ushered into the presence of that amiable worthy. "May I ask the favor of your name, sir?" said

Carmer in his old-time gracious manner.

"Certainly, sir," said Frank, at the same time handing him a card inscribed

> FRANK WINFIELD. WILBRAM CITY, O.,

Carmer, seeing Frank well-dressed, evidently in easy circumstances, and thinking civility safest, quietly inquired his business.

"That," said our hero, "is to see Miss Lenton."

"I am sorry to say that is impossible!" "And why?"

"She is not under my roof!" "Is she—ah—married?"

"I do not think you have any right to ask that, considering your continued neglect of her?"

"What in the—ahem—do you mean?"
"Well, my young friend, if you will so permit me to call you, as she has never heard from you, it is but natural if she thinks your fine promises were only words, and as she is no longer here, perhaps you are

as to her whereabouts. I am too busy to talk to you longer, so please go. There is the door. Good-day to you." So Frank, having a singular itching in his right foot, went out of the place. Here was a second rebuff for him since his landing. Moodily brooding over his late interview, in a state of mind better imagined than described, Frank mechanically crossed the road, went through a side street, and so into the Kennington Road. Wrapped

loyalty he could not understand, his lie was to come

home to him yet; but, continuing, he said: "Now she

is not here, and I decline to give you any information

up in his perplexities he strode on, and impatiently pushed his way without much consideration for other pedestrians, until his thoughts, more deeply engrossing his attention as he walked, he blunderingly ran full force against a nattily-dressed little woman, knocking a bouquet of flowers she was carrying to the ground, where she certainly would have followed if Frank had not caught her by the arm just in time. Proceeding to offer a suitable apology in terms of great regret, he paused in the midst thereof, exclaim-

'Why, bless my heart! is n't it Bertha Black?"

"No, sir; that is-why, aren't you Mr. Winfield?"
"Yes, certainly," said Frank; "but I really took you for Miss Black, one of Mr. Carmer's assistants.' "Well, I was Miss Block, but—" "You are now _____

"Mrs. Watterson," replied Bertha.

Then Frank, remembering the name of the firm op-osite Carmer's, asked: "No relation, I suppose, to the opposition shop?"

"Yes," demurely answered Bertha, slyly adding, partner," whereat our hero looked as astonished as ie undoubtedly was. Recovering himself, he next isked:

'Can you tell me anything about Miss Lenton? I have just been to Carmer's, and beyond telling me she is not there, and refusing to say where she is, I can get nothing further from him; though," added Frank gloomily, "he implied she was married. If so-" he paused at a motion from Bertha, who asserted that: "Carmer is an unmitigated humbug. If you will come with me I will show you Florence herself, leaving her to tell you about marriage, and some other things also. 'Will you come?" she asked.

"Do you really mean to say you know where she is?" asked Frank, visibly brightening.

The foregoing conversation had taken place while they were walking along the road, and for an answer to Frank's last inquiry Bertha pointed to her home, at which they had now arrived. "Here is my home." she said; "come in, do as I bid you, and within an

Entering the house, our hero was ushered into a little sitting-room, wherein he was bidden to remain, some refreshments being presently sent to him. While waiting, he fell to thinking over matters: What did it all mean? Bertha, as he used to know her, was a little sour and rather sharp-tongued young person, while now she was all smiles and sympathy, and in some inscrutable way a friend to Florence! Perhaps she was now a ripened apple, while in other days she was only the green fruit. But she was the wife of the proprietor of the "Palais Royale"—how came that about? That glittering commercial monument was undoubtedly an opposition concern; clearly, then, she and the Carmers could not be on friendly terms. Had she protected Florence? What had happened? No, turn it all over in his mind how he would, he could not make much out of it after all. Three points, however, he did discover: Florence was not with the Carmers Bertha knew where she was, and he was presently to see her. Finally the clouds of masculine density were penetrated by a brilliant idea. "By Jove," said Frank, I believe she is in this very house!" and like many others of creation's lords, who are as quick as thought in piercing commercial problems, but dullest dunces in mastering a woman's finesse, he had, after an hour's hard thinking, stumbled upon the truth.

Soon after this a servant entered and requested him to accompany her. On so doing, he was shown into the drawing-room, being received by Bertha and, as he rightly conjectured, her husband, who cordially grasped our hero's hand, expressing his regret at keeping him waiting for so long; but it was necessary to prepare Miss Lenton to receive him (thank God! thought Frank, she is Miss Lenton still), and even yet a little longer delay must be endured, as it was needful to inform him upon a matter that no doubt had perplexed him considerably—the long silence of Florence. Briefly the story of his stolen letters was related to him-how they came into Bertha's hands, and how she at last had handed them over to their rightful owner; "but," said Mr. Watterson, "the details of the matter and the cause of her being under our roof, no doubt Miss Lenton will tell you herself." At this point Bertha slipped out of the room, and her husband, continuing, said: "My dear sir, that fellow Carmer is a scoundrel, and, if I am not mis-taken, almost a bankrupt." Here the door was opened, and there entered Bertha and Florence Len-Oblivious of everything else, the retinited lovers

stood still in fervent embrace, tears bedewing either face. Bertha and her husband quietly withdrew, while for two all too short, but oh! such happy hours the lovers sat and talked. Florence told him how her aunt and uncle had tried to force her into marrying Ruggleston, and how, unable to endure the life they led her because of her loyalty to him, she had left them, determined to earn her own bread, living on in the hope that some lucky chance would bring her tidings of her absent lover. Later on they both learned how she had been a stake that Ruggleston of the mines was playing for by his advantage over Carmer's financial needs. Frank nursed his wrath as best he could, thanking all the lucky stars that she was free from the old miserable set, and, growing calmer, came by degrees to serious talking, as thus:

"Florence, darling, in four weeks I must return to Wilbram City. Will you go back with me, dearest, as my wife? I can give you all life needs now. Do not let us part again, sweet, but, as man and wife, let us bear all and enjoy all that life can give us, dear." As he thus spoke in tender tones, sweet and low, as the most to blame for it." The oily slanderer of a he stood by her side, she, with all her love and sweetness, the butcome of her perfect trust, put her hand

in his and said: "Frank, my husband, I am thine, and I am true till Whereat Frank pressed her to him; as he did so he suddenly remembered the veice that while poted to blin on the waves, as he was borne toward his old-time home; so remembering, he pressed her the closer to his breast and did those things that lovers do, and which, in such cases of like true love, become over-remembered incidents of a day that

The next few weeks found our here a frequent visitor at the house in the Kennington Road, during the earlier part of which he paid a certain needful official visit to the clerk of the neighboring parish church, and one might have thought that, to judge by his nervous and agitated manner on that occasion, he meditated laying violent hands upon the communionplate at the very least. The next thing noticeable was that he took an absorbing interest in an acute attack of millinery and dressmaking that suddenly broke out in the temporary home of his future wife, while yet a little later he nearly worried the life out of a mildmannered maker of traveling trunks, as he sought for suchlike suitable traveling appendages. These, and the various husiness matters entrusted to his care, kept our hero in a state of constant activity, so much so that the weeks of his stay sped past with lightning swiftness, until at last the hopeful hour was but three days distant. As they were all, on this particular evening, costly scated in the sitting room, Mr. Watterson proceeded to enlighten Frank upon the true cause of Florence having found rest under his roof, and as our hero heard how Carmer had pledged her for his own profit, made a chattel of her, as though she was his own, he waxed righteously indignant, and had our dear friend Zebedee been there he would undoubtedly have come in for further chastisement at the young man's hands. The position that Carmer was in how he had been led on in tin and shares, how Ruggleston had him in his power, and how he, Watterson, knew that "crash, sir," was to be the word ere long, so he had started the "Palals Royale," and was prepared to buy out the Carmer concern when it came under the hammer, as come it certainly would, all this and more besides was told our hero. Then Bertha told her interested listeners how her husband had been sought by Jane Carmer, how he had refused her, how Jane had ill used her, and how she had made things even all round for herself by marrying the one-time superintendent of the "Emporium." Thus Frank learned of the rascally tactics of the unctuous uncle and the acrimonious aunt, but being withal a generous soul, he was finally content to let time and circumstances do their parts toward that worthy pair. A clear and sunny day; a day of promise rather than

of summer's fullness. Light fleecy clouds, gold-hued in the sunlight, sailed across the blue of the upper sea. Just the kind of day for the celebration of the event impending. Plainly dressed, slightly pale, her lips tremulous with feeling. Florence stood before the altar, and at her side-proud of look, happy and resolute-stood Frank, now quite unlike the willful lad we first encountered. The ceremony concludes, two freshly-written names are inscribed upon the registers, and then out into the sunshine, out into the honest light of day, out among their fellows, out into the world before all men, as man and wife, for good or ill, to do, bear and share as do loyal hearts ever-out stepped Frank Winfield and his bride, and the sun shone not that day on two truer, purer loves than theirs. That night they listened to the murmur of the sea as it dashed upon the historic beach of Pevensey, some seventy miles from Carmer's great Emporium in the Walworth Road, and which temple of fashion they never saw again in the glory it had worn so long. Yes, truly, Frank had indeed increased his responsibili-

This narrative being useless unless veracious, must, therefore, return to the Carmer family, though ere long now such necessity may finally disappear. Until then justice must needs be done. Florence had sent her aunt an intimation of the time and place of her wedding, but that lady had refused it the slightest notice. Yet upon the day itself she manifested an excess of her usual sternness of manner and accribity of speech, which sadly disturbed the peace of all about her. At night time, at the usual prayers, she prayed with fervor against the sins of ingratitude, disobedi-ence, worldly-mindedness, the lusts of the flesh, and the wiles of the devil. Yet it seemed that her prayer was more in the nature of an indictment, changing as it proceeded into the character of a judge's charge, and in its closing sounded like a sentence delivered upon some unseen culprit. Bitter and vehement were her words. Cruel and unforgiving, she had confessed her dire defeat in a prayer that was at once a mockery and an insult. Surely there are some prayers so full of rancor, spite and malice, that, starting upon their road to the Great Ear, cannot ascend thereto by reason of their evil density, and therefore fall back a crushing curse upon their utterers. Of such a nature seemed Mirlam Carmer's prayer that night. Unhallowed must indeed have been the petition, and sadly warped the mind of her that made it, in her pitiable desire to invoke the chastisement of the Great Arm upon her dead sister's child. Prayers are finished and the principals repair to their private apartments. Jane prepares her mother's place at table, striving to make the evening meal a solace for her own much-

Now Miriam Carmer, after the manner of the flesh, had two besetting sins, or weaknesses. She was inordinately fond of a choice make of pork ples, and a particular brand of porter wherewith to wash down the aforesaid succulent viands. Jane had seen to it that these articles were provided for her mother, possibly hoping thereby to smooth her parent's ruffled rings out, hats and handkerchiefs are waved, and it state of mind. Mrs. Carmer seated herself as if grateful for the provision made for her comfort, invoked her usual dry and formal blessing, and then commenced her meal. Now those who know the value, as a tonic, of good London-brewed porter will not be surprised to learn that as Mrs. Carmer felt the effects of that excellent beverage upon her spirits, she gradually descended from her devotional frame of mind, and as she became more worldly she devoted increasing attention to the rich, indigestible but succulent ples before her. Indeed, the demands of exactitude compel the statement that she consumed more, far more, than a lady of her years, constitution and condition of body ought to have done. Happily she felt no immediate ill effects. In fact, her state might be aptly described as an attempt to attain Paradise by the aid of picty, pork ples and porter!

Supper is over, the table cleared. Zebedee smokes his cigar, sips his favorite concection. Jane retires, as presently does her mother. A little later Zebedee seeks his couch, and the large building is left to silence and the night watchman. In the cold gray of the early dawn Zebedee was awakened by low, dull groans and moans. To his terror he found his wife writhing in the agonies of a mortal sickness. Hastily medical aid was summoned. Some relief was thus procured the sufferer, but a fit of excessive and proonged vomiting utterly prostrated her, and she became unconscious. All attempts to rally her failed. and toward noon the final collapse occurred, and Zebedee Carmer was then a widower. Yes, Mirlam Carmer was dead. Gone from the world she knew so little how to use aright, gone to that other life, where, let us hope, the errors and the evil of our present courses are purged from us. Her prayers, her plety-the grim travesty she made of religion, left behind her. She was, though, but one of many Mirlam Carmers; let us hope she may learn Beyond the law of love she ignored while here. Ah, yest Perhaps she was but one of God's fair flowers planted in an unfruitful soil! Stunted and warped for lack of instriment, moisture, air and light-hence her buds were blighted and her fruits were sour. No such thoughts were in the widower's mind, but in their place was a nameless fear and an abject terror at this mystery of death! Yet, good man he wore an outward grief and resignation as bent ted his station and the sad occasion-for was he not a deacon and an elder? Alas! Carmer, you are no worse a cheat, no more base user of outward seeming, no more mean-minded or grasping than thousands of your fellows. In one thing only art thou lacking-brainst, This, want and thy greedy cunning will yet unmask and unmake thee,

Mirjam : Carmer was buried, but 'not mourned. Those who knew her best were most grateful her

reign was done. Para senta, Practial de CHAPTER VIII.

Concring Wiphiam City, and Habrates How It WAR INAUGENATED. IT ALSO DISCLOSES THE CON-TRETS OF A PATERNAL LETTER RECEIVED BY OUR HERO.

Once more we are within the precincts of Wilbram Oity, wherein many changes are noticeable. How true it is that within our breasts is at times a restless spirit which makes us subjects of its will. Yet from that same restlessness how much of good has come to human life! Adventurous pioneers have tracked the pathless seas, traversed forest fastnesses, delved tolled, settled, founded, and raised monuments to labor the wide world over. Sometimes this spirit of unrest has made man discontented with those things to which use and wont had long accustomed him, urg ing him, then, in seeming wantonness, to change the order of the centuries. While it has happened, too that this restless spirit has summoned riot, rapine and ruin to its aid, and fair cities and verdant plains have been deluged with blood, and a carnival of cruelty has been enacted to the horror of after ages. But this unrest becomes in turn a noble discontent, alming to bet ter that which is-as those who live it feel it falls to give them all they need. And when thereto is added the light and power of reason, reforms become reconstructions upon broader and surer bases. Such a no ble discontent had found ledgment in Welgood Wilbram's breast; had guided and inspired his hand and thought, as he persevered steadily onward to the end he was determined to attain. In many minds, without doubt, his experiment was a huge mistake. Professional politicians, wire-pullers of all sorts, mammon worshipers and monopolists indulged in a united chorus of derision, and their various journals echoed and amplified the arguments of the upholders of the God-given rights of capital. Their columns denounced in no measured terms the subversion of all those timehonored principles of commerce which bear such heautiful results in selfishness, lust, crime and poverty, filling jails, poor-houses, hospitals and asylums. at times even supplying the gallows; for certainly, if Wilbram City succeeded the old order of things was doomed! Therefore as the day on which this experiment was to be inaugurated drew near, these manufacturers of public opinion, at so much a line, became increasingly virulent, scornful or sarcastic, as they saw there need was, save one or two of the public prints, which-more enlightened or more astute than their contemporaries - urged that the experiment should be tried first and judged afterward, and as the managers of the enterprise neither courted publicity nor replied to criticism, they ought to be left alone to enjoy their undoubted right to experiment with their own as best they pleased.

Two years have passed since the return of Frank and his gentle-natured wife. One sturdy little heir was theirs to cheer their lot, happier now than they ever dared to hope. Florence had been of great service to their beloved friend, Welgood Wilbram, for, like our hero, she had entered fully into the great project that was on foot. She had devised many able rules in relation to female labor, and in many ways her influence was used for good, to say nothing of the love and strength she gave her husband from her own unselfish nature. Many legal delays, much necessary readjustment of various interests, the holding of many public meetings for the full consideration of the entire project, the erection of buildings and plant for new industries, had taken up the time and heed of all concerned. But now the last touches were being applied, the last deeds were drawn and awaiting signatures, and the one GREAT DOCUMENT wherein, as so contained, it was recited how Welgood Wilbram conveyed absolutely to the trustees of the citizens all that hitherto had been in his own name, right and title. This instrument was engrossed at last, and the renunciator's name was alone needed to make it valid.

At last the ever memorable day has come-a bright and glorious summer day-while without any being able to say how it came about, a common assent had selected the ever-glorious Fourth. Wilbram City was bright and gay with flowers, evergreens, emblems, arches and suchlike adornments; but, singular to say, there was not a single flag of any nation. In place of flags there was a plentiful display of a snow-white banner, in the centre of which was emblazoned a flaming sun, on which was a blood-red heart; above these was the motto "Equity," beneath a device of two clasped hands, the entire design being the city's seal. This was felt to be a day on which a display of flags of blood-stained memories was not desired.

Noon has come. The vast pile of buildings known as ('itizens' Halls, in the centre of the city, is decorated with flowers, banners and shrubs, looking handsome indeed. Within, the magnificent hall was filled with its full five thousand of happy men and women-the citizens of the day. The spacious platform blazed with its floral glories; singers were there, musicians also, and right in the midst of the flowers, high up ng sometning covered in a wranping of baize. Now the immense concourse of expectant faces is turned toward the platform, for the exercises of the day are about to commence. The platform doors are opened, and first to enter are the lady members-elect of the new city council-a ringing cheer salutes them. Then enter the working chiefs of the various industrial departments, who are also warmly welcomed. Next come the male councilors elect, who, being a free city's free choice, are greeted heartily. After these come sundry legal gentlemennow the auditors are warming to their work, and enthuslasm is running high. Again the doors part, and now there enters the city's secretary-and leaning upon his arm his wife comes with him. Cheer upon cheer eems as if enthusiasm could no further go. Florence with tears in her lustrous eyes, quivering with emotion stands overwhelmed. Dressed in simple white, a pink sash at her waist, a blushing rose upon her breast, as she stands there she breathes a prayer of gratitude that her noble-hearted husband is so beloved, all uncon scious, in her pride of him, that she is included in the velcome ringing in her ears. In a moment, after seat ing his wife, Frank retires. A mighty hush then falls upon the eager multitude, for they know who next is to come before them. Once again those doors swing wide, and then appears the silvered head and sturdy form of Welgood Wilbram. A moment's silence, as like the hush before the tempest's flercest blast, then arose a mighty whirlwind of delight, honor, love and greeting all in one, the like of which no one there had ever heard. Strong men wept like children, shook like saplings in the storm. Hands were clasped, and with one common instinct all arose upon their feet, and again and again cheers of welcome to the man they honored and loved the most, rolled forth in thunderous volume. When the noble tumult at last subsided, the sweet strains of inspiring music floated upon the air, and the assembled multitude gradually abating

their welcome, order was restored at last. Our hero coming to the front, stated to them that as the purpose of their assembling was well known to them all, it was but for him to ask their silence while the ceremony about to be performed was duly accom plished. He was, himself, too overpowered to address them then, but they all knew his deep undying inter est in the work now begun. He could ask the legal gentleman, whose task it was, to read to them the DEED OF GIFT, whereupon the legal light in question -whose private opinion was that Welgood Wilbram was an ass—duly came forward and read the contents f the deed he held in his hands.

Stripped of all technicalities and lawver-like verbosities, the deed said this in effect: That all lands therein described; all interests therein expressed; all moneys or their equivalents therein specified, were hereby" unreservedly convoyed to certain trustees elected by the citizens of Wilbram City for the sole use and purpose of founding a cooperative city. "to wit: Wilbram City, as aforesaid." The election, duration and functions of the trusteeship were then detailed, and the character of the commercial and industrial methods to be pursued were fully outlined, and t was set forth that from the signing of this deed of gift the citizens would be, in all respects, the actual owners "of all lands, buildings, enterprises, businesses, undertakings," and have "the management, direction and control of all employments and of everything done or used, now existing or hereafter to exist" within the limits of so-and-so, "as recorded herein," and so forth, and so on. The reading of the deed oc-cupled quite half an hour, but complete silence pro-

valled, as was fitting to the reception of such a noble trust. When the reading was done, the aforesaid legal light handed a quite new quill pen to the great philanthropist who was about to lay his all upon the altaf of human good. Firmly stepping to the table, amid a deathlike silence, Welgood Wilbram took the, pen in his hand, and there, in full sight of the assembled thousands, bent his venerable head and affixed his name to the deed which gave his all to Wilbram City and its people.

[Concluded in our next issue.]

LINES.

Written by Thomas W. Parsons, of Boston, and read by John S. Keating, of Charlestown, at the dedica-tion of the Memorial Tablets in Winthrop Square,

"These tablets, in grateful recognition of the patrictic soldiers of the continental army who fell June 17th, 1775, were erected by order of the city of Boston, June 17th, 1820 THOMAS N. HART, Mayor."

Under the golden dome where laws are made,
The stones yet stand that once around the base
Rose, of the ancient column in that place:
And on those graven tablets is displayed
A record of the mighty train
Of great events that—following fast
Through seven long years of watchings and fears,
Throes and unutterable strain—
In God's ripe season led at last
Our land to glory through that vale of tears.
And this moreover the stones have said.

Our land to glory through that vale of tears.

And this, moreover, the stones have said:
While from this eminence you survey
Scenes of luxury, gardens of wealth,
Homes of laborious industry and health,
Tilth and orchard, uplands, plain,
And clovered meadows reaching far away,
With halis of learning hid in elmy bowers
Your supereminent domain!
Whate'er of republies may have been
Spoken aforetime, the imputed sin
Of thanklessness must not be ours.

Of thanklessness must not be ours.

From the golden dome where laws are made There went a mandate forth:
On yonder hollowed mount to the north
Let the best man in building skilled
A tower of rocks to the high heavens build,
To stand at once a monument and shrine,
A pillar, in everlasting sign,
Like that which Hercules of yore
Set on the Gaditanian shore,
Crying to tyrants, Come no more!
And the fire in the cresset that flamed of old,
Benconing the mariners up Boston Bay,
Shall burn forever from this new tower,
Like a ruling star of benignant ray
For every people to behold—
A watchfire in the purple west,
Steadlast and strong, for all the oppressed
To fiy from tyrannic power.
New England's air was never tainted long

To fly from tyrannic power.

New England's air was never tainted long
With any tyranny; the prairie winds
Breathed from the illimitable West
Into those English hearts and minds
A new-born sense of space that made more strong
A vigor chafed for centuries by the sea,
And for high ventures nerved each daring breast,
Our fathers always had been free.
Those men who freedom's battle fought,
Holding all kings but One in scorn,
Though with a mighty price they bought
Your freedom, were free-born;
And Carolina's and Virginia's blood
Tempered to like disdain of shackled thought,
Beat with one pulse when liberty's glad morn
Alike to North and South broke o'er the Atlantic
flood.

flood.

Why should the Muse on dreadful details dwell,
To make a calendar of her lyre?

Is it a story of no renown—
The redoubt, the frigates, the blazing town,
Fronting the Falcon's fire?
How the regulars rushed and the yeomen fell,
Butts and bayonets plying as well;
Rolled and Trod in the crimson mire
Of the dust and blood beneath?
Close quarters then! for a captain cries—
As the troops marched up—"Let them come nigher!
Hold till you mark the whites of their eyes,
And the gleam of their British teeth."
Ah many felt, as the bullets flew,
We fight for Englishmen in flighting you.
On from that dread to this triumphant Jung.

We fight for Englishmen in fighting you.

On from that dread to this triumphant June, And now while natures are all in tune, That children hereafter may come to spell Prescott and Warren and all who fell, Hard by, on that bitter afternoon, learing on history's page so proud a part. We hang these bronzes on our country's heart. Not for the splendor of the fight, Not for the number of the slain, Not for the day's defeat and flight, But for the final crowning of the right, And mankind's measureless gain. This other commonwealth of kings, Born here on "Runker's height, Have fluttered their hag of stars, Like a labarum of light, Beyond the Tiber, by Peter's throne, Beyond the hill of Mars, As those elder freemen, through every zone Carried their eagles on outspread wings

Carried their eagles on outspread wings And blazoned S. P. Q. Rs.

Say, then, O poet! when sages
Shall anew the tale relate,
Not for a thousand ages
Was a little battle so great;
Yea, write, besides, on your pages,
With an adamantine pen,
Not for a million ages Not for a million ages
May such battle be fought again.

Remembering what our statesmen said, hat the blood of your fathers may not

'That the blood of your shed shed For human kind in vain,"
Up with your tablets to grace the dead!
And while you hang them, let great London hear Little Boston's exuitations; Let sacred Italy and Spain,
Norway, Denmark, and the men
We love in Germany, and France
Rejoice at this day's doings. Then
'Advance, ye future generations,"
And lead the world's advance!

The W. Irving Bishop Case.

The Irving Bishop case has attracted the at tention of the London Lancet, and a leading article in that paper comments as follows up

on the necropsy of the deceased mind-reader: "If it be the fact that in a case so peculiar a necropsy was made four hours after the assumed death, and that without any attempts at restoring life, and even without the application of any of the well-known tests of death, a most serious departure from the correct course has been pursued. In such a case four hours devoted to efforts for reanimation would have devoted to enorts for realifination would have been time well and properly spent, and, if all had ended in failure; four days more at least ought to have been allowed to elapse in order that every possible proof might have been afforded that death was absolute."

Then, referring to the subjects of study involved in the case, The Lancet alludes to a topic raised by Prof. Gairdner, namely, whether true catalensy can ever so closely simulate absolute death that a skilled and careful practitioner can really be deceived. YDr. Gairdner thinks not, and we are inclined to agree with him," says The Lancet. "Such a case must be so rare that probably at the present hour there is not a practitioner living who could give, from facts written faithfully down at the moment of observation, a record that would carry home conviction to any halfdozen colleagues in medicine duly qualified to analyze the proofs adduced."

ADVERTIBING TO SOME PURPOSE!—If the gentleman who keeps a shoe shop with a red head will return the umbrella of a young lady with an ivory handle he will hear of something to her advantage.—Ex.

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, dia-betes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spieen, children with marasmus, gout, rhoumatism of the joints, gravel, etc., twenty-six were entirely oured, three much improved, and one not treated long enough. Average time of treatment, four waeks

tour weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent Apertent and Laxative and Diuretic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genulno product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Elsner & Mendleson Co." sole agents, 6. Barolay Street, New York, on overy bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

Spiritunl Phenomenn.

Fred Evans in Australia.

Says The Harbinger of Light (Melbourne) for

Says The Harbinger of Light (Melbourne) for May:

"Mr. Evans has not given any public demonstration of his powers during the past month, but has been fully occupied with private scances, giving númerous tests. Mr. Honshaw obtained writing between two slates purchased and sorewed together by himself, the slates never leaving his possession till he unscrewed them (with a screw-driver carried by him for the purpose), and found the writing on them. Mr. Overton obtained no less than eight slatesful of writing (six of them his own slates). Two of the slates were under his feet whilst the writing was produced; one message was from a friend who had been accidentally killed fifty years since, and referred to the circumstance of his death. None of the slates left Mr. Overton's sight from the commencement to the end of the scance."

In the same issue of The Harbinger its editor gives the following interesting account of an experience of his own with Mr. Evans:

of the scance.

gives the following interesting account of an experience of his own with Mr. Evans:

"For six weeks past I have had periodical slttings with Mr. Evans with a view to obtaining permanent proof of the passage of matter through matter. At the conclusion of the fourth sitting, held on the 12throf April, I was told by the spirit guide, John Gray, to bring a pair of slates with me the next time. Easter holidays intervening, I did not go. up for my fifth sitting till the 26th, when, being busy till past the usual time, I hurried away with my boxes containing the objects to be acted upon, but forgot the slates. It was not known either by myself or Mr. Evans for what purpose these were wanted, but as I could not go back for them, two new slates were taken from Mr. Evans's stock, and after being wetted and rubbed with a small duster under my immediate supervision, a piece of slate pencil was put between them, an elastic band round them, and they were laid on the table against the small boxes on which my hands rested. We conversed on various topics (Mr. Evans sitting on the opposite side of the table) for about twenty minutes, the slates not being touched by either of us. At the end of that time Mr. Evans reached across the table, took the band off the slate, and with a look of pleasurable surprise exclaimed: 'A spirit-photograph!' All that appeared visible to me at first glance was a glazed square about 4x5, in the middle of the slate, with writing all round. On holding it to the light, however, three distinct forms were visible. One of them I almost immediately recognized as D. D. Home, the celebrated English medium; the others I did not recognize. Here was a marvel. Not only had the shadows of these forms been cast by some mysterious process on the interior of the closed slate, but the light, however there distinct forms were visible. One of them I almost immediately recognized as D. D. Home, the celebrated English medium; the others I did not recognize. of these forms been cast by some mysterious process on the interior of the closed slate, but the chemical and varnishing matter had also been introduced and used in a space not exceeding a quarter of an inch, whilst the rims of the a quarter of an inch, whilst the rims of the slates fitted so close together as to exclude the introduction of a sheet of white paper. The messages around the picture are from four relatives, and one from John Gray, the guide, which reads: 'Friend Terry, we have given you this as a test of spirit power.' The picture appears to be the work of the artist who generally draws or paints through Mr. Evans, having his signature in the corner, 'St. Clair.' There are four names written upside down on the top of the picture, one being D. D. Home's, but the others do not appear to belong to the portraits. On the lower slate was the following message: 'FRIEND TERRY—Owing to the peculiar atmos-

On the lower slate was the following message:

'FRIEND TERRY—Owing to the peculiar atmospheric changes in your climate, we have found it very difficult to succeed in giving you either the Ring or leather test. We have first to dissolve the materials in order to encircle them together. Twice have we succeeded in accomplishing our end, but at the final the parts, instead of remaining united, have dissolved again into their former state. But if you will have sufficient patience to sit, I am satisfied that we will eventually accomplish those tests.

Your friend,

Any photographic expect or press represent-

Any photographic expert or press representative may see this remarkable production at the office of this paper. W. H. Terry."

Dr. Slade in England in 1876.

At the time Dr. Henry Slade was passing the ordeal of persecution and prosecution in London (1876) at the hands and at the instigation of certain gentlemen of "the learned professions" who suddenly became self-appointed guardians of the conimon-sense and reasoning powers of the people, Charles Blackburn, one of the earliest and most active of English Spiritualists, then residing at Manchester, was unexpectedly visited by him one Saturday evening. No séance was intended; it was simply a flying trip to pass the Sabbath outside of London; but of what came of it Mr. Blackburn wrote at the time as follows:

"During the evening of his arrival a few of my usual visitors came and played billiards; then we had several sittings with Slade; all were disbelievers. The power was very weak; nothing but short sentences in answer to question of the state of the stat nothing but short sentences in answer to questions; no chair lifted, or bell dashed about, but merely faintly disturbed—owing to traveling and the unsettled anxiety of all the skeptics to find out some trick, but none was discovered. The company said that what writing was done was inexplicable, but they would not own it was 'spiritual power.' 'Very well,' said Slade, 'call it what you like; but I do n't do it. Many times I have no power whatever, and visitors have to come again another day; at other times my system becomes fully charged with some power which the spirits use to write with, or disturb objects; they will smash a slate sometimes into a thousand pieces entirely against my will; and in further proof that I do n't do tt, they sometimes write in French, or German, or Latin, or Greek, not one sentence of which did I ever know in my life.'

I ever know in my life. The company all came to the conclusion that Drs. Lankester and Donkin are off their horse altogether, for what they had just witnessed was different entirely from Lankester and Donkin's representations. One gentleman had his handkerchief snatched from his lap whilst Slade was holding a slate with one hand and I held his other on the table; the handkerchief suddenly appeared on my knee, with two large knots upon it, and Slade's feet in view all the time."

New Hampshire State Convention. To the Editor of the Banner of Light:

In response to an invitation by the friends at Keene, he Seventh Annual Meeting of the Association was

held in that place June 7th, 8th and 8th.

The Convention met in Liberty Hall, and was called to order at 2 P. M. Friday, June 7th, by the President, to order at 2 P. M. Friday, June 7th, by the President, N. A. Lull, of Washington, N. H. An opening song by George D. Epps, "Home so Blest," was followed by conference, in which Mrs. A. M. Stevens of Washington, Frank C. Algerton of Boston, Miss Jennie B. Hagan, and Mrs. Shirley of Worcester, took part. Mrs. Stevens made a happy allusion to the name of the hall as in harmony with the occasion. Mr. Algerton gave, as the motic of the hour, "The Thoughts Our Fathers Had are Not the Thoughts for Us." He also gave tests, among them one from Col. B. P. Burnes of Manchester, one of our charter members, who passed on a fow months since: Jennie B. Hagan, alter referring to the whitening hairs of old friends, gave a poem on "Charity."

'Where'er we stay, where'er we go,
'T is needed most of all below."

Mrs. Shirley made an earnest plea for the benefit of our example before the world in meeting the daily duties of life.

Evening.—Mrs. Stevens, after a brief invocation, spoke in reply to questions, and upon subjects presented by the audience. A poem by Miss Hagan. Mr. Algerton's controls held the close interest of the audience till a late hour with answers to questions and personal tests: personal tests. SATURDAY, JUNE 8TH.

Morning.—Stormy weather, but an increased attendance, In the audience were Mr. and Mrs. Lamb, of Bellows Falls, Vt., who favored us with musical solections during their stay. Miss S. Lizzle Ewer, of Portsmouth, led an invocation, and gave the splitual lesson of the weather as an emblem of life. Mrs. Stevens spoke of our duty as being not so much to destroy existing conditions as to show better. Mrs. S. B. Craddock, of Concord, spoke of the work of the angel world in its effort to uplift humanity. Tests of split presence were given, and the injunction that we ever feel we are a part of the divine. Jennie B. Hagan made allusion to a lake in Sweden whose shores echo musical sounds. "We are," she said, "grains of sand

vibrating to the jate and concussions of nature, and volces of the spirit-world."

The session closed with a timely talk by Mrs. Shirloy, the thome of which was, "Do Right."

Afternoon.—The session was opened by Mrs. Cradifork with an invocation and address on the question:

"What are we seeking for?" Mr. Algerton becupied the remaining time with answers to questions and tests, giving names, most of which were recognized.

Evening.—The exercises consisted of an invocation by Miss Ewer, poems by Miss Hagan and a lecture and tests by Mr. Algerton.

SUNDAY, JUNE OTH.

BUNDAY, JUNE OTIL

and tests by Mr. Algerton.

SUNINAY, JUNE OTH.

Morning.—Fair weather brought a largely increased attendance, and the time was fully occupied by Mrs. Craddook with a relation of her personal experiences. Miss Hagan combined several subjects in an excellent improvisation, and Miss Ewer gave tests to persons in the audience, all of whom evinced much satisfaction with what they received.

Afternoon.—Invocation by Miss Hagan; answers to questions by Mrs. Stevens; psychometric readings by Mrs. Shirley, and tests by Mr. Algerton made up an intellectual feast worthy the attention it received.

Evening.—The exercises of this, the closing session, opened with an invocation by Miss Hagan, following a beautiful word painting presented by Miss Ewer. Subject: "The Spirit Home." Questions by Mr. Algerton; lecture by Miss Hagan; subject: "Cranke." Mr. Algerton gave a number of marvelous tests. Mr. A., coming as an entire stranger among us, has won a high place in our esteum, both on and off the platform, and the writer heard the remark often made: "Every one of our speakers has done better than ever before."

The transition of Bro. Burpee called forth the following preamble and resolutions, which were unanimously adopted:

Whereas, In the order of events we are made to mourn the temporal loss of another of our charter members, in

ing preamble and resolutions, which were unall-mously adopted:

Whereas, in the order of events we are made to mourn the temporal loss of another of our charter members, in the transition of Brother Benj. P. Burpoe of Manchester; and

Whereas, With heartfelt gratitude we recognize the infinite love and wisdom of our Father God in extending to us an inmortal existence after the wearisome and fevered period of time called life; therefore be it

Resolved, That we in convention assembled herewith express our sorrow at the removal from among us of our dear brother, our esteemed and honored friend, our earnest and faithful co-laborer; yet, while mourning the withdrawal of his visible presence, we are assured in still lives, and as he was one with us in thought and purpose, he will ever delight in mingiling with us in the support and advocacy of those great and gloriously grand truths so dear to our hearts.

Resolved. That we cherish his memory, emulate his integrity, follow his prudence and strive to merit the approbation of his kind and loving spirit.

Resolved, That we tender to his afflicted family our sympathies in their late bereavement, and that a copy of these resolutions be transmitted to them by our Secretary.

Mrs. Stevens offered the following, which was

Mrs. Stevens offered the following, which was

Resolved. That we extend our hearty and sincere thanks to the good people of Keene who have with generous kindness assisted in making our Convention a grand success, for their cordial hospitality in entertaining friends, and to all mediums and speakers, who have been as ever true and ready helpers in the good work.

Francestown, N. H. GEO. D. EPPB, Sec'y.

New Publications.

THE GOVERNMENT OF THE PEOPLE OF THE UNITED STATES. By Francis Newton Thorpe, Ph. D. 8vo, cloth, pp. 308. Philadelphia: Eldredge & Brother. Boston: Chas. H. Kilborn, 3 Tremont Place.

The author of this volume is Professor of History and Political Science in the Philadelphia Manual Training School, and Lecturer on Civil Government in the University of Pennsylvania, positions that evidence preëminent qualifications for preparing a work of the kind that can be relied upon as correct. The Government of the United States is presented in its historical, political, and economic relations. The land as a factor in government is presented somewhat fully, and its system and acquisitions shown by maps. A departure from works of this kind is observable in a chapter on "The Four Groups of Rights," manifestly one that will meet with general approval. Maps and engravings from celebrated paintings serve to impress on the mind important events, and the book will lead those who read it to understand more perfectly the rights and duties of American citizenship.

AN ESSAY ON THE AUTOGRAPHIC COLLECTIONS of the Signers of the Declaration of Independence and of the Constitution. From Vol. 10th Wisconsin Historical Society Collections. Revised and enlarged. By Lyman C. Draper, LL.D. Sq. 8vo, cloth, pp. 118. New York: Burns & Son.

Prefatory to the contents of this volume is given an essay upon American collectors and their treasures, though the author confines himself in the body of the work solely to the collections of the Wisconsin Historical Society. Probably no person in this country is better qualified than Dr. Draper, if Indeed equally as well to produce a book of this kind. He has won golden opinions from the leading educators of the land in the various enterprises in which he has been engaged. The autographs described consist of letters and documents, of which the dates, number of pages and general condition are noted, and, in some instances, the subject-matter to which they relate.

A MANUAL OF INTRODUCTION TO THE NEW TESTAMENT. By Dr. Bernhard Weiss, Professor of Theology in Berlin, Germany. Translated by A. J. K. Davidson. In two vols. Vol. II. 12mo, cloth, pp. 426. New York: Funk & Wagnalls.

This work is included in a series known as the Foreign Biblical Library," designed for theological students. The present volume opens with an analysis of the Epistle to the Hebrews, and treats at some length the question of its authorship, the conclusion being that Paul was not its author. The subjects treated upon on subsequent pages are the General Epistles, the Book of Revelation, and the Historical Books of the New Testament.

REPORT OF THE COMMISSIONER OF AGRICULTURE, 1888, 8vo, cloth, pp. 708. Washington: Government Printing Office.

No volume issued by the National Government exeeds this in its intrinsic value to the people as a whole, a fact that the thoroughness of detail with which each special department is treated serves to make of inestimable importance. Following the rereport of the Commission are those of the Entomologist, Chemist, Botanist, Ornithologist, Statistician, Microscopist, Pomologist, and Chiefs and Directors of Animal Industry, Vegetable Pathology, Experiments, Forestry, Seeds and Truck, and Ostrich Farming. Hundreds of maps, diagrams and engravings illustrate the text.

CHURCH HISTORY. By Professor Kurtz. Authorized translation from the latest revised edition by Rev. John MacPherson, M. A. Vol. I. 12mo, cloth, pp. 650. New York: Funk & Wagnalls.

The appearance of this book in Germany in 1849 led o its almost immediate adoption as a text-book of theology in the German universities. Several editions since that time have gradually caused many improvements, until it is now about double its original size, Its publishers claim that it "is free from acrimony and dogmatism, and dominated by the spirit of Christian candor."

ARYAS, SEMITES AND JEWS. JEHOVAH AND THE CHRIST. By Lorenzo Burge, author of "Pre-Glacial Man and The Aryan Race."
12mo, cloth, pp. 308. Boston: Lee & Shepard. The line of history introduced in the author's preious work is continued in this, the purpose being, as stated by the writer, to show the movements of the Delty in the selection of a people through whom men should be sufficiently enlightened to receive the revelation previously given to the Aryas and by them rejected.

"SPIRITUAL EVIDENCES."-This is the title of a collection of authentic accounts of spiritual manifestations compiled and published by Frank Sweet. Kirkaville, Mo., and for sale by Colby & Rich. It includes reports of upward of twenty-five methods by which spirits demonstrate their presence and ability to communicate with the people of earth, and closes with an enumeration of a Bible Evidences," the Testimony of the Poets," a brief epitome of the Teachings of Spiritualism," and names of a few of the distinguished men who have publicly admitted its truth. Just the book to place in the hands of those who are desirous of knowing of the facts upon which Spiritualists base their knowledge of the life to come.

Half a century ago in Turkey it was considered a disgrace for a woman to know how to read. (To:day the Sultan himself has established two schools for girls in Constantinople, harry

TP Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanie" plane, thinking people will do well to read that pertinent work by Atlen Putnam, Eag., entitled, "WITCHERAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, & Bosworth atreet, Boston, have it on sale.

Bunner Correspondence.

Connectiont.

TORRINGTON.-James M. Rogers writes: "That class of the Legislative body of very small and very narrow minds, who seem to small and very narrow minds, who seem to think that by constant attrition a higher regard for the sanctity of 'the Lord's Day' may be developed, have lately contributed to that end by an act forbidding druggists to sell clears on Sunday! It is a little thing—too small, in fact, for a grown person' to have entertained, but all the same it is petty tyranny, and—like all puny infringements upon public liberty—illogical, and not warranted by common-sense. To begin with: The day was set apart to be kept in honor of the Saviour of a man who never was lost, and who therefore needed ho saving! The Christian church did it—all men, as I suppose—and there is no authority extant that the Lord himself ever even recommended such action.

as I suppose—and there is no authority extant that the Lord himself ever even recommended such action.

Here we have a 'Lord's Day' instituted by men! Now what possible difference can it make whether the cigar smoked on Sunday is bought and paid for on Saturday, or obtained on Sunday and paid for on Monday, or bought and paid for on Sunday? In other words: Is it the smoking, or the handling of money, that desecrates the Sabbath? If it is the money transaction, why not stop church collections on Sunday? They are business transactions, pure and simple. Just make a law that no money shall be paid or received on Sunday—that would have the force of common-sense and common justice, but would the public stand it? And if the whole of a thing is wrong and unjustifiable, how can a part be right and beneficent! It is one of a series of contemptible tyrannies, too small to call for vigorous resistance, yet enough to add to deception and hypocrisy. I remember such a law some years agone in good old Boston: you put your money in one box, and took your cigar yourself out of another.

Now the people do not require such childish

no good old Boston: You put your money in one box, and took your cigar yourself out of another.

Now the people do not require such childish attempts to make them good on Sundays. They object, en masse, to church-going; it is exceedingly doubtful if legislation will ever succeed in getting them there; but on the whole they do not behave so very badly, and if the Lord can stand it, I think our modern Solons might. Still, if you stop a hair-splitter by nature from splitting hairs, what is he going to do? It is his one occupation, and like Othello his 'occupation's gone.' But what becomes of the rule of the majority, if a few, whose small brains rattle in loose heads like peas in a half-filled gourd, impose an act not called for by said majority?"

New Jersey.
VINELAND. - Mr. A. C. Cotton writes: "Some weeks since I arranged with Mrs. Carrie E. S. Twing to visit Vineland. We entertained her at our home, where she held private séances her at our home, where she held private seances during the day, giving perfect satisfaction to all, and to some most wonderful tests. Two public scances were also held by her with like satisfactory results.

On the second Sunday of May, Bro. W. F. Peck spoke for us upon 'The Passage from Methodism to Spiritualism,' giving good satisfaction.

On the evening of the 23d of the same month Mrs. Ada Foye astonished some of our Vineland skeptics by giving absolute proof of the continuity of life. Her descriptions of the age, disease, time of passing away of those spirits whose names she gave, were correct. She did not make a single mistake.

not make a single mistake.

I have been trying to comply with Scripture, 'Leaving, therefore, the principles of the doctrine, let us go on to perfection.' Having a knowledge of the power of decarnated spirits over so-called matter, I have been teaching the power of spirit, while incarnated, to perform wonderful cures. I teach and believe that we have a gospel to live in order to do successful and permanent work. I am profoundly convinced that spiritual development, with intelligent concentrated effort, will insure to us the assistance of the universe of spirit, and enable us to accomplish what we will.

We are now meeting every Sunday at the parlors of Mrs. Augusta C. Bristol, she acting as leader, to study how best to develop and heal. I trust we are all becoming spiritually developed."

Pennsylvania.

HESTONVILLE .- "J. F. C." writes: "The reputed followers of Christ were first called Christians at Antioch. That was the general name of all religious societies. Since then arisen a grea many there have arisen a great many divisions bearing different names. But the name signi-fies nothing; it is only a title by which to des-ignate forms of belief. One and all of these beliefs are derived from the great source, Na-ture. Spiritualists are as much a religious organization as any of the orthodox denominations, and though they are supposed to be quite distinct from, they are far in advance of all other denominations, from the fact of resting not on faith but on knowledge."

WARREN.-Thomas Palphramand writes: "I was born in Darlington, England in 1804: When ten years of age I was charged with being an infidel because I could not believe the doctrine of infant damnation. I have lived under the reign of four English rulers: George III., George IV., William IV., and Victoria. I came to this country with William Denton in 1848, on the ship William Penn. I thank my kind friend, Hon. Hugh Young, for the BANNER of LUMP army week; it is health wealth or Light every week; it is health, wealth, light and happiness to me in my old age, eighty-five years and three months. I have long had a desire to visit the Free Circle-Room, but never had an opportunity."

New York.

NEW YORK CITY. - A correspondent says: "International arbitration has gained quite an impetus from the letter of Bishop John P. Newman, who, in writing to the Church Union of this city, declares that it must come sooner or later. He very justly designates war 'an immense inhumanity,' and that it is our duty to superinduce a condition of society that shall make it an impossibility. He says: 'The United States is strong enough and great enough to make a proposition to the He says: 'The United States is strong enough and great enough to make a proposition to the world for the institution of a Supreme Court, representing all nations, before the bar of which shall come all questions hitherto settled by the sword. General Grant looked upon the Geneva Arbitration as the proudest feature of his civil administration. He used to say that as the citizens of our States appeared before our Supreme Court, so the nations of the earth should appeal their wrongs to this Supreme Tribunal of the world.' Bishop Newman is exerting all his influence in favor of the World's Arbitration League."

New Hampshire.

EAST PEMBROKE.-J. B. Jenness writes: "Dr. Henry Slade being in Concord, a friend of mine went with me to hear him, and we were much pleased with him as a lecturer and slatewith pleased with him as a recturer and state-writing medium, so much so that I invited him here to my country place to lecture. He ac-cepted the invitation, and though the weather was inclement the house was well filled with an attentive audience composed of people of different denominations. He held a scance at my house, which was very satisfactory. I rec-ommend him to any one wishing the services of a lecturer or test-medium, believing that he

ommend that to any one wishing the services of a lecturer or test-medium, believing that he will give satisfaction.

People who brand Dr. Slade as a fraud are greatly mistaken in their estimate of him, for he has proved himself to be genuine under the best test conditions."

The above is endorsed by Mrs. J. B. Jenness.

and ontario.

GEORGETOWN.-A. D. Thompson writes: "The people in this locality/are very orthodox to old creeds and musty dogmas. They

they seem to enjoy the fancy, and fairly lilus-trate the axiom that 'ignorance is biss,' I do not disturb them or seek to project upon them any folly in the form of wisdom. Besides, they are very good people, and do n't care a farthing what church a man belongs to if he only lives right and does right. I hope some day to be in Boston, and enjoy a visit to the BANNER OF LIGHT Free Circle-Room."

Best Government," Rabbi Sciomon Schindler, who considers the question, "Is Marriage a Fallure?" E. A. Norris and W. L. Cheney. Stuart Merrill writes upon "Competition and Coëperation," and contrib-utes a poem: "Ballade of the Outcasts." J. J. Roche also a poem, "For the People." Boston: Nationalist Education Society, 9 Hamilton Place.

THE PHREMOLOGICAL JOURNAL.—"The Notable People of the Day." whose lives and portraits are

Massachusetts.

LYNN.-Mrs. E. B. Merrill writes: "The Lyceum has held, since closing its regular sessions, meetings in Spring Pond Grove on Sundays, June 9th and 16th. We had a very interesting meeting on each occasion, the excersion of singing, speaking and tests by Mrs. Hurd of Lynn, and Mrs. Shackley of Boston. On Sunday, June 30th, we shall hold a meeting at Howard's Grove, East Saugus, and shall be pleased to see any friends of the Cause who may like to visit this pretty grove and enjoy a day with nature. The Grove adjoins the famous 'Pirates' Glen.' There will be no charge for admission, and we extend an earnest and cordial invitation to all friends in Boston and vicinity to attend. Good speakers and mediums are expected to be present." sessions, meetings in Spring Pond Grove on

District of Columbia.

WASHINGTON.-J. A. R. writes: "I had a letter from the husband of Mrs. Lunt Parker some time ago, in which he said she died of consumption on April 10th. She was an earnest worker in this city two or three years, whence she removed to the Northwest, where the rigorous climate proved too much for her already weakened lungs. She may be said to have died a martyr to the cause, for her labors therein, coupled with adverse material surroundings, no doubt hastened her departure."

Oregon.

PORTLAND .- A correspondent writes that 'Mauritz S. Liden, Vice President of the Philosophical Society of Spiritualists of Portland, sopnical Society of Spiritualists of Portland, was, at the regular meeting (May 19th) of that body, elected and ordained as minister of the gospel of the truth of spirit-return and communion. He was a member in good standing and a worker for the Chicago United Society of Spiritualists during the continuance of its meetings."

Written for the Banner of Light. THE DREAM OF THE STAR.

RY J. H. WILHELM.

A star arose to whisper to the earth Its dream. An angel stood beside the star; For now-as in Judea's olden time, When angels sang the dream of Bethlehem's star-The stars have guardian angels when they dream, And this one had a queen: "I, the star-world, In vision saw, through love's prophetic eye, The earth-world moving on through toil and pain Through love and conflict strange, to higher life. The iron crowns whose coronation broke The savage rule, but left the savage pomp Within the heart, were touched with gems of light; Science and Art were molding into shape Cathedrals for their new, advancing songs; The plowboy rode upon his palace-car, And heard the clover talking to the bee; Most holy books were found in Nature's laws That trilled God's thought tones in each living germ Bold Science stepped upon the shore of Time, And held the trump of Gabriel in her hand; She feebly stepped across the silent shore, And then withdrew to rest her cautious feet In fretful shadows dancing on the Earth. I saw old Fate, the Nemesis whose law Holds Science firmly to all facts-not false Though coming from a world invisible, Pursue her with a flaming sword of light.

In the soul's palace of eternal day, That love and God have filled with love's best dreams Was locked the secret of the world's great hope; An angel of the night—hold and dark conled... Had piled huge shadows on its ivory gates. I saw this earth-world queen in silence sit Within its sacred walls, evolving worlds From chaos, men from protoplasmic cells. Bewildered with the strange phenomena That came unbidden from a world unknown. I saw her sit in queenly dignity, Array herself in love's resplendent thought, And look toward the star-world's silent light. She held the law of evolution up, And clearly saw, concealed within its folds, The struggling forces of all thought and life: She saw it touch the stars and reach beyond, Into the deep, mysterious, silent realm Where vision failed to go-now, but to her A telephone that brings familiar words Which find their counterpart in human hearts. All reverently she stood; and then I saw The star-queen by my side with one hand grasp A crown, with one a song, and, stepping forth, The song she flung far out in open space. It broke into a million crowns of light-Bright crowns of life, fair crowns for one and all. Then floating down the pathway of the song, She calmly stood before the earth-world queen: 'I came to bring you hope and science too, Higher than known or yet conceived on earth. And when she spoke and pointed to the stars, Her crown with more than earthly splendor shone. Science, the guardian of the world's true growth. Advanced with cautious step, its glory touched With careful hand, as if to analyze Its thought, and reasoning in her rigid style: 'A cell may grow to be a man—a cell Become a song. I hear, but cannot see The song; it hides in songful mystery. It points me to a personality, But only through the tuneful thought I hear. I do not see, but know the man exists. I traced him from a small, primordial cell-He hides within a dull, material mold-A change has come; the song is silent now. And am I sure a man was ever there? Perhaps, abnormal force, until it wrought "Unconscious cerebration"—phantom life. But when the mold was active, living clay, I held a man within responsible For every word it said; for all it did; I cannot find him with dissecting knife; The clay still lives as clay; the man within Was more tenacious in his thoughtful life. And should have lived to see the clay dissolve. As man from cell, as song from thinking man Evolves, this man may have escaped, now live

In finer air, more sublimated clay. The cell, the man of earth, the song I've crowned; And now I hear a voice that surely comes From some unseen, some silent, thoughtful world-The song of human life from otherwhere; The facts are palpable; the law must hold; Truth lives. I'll crown this angel mystery.

Then on the earth-world queen the star-queen place The crown of immortality, and made Her queen of all the universe. They drove The dark-souled angel from the ivory gates Around the palace of eternal day, And seated on its great, imperial throne, Together sang the angel's song of life That rocked the cradle of a new-born world." Chicago, Ill.

June Magazines.

THE VACCINATION INQUIRER is occupied mainly with a report of the ninth annual meeting of the Lon don Society, held May 15th. Mr. Tebb being unable to attend, sent a written address, which was read by Rev. Mr. Briscoe, and listened to with close attention, many of its passages being warmly applauded. The addresses delivered in person by various speakers were eloquent, convincing and effective in various ways for the good of the cause. London: E. W. Allen.

THE NATIONALIST.—The second number of this new monthly contains articles by Lawrence Gronlund, who writes upon "The Nationalization of Industry," don't know what Spiritualism is, but somehow seem to associate it with a ruling monarch known by the name of 'Satan.' However, as Edward Everett Hale, who gives his views of "The

People of the Day," whose lives and portraits are sketched, are Mr. E. T. Craig, Isalah V. Williamson, who lately gave five million dollars for the education of boys, with the promise of increasing it if need be to ten or twelve millions, and Martha E. Holden. New York: Fowler & Wells Co.

THE OCCULT REVIEW .- The June number contains an essay upon "Spiritual Religion," by A. F. Tindall. London: The Occult Society, 18 Baker street. W.

GREELEY.—"Do Animals Reason?" is the title of a readable and suggestive article. To the "Astro-logical Department" Dr. C. D. Sherman contributes largely. Dorchester, Mass.: J. M. Wade.

FREETHINKER'S MAGAZINE.-Buffalo, N. Y.: H.

To Correspondents.

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

W. C. S., Eng.—We would not advise you to submit your earliest compositions in verse to editors or publishers. It will do no harm, however, for you to continue to practice writing whatever is impressed upon your brain in this line, as such a course will hasten your development; in time the spirit-world may be able to give you poetry of high merit. ANNIE D. B., STAMFORD, N. Y.—We do not present questions of a personal nature at our Public Circle.

ADDENDUM

TO A REVIEW IN 1887 OF THE SEYBERT COMMISSIONERS' REPORT;

OR, What I Saw at Cassadaga Lake.

1888.

BY A. B. RICHMOND, Esq., Member of the Pennsylvania Bar; Author of "Leaves from the

Diary of an Old Lawyer," "Court and Prison," "Dr. Cros-by's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc

by's'Calm View' from a Lawyer's Standpoint,"

"A Hank in an Eagle' Nest," Etc.

This volume contains a large amount of evidence additional to that presented in the author's previous work, that the phenomena of Modern Spiritualism are what they are claimed to be by millions of investigators—manifestations of the presence and activities of inhabitants of an unseen world who were once our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions "as would," he says, "he received in our courts of justice, when the most momentous interests of both men and nations were the subject of legal investigation."

The author adopts a form with which he is most familiar. He constitutes the public a jury brings forward his witnesses elicits their testimony, argues his case with remarkable skill and pertinacity, reports the judge's charge, and submits to his jury, the public, the duty of rendering a just verdict. What that verdict must be no unprejudiced reader will fail to readily porceive.

The vast difference between spirit phenomena and the tricks of the conjurers are clearly shown, and the follies of professional so-called "exposers" exhibited in a light that must cause them to appear supremely ridiculous even to their illustrious selves. He drives the Seybert Commissioners in the host ditch, in which the more they try to extricate themselves the deeper they will get, the only means of escape being to confess their unfaithothess to the trust reposed in them by the generous donor of a sixty-thousand dollar bequest.

The book abounds with cutting sarcasums and witty sentences, called forth by the gross inconsistencies of the opponents of truth and the unfortunate predictanents in which the Seybert Commissioners, of their own free will, for the sake of catering to a popular prejudice, have pinced themselves by their famous "Preliminary Report." It is issued at a very opportune moment.

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

Works by Richard B. Westbrook, D. D., LL. B.

Girard's Will and Girard College Theology.

The author in his preface says: "The publication of this book is a matter of conscience. The author, as a theologist and lawyer, thoroughly believes that the present system of religious instruction in Girard College is in palpable violation of the conditions of the Will of the Founder, and not well adapted to promote 'the purest principles of morality.'

The chapters which make up this book were originally delivered, in substance, as popular lectures in the last spring course of The Westbrook Pree Lectureship in the hall of our City Institute, and attracted considerable public attention at that time. The lectures were delivered before different andlences, and hence certain points were purposely repeated."

12mo, pp. 183. Price \$1.00.

Man: Whence and Whither?

The contents comprise chapters on the following subjects: Is Man a Mere Animal? Common Dogma of Man's Origin. The Evolution Hypothesis. Answer of Theism as to Man's Origin. Is Death the End of Man? The Foundation of Faith in a Future Life. After Death—What? Science and heology. Cloth, pp. 226. Price \$1.00.

Marriage and Divorce.

This work treats on the following subjects:
Preface; Introduction: Chap. I. The True Ideal of Marriage; 2. Free Love; 3. The History of Marriage; 4. The Old Testament Divorce Law; 5. The New Testament on Divorce:
6. Divorce as a Question of Law and Religion; 7. Rational Deductions from Established Principles; 8. Objections to Liberal Divorce Laws Answered; 9. Prevention Better than Cure. Appendix: The Doctrine and Discipline of Divorce, by John Mitton (1643, 1644).
Cloth. Price 50 cents, postage free.
For sale by GOLBY & RIGH.

PRE-ADAMITE MAN:

EXISTENCE OF THE HUMAN RACE UPON THIS EARTH 100,000 YEARS AGO!

BY DR. PASCHAL BEVERLEY RANDOLPH.

In his preface to the fourth edition Mr. Randolph wrote as follows: "Since I printed the first copies of this work, the opinions of mankind regarding the origin of the race and its varied divisions have essentially changed, and to-day the Spirit of Research is active as ever. It hath outlived adversity, hath become a standard authority in the world of letters on the subject whereof it treats, and in the future, as in the past, will do much toward disabusing the Public Mind on the subject of the Antiquity and Origin of Man." 12mo, pp. 408. Price \$2.00.

For sale by COLBY & RICH.

Voices from Many Hill-Tops------ Echoes from Many Valleys; OR THE

EXPERIENCES OF THE SPIRITS EON AND EONA, In Earth-Life and Spirit-Spheres; in Ages Past; in the Long, Long Ago; and their Many Incarnations in Earth-Life and on Other Worlds. A Spiritual Legacy for Earth's Children. This book of many lives is a legacy of spirit Eond to the wide, wide world. A book from the land of souls, such as never before published. No hook like unto this has ever found its way to earth-land shores, as there has never been a demand for such a publication. The book has been given by spirit Eona through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world. It has 650 large-sized pages, is elegantly bound in fine English cloth, has beveled boards and gilt top.

Price 82.50. For sale by COLBY & RICH.

NEW EDITION. LOVE AND ITS HIDDEN HISTORY,

The Master Passion.

BY P. B. RANDOLPH.

A book for men, women, husbands, wives—the loving and the unloved. In this curlous and rarely original book the author offers to the public a powerful argument in favor of love, the great passion that rules the world; and he sets forth its manifold charms and necessities in a perfectly irre-sistible manner, though with keen wisdom and wonderful tact.

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There are still many people who think we ought to let the older and lower law of natural selection have free play in everything: that we should let the weakest go to the wall and be weeded out, as the best way to dispose of poverty, vice and crime and weakness of every kind. It is possible that such a process would yield us the finest type of animal the world has ever seen, but those qualities which are in the highest degree and peculiarly human would be destroyed in the process. We should be grand animals, with large brains and muscles; but heart, moral nature, tenderness, sympathy, love-all the finer spiritual intuitions and aspirations-would have been extinguished; animals would live, but men and women would die; there would be no more humanity, in the higher sense, on the face of the earth. We are so bound together and so linked with our fellowmen; we are so much one as a race that we cannot shake off the obligation of being helpful toward our fellow-creatures without ceasing to be sons and daughters of God. We are never to forget that we help men most permanently when we help them in the higher ranges of their being instead of the lower.

In a very few cases only is the real need and want of the world cured on the lower plane. We may feed the hungry, clothe the naked, and alleviate all forms of suffering, and do it over and over again, but it will not cure. The best help that can be given is on the higher plane, in the direction of creating a self-controlled manhoodland womanhood. We are to help such as need it to think correctly, to feel nobly, to master themselves, and to become masters of their surroundings. All the vice, said the speaker, nearly all the crime, nearly all the suffering, has its source, not primarily in physical evils, physical wants, physical sorrows, but in thought, in character. 'It is the making of mistakes, the lack of moral fibre, the lack of self-control, the lack of foresight, the lack of developed brain power to seize opportunities to control and shape conditions-it is these in which the evils of the world have their source: and if we can help people in these higher ranges of life, help to be men and women, we make them capable of feeding and clothing and shel-

become aupreme masters over their destiny, and capable of wisely wielding success if it is attainable.

While conceding all that it will properly bear to the claim that the existing evils in the world afford so, many opportunities of spiritual and religious culture, Mr. Savage urged the consideration that this indiscriminate charity has been carried to an excess which has resulted in the greatest evils. Indiscriminate charity, said he, always nurtures pauperism. Still, he insisted that we must help as we go, not forgetting the higher work that will bring about the more permanent results. One of the difficulties about helping in the higher range is that people resent the teaching attitude of some person who assumes that they are in the wrong. There is only one thing that we can afford to pledge allegiance to, and that is Truth. In religious training, people are not taught to seek for truth, but are rather taught certain ideas of their fathers and teachers as God's truth. It is very difficult to find out how much we have helped on the higher plane. But we may feel certain that we help chiefly by being-by what we actually are.

A Struggle that has no End.

Here is an extract from Froude's History of England, that describes the irrepressible conflict ever going on between spirit and form, thought and expression, life and environment, in the clearest and most felicitous manner. We commend it to the perusal of all idolators of the external and symbolical, to all who superstitiously venerate fixed habits after the meaning is gone out of them, and those who practically believe that there can be life without progress and growth without change. Says the eloquent and penetrating historian:

"As the soul is clothed in flesh, and only thus is able to perform its functions on this earth, where it is sent to live; as the thought must find a word before it can pass from mind to mind; so every great truth seeks some body, some outward form in which to exhibit its powers. It appears in the world, and men lay hold of it, and represent it to themselves in histories, in forms of words, in sacramental symbols; and these things which in their proper nature are but illustrations, stiffen into essential fact, and become part of the reality. So arises in era after era an outward and mortal expression of the inward immortal life; and at once the old struggle begins to repeat itself between the flesh and the spirit, the form and the reality.

"For a while the lower tendencies are held in check; the meaning of the symbolism is remembered and fresh; it is a living language, pregnant and suggestive. By-and-bye, as the mind passes into other phases, the meaning is forgotten; the language becomes a dead language; and the living robe of life becomes a winding-sheet of corruption. The form is represented as everything, the spirit as nothing; obedience is dispensed with; sin and religion arrange a compromise; and outward observances, or technical inward emotions, are converted into jugglers' tricks, by which men are enabled to enjoy their pleasures and escape no religion, but a falsehood; and honorable men turn away from it, and fall back in haste upon the naked

There could not be a more graphically plain description of the manner in which changes in the forms of life and progress in the modes of thought are brought about; new ways encountering the resistance of those who adhere to the old ways that are no longer serviceable, against the protests of those who think that the breaking-up of their accustomed mental habits means the destruction of the fabric of religion and society together. It is not a new thing to witness these hostile manifestations when the great deeps of human thought break up preparatory to taking new and larger forms; as the human mind is constituted, it is to be expected that it should be so. We are in the midst of the epoch of one of these reformations to-day, and Spiritualism is a pow erful factor in the liberalizing work now going

Character and Capital.

"Character," says Mr. Edward Atkinson in a paper published recently in The Forum, material sense, and earns the most leisure for ernment in payment for their land! himself, who, by the use either of his brain or his capital, while serving himself at the same time, raises the earnings of the workman to the highest point by reducing the cost of production to the lowest. The dollars of the gain which the capitalist earns under these conditions are but a tithe of the service which he has rendered to all."

He announces his belief in interdependence much more than in independence. He declares that upon the former rests not only the individual wealth, but the common welfare of men and nations. It amounts to the same thing as saying that socially capital and labor are twined and cannot be separated except by the destruction of both. However, character counts for a great deal more than it is credited with in getting a living. It takes the place of capital, where one is not the possessor of the latter. It is true enough that the capitalist is doing his full part when he is engaged in producing at such figures as practically increases the purchasing power of the workman's wages; but it is yet more true that the workman, by putting character into his work, employs his brain to a higher advantage still.

To attain what is called independence is the ambition of almost all men who are governed by any true ideas of life; but that is reached. when it is reached, only to show the more conclusively that the whole social system is one of interdependence alone. Every man's interests lap over, are interwoven with and belong to the interests of other men. It is no more true immediately than it is remotely. No one spends his money on himself alone; he cannot do it if he were to try; all that goes forth from him, whether in work or in expenditure, contributes to the common welfare, and thus puts just so much character into the community as goes with the effort connected with the act.

The workman, of whatever class or station, who understands his position and appreciates his opportunity, will not fail to improve every chance that offers for him to assert himself all the more strongly by putting the largest amount of character into his work. No matter what that work is, let him esteem it highly enough to put just as much of himself into it as it will bear. Even if for a time he is not able to realize any visible advantage, he may be sure that he is helping to increase the common stock of character by which all things are held up, and as an interdependent being is surely strengthening his own position both socially and industrially. And he is certainly increasing the power to use what he has to better ad-

The biased and untruthful report of a Seybert Commission, and the failure to make a promised report by the Professors of Harvard University, not only give evidence of weaktering themselves. And then we help them to I ness of mind, but dishonesty of purpose also.

The Soul and the Scalpel.

In another part of this issue we copy from the Hoston Daily (Nobe an able editorial criti: cising the action of the three doctors in the Bishop case. The New Orleans Pleayune had proviously expressed itself in open condemnation of the indefensible precipitancy of these physicians, and emphasized their utter failure to corner a soul with the point of the scalpel. If the three doctors who dissected Mr. Bishop

were searching for his secret, in other words for material proofs of the immaterial functions, both intellectual and spiritual, they were in quest of a discovery which mortals can never hope to make by such a method as the one they were pursuing. Assuming that he was not yet dead—which all the circumstances of the case will readily permit, but that his life was destroyed in the process of dissection-these doctors were evidently searching for the connecting link between soul and body, otherwise there could be no pretext for their unseemly haste in proceeding with the autopsy. They surely could not have expected to make a discovery of such a character after they were satisfied that life had left the body, and the functions of the spirit had ceased. Thus far, no case is recorded of the discovery of any material evidences of a mental or spiritual intelligence by dissection and microscopic examination. As well undertake to find out the mysterious nature of magnetism by the same pro-

Then if the scientific materialists are baffled in their search for the principle of life by dissection and analysis, why do they not pluck up courage and openly affirm that no such principle really exists? They profess to believe in nothing but what can be proven to the senses, and hence they should discard all faith in spirit, which they have never yet touched with scalpel nor viewed with microscope. They must do this in order to be consistent. The common belief is that spirit acts upon and through the material body, precisely as magnetism acts upon and through the material needle. But it would be just as rational to declare that there would be no magnetism without the needle as that there would be no life without the body, which is but one form of its material manifestation. These men can assuredly know no more of life than they know of magnetism. What folly, then, and worse, for these three doctors to think it possible for them to discover Bishop's peculiar faculty of mind-reading by an examination of the material organs of his body, made before the actual evidences of its death could be collected.

There is purposely placed in life a mystery so far beyond the reach and comprehension of investigators of the materialistic kind, that it is impossible to tell when it has taken its final leave of the body except by the decomposition of the latter itself. That is the only test on which material investigation can rely. It is only by taking into account this fact of the secondary and subordinate part which the body plays in life, that we are readily able to conceive of the possibility of one mind's communicating with another mind without the intervention of the body. It will at once be understood by first seeing and acknowledging that it is not the body, but the spirit, that plays the important and superior part.

The Sioux Agreement,

At time of going to press, still hangs in the balance, as to its acceptance by that devoted peo-ple. The National Indian Defense Association at Washington (of which Dr. T. A. Bland is agent) has done what it can to prevent the Sioux from being led into endorsing by their signatures any scheme whereby they may prove the losers. One of the chief difficulties in the Theosophists, Spiritists, Swedenborgians, Theophilan case is set forth in an address by this Associa- thropists, etc. tion to the Sioux nation to the effect that there is danger that the United States government may construe the law so as to make the Indi-ans pay for the twenty years of schools, for agri-publicity to this Address, asking them to send us, as cultural stores, stock, etc., which the governcharacter counts for more than capital in ment itself owes them for, out of the money they France. getting a living. He lives best, even in a are to receive from the said United States gov

"If (says this document, which bears the signature of Alexander Kent, President] they [the Commissioners sent to them] tell you that the schools and other things mentioned in sec. 17 of the agreement are to be paid for by the government under the treaty of 1868, and not out of the money you are to get for the lands you are selling now, ask them to show you a paper from the President which says so. If they do not show you such a paper it is because the government intends to make you pay for these things out of the lands you are now about to

The present incumbent of the Indian office at Washington has repudiated the position of the Association, and declared his full endorsement of the Commissioners-which leads this useful organization to retort:

"If we understand his attitude in this matter, it is based upon the idea that the government is incapable of wronging the Indians. In the light of the history of Indian treaties this position is untenable. Surely the Secretary has not read 'The Century of Dishonor,' nor can he be familiar with the official history of the rlor, his own predecessors, and of government commissioners, to rob the very people now under discusis now proposing to negotiate with them for."

Every friend of fair dealing must see that demands. We trust that justice will be attained in this case, but past experience has proved how weak indeed is the red man's claim for his rights when his powerful white brother is intent on doing him a wrong.

Our thanks, and those of the spirit intelligences visiting our scances, are herewith returned to the following named friends who have recently made generous donations of flowers for our Free Circle table: F. H. Spalding, Norwich, Conn.; Mrs. G. M. R., Rome; Mrs. Mallie Bryant, Brockton, Mass.; L. M. Webster, R. E. Clement, North Adams, Mass.

We shall print next week the verbatim report (prepared specially for our columns) of a lecture delivered by J. W. Fletcher before the Spiritual Temple Society, Berkeley Hall, Boston, entitled "Secret of the Power of THE ANCIENTS."

The Quarterly Convention of the Vermont State Spiritualists was held at Tyson, June 7th, 8th and 9th. A report of proceedings from the Secretary, Luther O. Weeks, will be placed before our readers in next week's BAN-

We shall print next week the interesting the New York Press of June 23d.

THE BANNER has recently given several notices regarding the intention of European Spiritualists to hold a Convention in Paris next September. We are just in receipt of a letter

International Spiritualist Congress.

from P. G. Leymarie, editor and publisher of Revue Spirite, in regard to this highly important movement, which we append. It will be seen that Mr. L. alludes to its correspondent in Paris, Henry Lacroix, of whom our readers no doubt will be pleased to learn that he has been officially elected a delegate to the contemplated Congress by the American Spiritualist Alliance -as set forth in the Report of its Corresponding Secretary, Mr. J. Franklin Clark, which

appears in another column of this issue: MESSIS. COLBY & RICH-Brothers in the Great Cause:

Mr. Henry Lacroix, the representative of your paper, the delegate of your Society, is always near us, and as delegate he will attend the International Spiritualist Congress at Paris, Sept. 9th, 1889.

I have the honor of informing you that, except at public meetings, everything of interest to Modern Spiritualism will be discussed in the assistant subcommittees of the Congress in the order in which they are presented to the committee before the 15th of August next.

Have the kindness, I beg of you, gentlemen, to announce in the name of the Executive Committee of the Congress, for whom I write you, that the request is made to all American Spiritualists who wish to visit Paris for the Exposition, that they make the time of their visit agree with that of the Congress, which will ommence Sept. 9th and end the 17th or 18th.

Do you think, gentlemen and brothers, that any of the American mediums will be here, to be of good service in the Cause? If such is your opinion, let us know in what form we shall present the remarkable subjects in which you have such a great confidence. We rely upon you, brothers. Accept our cordial sym-For the Committee, P. G. LEYMARIE. pathy. Paris, France, June 1st, 1889.

In answer to the above query we would state that we are not prepared to say at the present date that any public American mediums contemplate visiting Paris in September. If any there are who intend to be present, we would be pleased to have such communicate with us at once, as the time is brief in which to consider the matter as requested by Mr. Leymaria.

We are further informed that a call is made by their French brethren on the believers in Spiritualism resident in America, for financial aid in conducting the affairs of the proposed Congress with a dignity which shall comport with the importance of the Cause. Any donations which may be sent to this office for the purpose will be at once acknowledged in these columns, and duly forwarded by us to Mr. Leymarie.

[Official.]

Spiritist and Spiritualist International Congress of 1889, Paris, France.

On the 24th April, 1889, eighty delegates, representing over thirty-four groups or societies (Spiritist, Theophist, Kabbalist, Philosophic, Swedenborgian, Theophilanthropist, Magnetist, Spiritualist), met together to constitute an Executive Commission to organize the Spiritist and Spiritualist Congress, which will take place in Paris the 9th September, 1889, and end on the 15th.

Fourteen Spiritist and Spiritualist reviews and papers have already lent their adhesion to the Executive Commission

The Congress will aftirm the two following fundamental points:

1st. The persistency of the consciousness of the indi idual after death, or the immortality of the soul. 2d. The rapport between the living and the dead.

All questions that divide us will be set aside. progressive, friends of truth, of free research, who recognize in man an immortal element, absolutely

contrary to the annihilation doctrines. That element is the fundamental basis on which to establish the union of all Spiritualists, Philosophers

We make an urgent call to all Spiritists and Spiritualists, to all organizations, groups or societies, papers, of the Commission, No. 1 ruc Chabanais, Paris

We pray them also to transmit to the Executive Commission all documents and remarks relative to the questions which may interest the Congress, at a date prior to the 15th Aug. next, the final date for receiving.

All Managers and Editors of papers, Spiritist or Spiritualist, belong to the Executive Commission by right: also delegates from all groups who will have given their names prior to the 15th Aug.

The Board named by the Commission: Dr. Chaza rin, President; Messrs. P.-G. Leymarie and Arnould Vice-Presidents; Messrs, Delanne, Papus and Cami nade, Secretaries; M. Mongin, Recording Secretary; M. C. Chaigneau, Treasurer; Messrs. Baissac, War schawsky, J. Smyth and Henry Lacroix, Translator, and Interpreters.

The Phenomenal Mediums.

The following sensible and truthful remarks were embodied in a lecture given by Mr. J. J. Morse, and recently published in The Ban NER. They will, however, bear repeating:

"Discountenance phenomena if you will, make the profession of public mediumship discreditable if you choose, frown the army of public workers down, close up the avenues between the two worlds in this regard. and then how much of comfort will you get? Oh! you recent efforts of Congress and Secretaries of the Inte- will have your private mediums, will you? Yes, you will have your private mediums, and hungry outsiders will want to come into your houses and invade the sion—the Sloux—of the eleven million acres of land he privacy of your domestic circles. But you will exercise judgment, you say. Oh! yes, of course. Your house is private, your domestic circle is sacred, and the N. I. D. A. is right in its warnings and you have none but your own particular friends and immediate acquaintances that you benefit and improve And these hungry people, what are they to do? Won't you take them in? Do you know anybody that will? Few if any will let everybody come freely into their private homes. So you will be wrapped in the selfish enjoyment of your own spiritual communication, and hungry strangers who are outside may faint and fall by the wayside before you will extend comfort to them. Destroy to-day the army of public phenomenal mediums, root them up and drive them forth, and you will deprive yourselves of the most powerful agent in the propagation of your philosophy and the explanation of your cause that it has possessed up to the present time." 👡

A veteran Spiritualist, who was intimately acquainted with WILLIAM WHITE. our former partner, writes that the spirit communications in THE BANNER of June 8th were unusually interesting, especially the one addressed to us from Brother White. Our correspondent says: "It seemed to me just like him-just what his calm, candid spirit would normally say to you who were so closely allied with him in spiritual work for so many years. The communication must have given you great comfort as well as encouragement to toil on at your post until called up higher," etc. Yes, it was indeed an encouraging message, and highly appreciated by us, especially at this time when so much antagonism confronts us in various ways. Being fully conscious of the importance statements of Mr. H. J. Newton in regard to of our position and the integrity of our motives, can be ultimately bettered thereby.

As July 4th is a legal hollday, the friends are hereby notified that the counting-room of the BANNER OF LIGHT will be closed on that occasion.

Parties having advertisements for the seventh page which they wish to renew in THE BAN-NER for July 6th must make application by Friday afternoon, June 28th, or they will be too late, as our first forms go to press one day in advance of that issue.

Those having notices, reports, or new advertisements which they wish to have inserted in THE BANNER for July 6th, must have them at this office early on Monday A. M., July 1st, as the paper will be put to press on the afternoon of that day.

"Pre-Natal Conditions-Heredity."

The second number of Psychic Studies treats upon 'Pre-Natal Conditions and Heredity," one of the most important subjects claiming the attention of the thinking public, and, so far as permanent improvement to the entire family of mankind is concerned, the most important. Very truly does Mr. Morton affirm that instead of conjuring up schemes for further trials as reembodied spirits—for some innocent person to be offered as a sacrificial, vicarious atonement-or any other senscless plan to evade the consequences of our personal shortcomings, we must look within; study the laws of pre-natal conditions and heredity, and so live that the children of each succeeding generation can enter upon the conditions of personal embodiment better prepared than we have been for the great duties of life. "We need," he continues, "expend no thought on salvatory plans for regeneration. If we are fitted for proper, reasonable, healthy generation, there will be no need of regeneration, physically, mentally or spiritually."

The importance of the subject upon which this valuable treatise dwells is forcibly presented when the

writer says:

"If the means expended in reform schools, prisons and whiskey crime-factories could be diverted to the education of parents in the natural laws of reproduction of the species, and convincing evidence be presented to them, showing that every excess or abuse of their powers reacts upon themselves, and is inevitably followed by punishment and dire consequences to their innocent offspring, the next generation would have little need of reformation, and the second generation would usher in the millennial period so graphically, and, let us hope, prophetically, delineated by Edward Beltamy, in 'Looking Backward.'"

This essay occupies the major part of the July numerical prices.

This essay occupies the major part of the July num_ ber of Psychic Studies; a few minor articles follow. Albert Morton, 210 Stockton street, San Francisco

Special Notice.

The editor-in-chief has nothing whatever to do with the management of the business department of this paper, whether it be in regard to advertisements or books. That is managed exclusively by his business partner. We have been written to many times by interested parties, (and are still questioned in regard thereto,) which fact has often put us before the public in a false position, to our great annoyance in many ways, and we are now obliged to make this statement in order to be fully understood.

A representative of the Atlantic (N. J.) Mirror had a brief interview recently with Prof. Alexander Wilder, of Newark, who had been spending a few days with Dr. J. M. Peebles. Here is what the writer had to say in raour learned friend and occasional correspond-

"The Professor has all the bearing of a life-"The Professor has all the bearing of a lifelong student. He was in the long ago a reporter in the New York Legislature, and afterward member of the Assembly; he was thirteen years on the staff of the New York Evening Post; he was elected and served as an Alderman of New York City; he graduated with honors as a physician and surgeon; he was the editor of the American Akademie, and is now Secretary of the National Eclectic Medical Association. As scholar, writer, author and authority in Orienental literature, he has a national reputation. ental literature, he has a national reputation. Dr. Peebles remarked that: 'When I visited him, a while since, in his library-room, I imagined or was reminded of Bacon, in his scholastic retreat; of Kant in Konigsburg; and of Socrates in Athens.'"

It is reported that President Eliot, of Harvard College, told the regular doctors June 13th that some sort of legislation ought to be had to protect people from quacks. To which the bright little Evening Record of this city replied, with much vim and common sense, as follows: "Inasmuch as none of the 'dear people' appeared at the State House asking to be protected, while thousands of them signed remonstrances against it, and the only advocates were the paid attorneys of the 'regulars,' it looks as if the learned President was trying harder to please his audience than any one else.'

The advocates of capital punishment claim that its infliction is an example that prevents others from committing the crime for which it is the penalty: whereas a telegram from Aberdeen, Miss., June 11th, says that while an immense crowd was around the gallows to witness the execution of Sylvester Clark and Harrison Blackburn, Alfonso Webb fired five shots at Ed. McCoy, a policeman, three of which took effect, and McCov died almost instantly. How about the example in this case?

When people die of diphtheria the Boston Herald puts it that they have been "swept away." The question is, Why do n't the "regular" doctors, who presume to know all about medicine, while they aver others do not, cure diphtheria? They don't save one case in four hundred, while the healing mediums scarcely ever lose a patient-that is, when they are called upon, which, we are sorry to say, is not so often as should be, owing to the stiff-necked bigotry of those who oppose the Spiritual Philosophy.

We recently received a pleasant call from Dr. J. W. Owen, late of Hyde, Manchester, Eng.-one of the board of directors of The Two Worlds newspaper-who brought with him words of appreciative endorsement from our esteemed friend Emma Hardinge Britten, editor of that useful journal. Dr. Owen, we understand, will make his home in America for the future.

We shall, in our issue of July 13th, further continue Dr. F. L. H. WILLIS's interesting series treating of "THE SPIRITUAL FACTS OF THE AGES," by publishing No. 6, on "CHINA AND THIBET." These valuable papers, we understand, may possibly be brought out hereafter in book-form.

Mr. J. Wm. Fletcher intends to locate in New York City, for a time, after July 1st. His post-office address will be given in a future issue.

A GRAND BOOK-Mrs. R. Shepard Lilmaterialization of spirit-forms, contributed to however, we are willing to suffer if mankind lie's-titled "The Religious Conflict of the Ages," etc.

Mrs. R. S. Lillie in Michigan.

Mrs. W. Miller writes us from Chesaning, Mich., under date of June 22d, that the Spiritualists there have of late been highly favored by two elevating and elequent lectures from Mrs. R. B. Lillie, of Boston. As is usual with her, she gave forth beautiful thoughts, clothed in clear, pleasing and forcible language-com

pletely captivating her audiences:

"From the subjects, 'Mediumship, Friendship, Immortality and Our Home,' given her by the people present [says our correspondent]; she wove a beautiful impromptu poem. Only words of praise are heard on all sides—the church people, liberals and all agreeing that the religion she teaches is grand, comforting and inspiring. Should she be permitted to come to us again, she will find many warm friends and ardent admirers to greet her."

Boston Spiritual Temple, Berkeley Hall. -On Sunday, May 26th, this Society closed one of its most successful lecture seasons. Services will be resumed after the summer vacation, commencing Sunday, Oct. 6th. Engagements have already been effected with some of the most eloquent and talented speakers in the land to occupy the platform for a portion of the coming season, we understand.

The Trustees have recently come into possession of and safely invested the five thousand dollars' legacy under the will of their late valued associate member, Col. Moses Hunt, and they sincerely trust that it will prove a nucleus to which will be gathered the voluntary donations of the liberal-minded friends of the Cause, by aid of which the Society may in the near future be enabled to erect a commodious place in which to worship, where the principles its members cherish may be disseminated without money and without price.

Pennsylvania has the strictest medical law of any of the States, gotten up by the old M. D.s for their especial benefit. Dr. H. F. Crane, V. D., graduate of the American Health College of Cincinnati, O., is practicing with great success in Bradford, Pa. The M. D.s therefore combined to crush him-so we are informed-raised money, employed counsel and had him summoned to appear in court for practicing medicine without having his diploma registered. The people were with Dr. Crane, and he proved by his patients his wonderful cures. The court and jury decided, on documentary and other evidence presented by Prof. J. B. Campbell, the College President, that Dr. Crane and all Vitapathic physicians have full State and United States rights to practice their profession without hindrance from State Medical laws.

Dr. Jeremiah D. Moore-who was well known among the attendants upon the spiritual meetings in Boston, and who took a prominent part at the hearings vs. the proposed "Doctors' Plot Law" in Massachusetts the present year-passed to spirit-life from the City Hospital on the morning of Monday. June 24th, at an advanced age. He was stricken with paralysis while addressing a meeting held at the rooms of L. L. Whitlock, in the Berkeley building, on Saturday evening, June 22d, and was subsequently removed to the hospital. His remains were taken to Springfield. Mass., for interment.

A memorial service in tribute to his life and labors will be held at the Ladies' Aid Parlor, 1031 Washington street, Boston, on Sunday afternoon, June 30th, at 2 o'clock.

At the annual meeting of the Boston Spiritual Temple Society, held on Wednesday evening, June 6th, the following officers for the ensuing year were unanimously elected:

unanimously elected:

President, Richard Holmes; Vice-Presidents, Dr. J.
C. Street, Mrs. Lucy A. Mellen; Recording and Corresponding Secretary, Oscar L. Rockwood; Treasurer, George S. McCrillis; Finance Committée, George C. Paine, David W. Craig, J. M. Foster, Mrs. Olive E. Holmes, J. M. Ordway, A. L. Knight, Albert F. Ring, Mrs. A. A. Torrey, Mrs. Kate A. McCrillis, Miss Martha Moore, Dr. J. C. Street; Trustees, Richard Holmes, George S. McCrillis, Mrs. Lucy A. Mellen, Eli W. Smith, F. A. Gould, Mrs. Harriet McInnis, Mrs. Mary B. Smith, Mrs. Ida P. A. Whitlock.

The First Society of Spiritualists of New York City closed its Sunday meetings for the summer on the 16th inst., after a very successful term. We understand that these meetings will reopen in the fall under more favorable suspices if possible than ever, which is a very gratifying fact to know, especially while our Cause and our speakers and mediums are so shamefully calumniated by bigots and sensational secular tournals. Mr. H. J. Newton deserves much credit, as under his judicious management the First Society is placed on a solid foundation

We regret to learn of the bereavement of H. K. Morrell of Gardiner, Me., formerly editor of the Home Journal, of that city, whose wife passed to the higher state, June 18th. Mr. Morrell has been for many years a believer in Spiritualism, and the consolations which its truths bestow in hours of trial will be his in the present, serve to lighten the burden he is called up n to hea land cheer him with the assurance that the "departed" will be ever near to aid and bless him.

J. Frank Baxter informs us that he has not an unsecured Sunday for a year to come—and this without solicitations on his part. This is an encouraging statement, in these days of personal recrimination, alleged exposures, and repeated declarations that the spiritual platform-work is in its decadence!

A. S. Hayward, magnetic physician, of Boston intends to be at the Washburn House, Onset, on the opening of the camp-meeting. His letter address will continue as per advertisement in the BANNER OF LIGHT during the summer months.

As will be seen by her card on our fifth page, Mrs. C. B. Bliss is at present at Ouset, whither she arrived from Allegheny City, Pa. where she has, we are informed, experienced much pleasure and success the past winter.

Augusta Dwinells will spend the summer at Exeter, N. H., at the old Treadwell Farm on High street, Hampton Road-the direct route to Hampton Beach-where she will be pleased to meet all true in-

Attention is called to the advertisement of Mrs. Stoddard-Gray on our seventh page. Herself and son, DeWitt C. Hough, will be at Lake Pleasant, Mass. Camp during the month of August.

The advertisement on our seventh page from H. C. Wright, should read "No. 44 Elizabeth street, -West, Detroit, Mich."-not as printed.

Read the announcement of a grove meeting, made by Mrs. Merrill, of Lynn, under "Banner Correspondence" head.

· Acknowledgments.

Since my last report I have received toward my cottage fund: From Bro. J. J. Morse (collected at Washington, D. C.), \$11.65; James A. Blood, Carpenteria, Cal. (via BANNER office), \$20.00; Philip Sommers, Evansville, Ind., \$5; Mrs. L. D. Durkee and Mr. Haskell, Portland, Ore., \$5; Dr. E. G. Bartlett, New York City, 82; total, 843.65; making to date in all, \$454.65.

The cottage will be completed by July 1st, and the cost, as usual, will exceed the estimate, but we have "faith like a grain of mustard seed," and are assured by our spirit friends that all will come out well.

The evening shades of this life look pleasant, and promise a bright and glorious morning in the next. Cobdon, Ill., June 20th, 1889. WARREN CHASE.

Our old friend, Dr. Albert Morton, is in the field with an excellent little monthly publication entitled Psychic Studies, devoted to Spiritual Science. It is issued from his office, No. 210 Stockton street, San Francisco, at \$1.00 per year, or ten cents per copy. He intends to publish it for one year, positively, and continuously if he finds that it has come to "fill a long-felt want," which we are inclined to think it has. For the first year all subscriptions will commence with the first number, so all are sure commence with the first number, so all are sure of getting the magazine for the time they pay for. The leading paper in the initial number is entitled, "God—Our Relationship." Then follow an able "Editor's Table," on "Stupidity of Scientists, "Fashionable Christianity," "Spiritualism," "Anoient Myths Resurrected," "Relationship." Theosophical Teachings vs. Practice," etc. Single copies may be had at this office.—Golden Gate.

Emperor Francis Joseph of Austria says Europe is not safe from war. Still he hopes the blessings of peace will be maintained.

In view of the fact that there are at the present time in New York City no less than thirty-two thousand three hundred and ninety tenements, in which eleven hundred thousand of the population live, and a large portion of this number in the densely populated region east of Broadway and south of 14th street, the recent

NEWSY NOTES AND PITHY POINTS.

"'Advertise! Still Advertise!'
Is good advice enow;
But When, your care,
And likewise Where,
And last and chiefest, How?" Advertise in the Bannen of Light.

There is a great deal of truth in the talk about the ovil of the money-power in politics, but the New York World carries the matter too far, says the Rome Sentinel. A rich man can be honest, and every man who has money does not come in The World's entegory of "Plùtocrats."

There is talk of the respening of the American fisheries' question. It is to be hoped that it will result in something more definite than mere "talk."

Rioting was still going on, June 21st, at Kladno, Austria. The mob wrecked the municipal buildings and law courts. The residence of the director of the mines was attacked and the furniture destroyed; the house was then fired. The house of the mayor was treated in a similar manner.

LACK OF EXPERIENCE EVIDENT—Old Physician
—"What! You called in Dr. Blank during my absence? Why, he's just out of college." Patient—
"Indeed! He certainly is not a young man." Old
Physician—"No; he's of middle age; but it's plain
to see he's new to this business. Why, I saw him this
very morning looking down in the mouth just because he had lost a patient."—New York Weekly.

Many wealthy people in this country are flocking to Europe, while thousands of European paupers are landing on our shores.

Mediums in this city should be on their guard. It is said there is a conspiracy on foot by "white-caps" to injure them, if possible.

Now they say that Horace Greeley's two daughters are absolutely penniless, and that they need help to get along. What became of Greeley's interest in the Tribine we do not know, but if that paper, instead of devoting itself to raising a fund to build a monument to Greeley; would turn the funds over to keep his family out of want, the change would be appreciated.—
Boston Record, June 18th.

There is evidently some mistake in regard to the above statement, as Miss Ida Greeley, the eldest daughter, passed to spirit-life several years ago. She was married, and resided at Saratoga, N. Y., and was, at time of her decease, in good pecuniary circum-

Our ghostly contemporary, the Banner of Light, has lots of handsome things to say of The Globe for its defeat of the doctors' monopoly bill, and incidentally remarks that The Globe is "a very liberally-inclined secular journal." It is nice to earn praise, especially from a paper that appears to be in intimate relations with the next world. There's nothing like having a "friend at court."—Boston Globe. Following upon the July chapters of "The Life of

Lincoln"—which, as already announced, describe the President's renomination, and Mr. Greeley's self-suggested peace trip to Niagara-there will probably be only six more installments of this remarkable history

"What's your hurry, Lou?" asked one Chicago girl of another. "Oh! the Theosophy Club meets at our house to-night, and I hustled out to get some sausages for refreshments."—Toledo Blade.

Horses are our willing servants, and should always be treated kindly. The great majority of them always try to do what is right; but how can we wonder that, with one torment and another, such as check-reins, blinders and sloping stalls, the unfortunate animals sometimes have a nervous crisis that is too much for them, and break out all at once into unaccountable and incurable fractiousness?

> THE SUM OF IT ALL. The boy that by addition grows,
> And suffers no subtraction,
> Who multiplies the thing he knows,
> And carries every fraction;
> Who well divides his precious time,
> The due proportion giving,
> To sure success aloft will climb,

Interest compound receiving. —Dr. Ray Palmer. Facility (Footing up from ner minory) - Well, What I do n't understand about Columbus discovering Amer ica is, how he knew it was America when he'd never

seen it before. Stranger [in Hoffman House, New York]—"Is there a man stopping here by the name of ——?" Clerk—"No, sir." Stranger—"But I see his name here on the register." Clerk—"Yes, but he overslept himself this morning, and the doctors cut his head off."—St.

The "sea-serpent" season for '89 is "on" at the watering-places, as will be seen by the following:

Stranger [to seaside hotel proprietor]—"I heard you had a sea-serpent down here this year, and I thought I'd run down and see it."

Hotel Proprietor—"Yes, sir. The bar room is just down that hall. Ask for a glass of Sprigg's XXXXXX, and then go directly to your room, and wait ten minutes."

A servant girl writes from New York to her friend in Bangor, Me, that she works in a house called flats

and that they go from one story to another in ventilat ors, and send their washing to the foundry.

Why do we always talk about putting on a coat and vest? Who puts on a coat before the vest? We also say shoes and stockings. What's the matter with us, anyhow?—Philadelphia Call.

Keeper of Niagara Falls Hotel [to clerk]—"Mr. Flash, I see there is to be an eclipse of the moon next Sunday night." Clerk—"Yes, sir." Keeper of hotel—"You will add two dollars to the bills of all the guests Monday morning. That eclipse will be visible from this hotel."—Chicago Tribune.

Some ex-reverends turn out to be very poor shooks. The last one is Wm. E. Howard, the electric sugar swindler, who has been sentenced in New York City to hard labor in the penitentiary for nine years and

"I don't see," said Mr. McGuire, as he sat in the stern of the vessel, "how the captain can find his way across the ocean. If he was going the other way, all he'd have to do would be to follow that white streak behind there, but in front there's nothing to point the

way."-Harper's Bazar. Rich men in Newport don't want horse railroads on the streets where they reside, a street car being too vulgar for their use. But the "common herd" mean to be heard in this matter; and it is high time they

The camp-meeting fever is becoming contagious; they are now trying to arrange for one at Ashtabula Harbor, on the bank of Lake Eric.—New Thought.

A Baltimore Baptist clergyman has been commenting bitterly on Cardinal Gibbons's advice about reading the Bible. These men profess to worship "the Prince of Peace," you know. Do they?

Under the traditional policy of the United States the Indian Agent was a Minister resident to a "domestic lependent nation."—Gen. F. A. Walker in Council Fire.

A Catholic church in Newton, Mass., has just been destroyed by fire. The cause a mystery.

Two thousand doctors-"regulars"-are to be at Newport, R. I., this week. They will probably discuss grave questions.

"John" Chinaman is a shrewd fellow every time. A friend of ours who knew "John" in San Francisco, seeing him leave Park-street church the other day, asked him what he was doing there. John, it seems, was n't backward in informing our friend. He replied, 'I go to Melican Sunday-School. They 'spect I go for 'ligion! but (shaking his head) I do n't care a --- for it; I go get Melican talkee, that's all!"

The whistler whistles from week to week,
From day to day, from hour to hour,
And vainly we seek for a dynamite brick
To cut him off in his manhood's flower.
—Merchant Traveller.

Emperor Francis Joseph of Austria says Europe is

exposure of the terrible condition of the water fronts of the narrow island has great significance. A pesti-lence, once started in the midst of such a swarming population, would make quick work of slaying many thousands.

Mackerel are schooling off our coast. The fish are of good size.

We have recently heard of a man whose tongue was so accustomed to maligning that the malignancy affected his tongue, and cancer necessitated its removal.—

St. Louis Medical Journal.

It is said that there is a colored man living in Lynn, Mass., who is one hundred and twenty-five years old. In Amesbury, Mass., every morning, noon and night

"there's music in the air." 'T is now the pleasant month of June, But Babcock's whistle's out of tune.

One of the notable incidents growing out of the Johnstown flood was a concert given at the Tabernacle in Salt Lake City, at which Apostle Cannon, a Mormon, and Rev. Mr. Iliff, a Methodist, officiated. The receipts amounted to upward of \$8000, threequarters of which were devoted to Johnstown, and the remainder to Sexttle.

"Howard" in the Globe talks about the dirty hives in New York where allens swarm.

The New York World is a jingo sheet. It is report ed that it sends out a great many more papers than it

Pennsylvania has decided against prohibition by 180,000 majority; New Hampshire, by 5,000; Massa chusetts, by 45,000; Rhode Island, by 20,000.

The two hundred and fiftieth anniversary of the first school in Dorchester was celebrated last Saturday. It is claimed (though not thoroughly substantiated) that this was the first public school not only in this country, but in the world—the first school in which the children of the rich and the poor were to receive simultaneously a schooling at public expense.

The man who "bit the dust" lost one of his eyeteeth.

Heyer Brothers' toy and fireworks establishment, on the corner of Summer and Hawley streets. Boston was the scene of a most disastrous fire late on Friday afternoon, June 21st. Five of the employés on the fifth floor were either burned to death or killed in jumping from the windows. Many of the others had hair-breadth escapes. Two men secured release by crawling along narrow ledges in front of the building, and two others by sliding down the elevator rope. The continuous fusillade of the crackers, bombs and rockets gave the character of a mimic battle to the scene, and drew a dense crowd about the building. Great credit belongs to the fire department, headed by Chief Webber, for the admirable manner in which the spreading conflagration was handled, the whole fire being under con trol within an hour after the first alarm, though it took all the force to do it.

The following story is told at Ypsilanti, Mich., concerning Miss Mollie Richards, one of the Johnstown victims: During the past winter Miss Richards was troubled with frightful dreams. In every instance she imagined herself crushed to death! The trouble became so great that the young lady refused to go to sleep until overcome by exhaustion. It was then her friends determined to send her to Johnstown to visit her sister.... Hers was one of the first bodies recovered.—Boston Journal.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by fonday's mail to insure insertion the same week.]

Mrs. Ada Foye, lecturer and platform test medium, has decided to remain East of the Rocky Mountains for another year. Spiritual societies desiring her services will please address her immediately at Chicago, Ill., P. O. Box 517. She is a grand medium. Secure her services forthwith.

Mr. Frank Algerton, the boy medium, will speak at the Western camp meetings in July; Parkland, Aug. 16th and 17th; Salem, first four Sundays in September; Lynn, Haverhill, Portland and Newburyport up to Jan. 1890. For other dates address 6 Beacon street, Boston, Mass., Independent Lecture Burgau. He also gives work a variety of the success. Me., meeting with fine success.

Rev. E. B. Fairchild speaks in Salem, Mass., Sept. 29th. Address Lecture Bureau, 6 Beacon street, Bos-

F. A. Wiggin, inspirational lecturer, will speak in Lowell, Mass., Oct. 10th. Address for the autumn and winter, Lecture Bureau, 6 Beacon street, Boston, Mass.

Mrs. Addie L. Ballou's address is now at 1021 Market street, San Francisco, Cal.

Ret street, San Francisco, Cai.

Dr. J. C. Street, of Boston, proposes going to Europe the latter part of August. He will attend the International Spiritualist Congress at Paris in September, as a representative of Occultism. He will be at the as a representative of Occultism. He will be at the Cassadaga Lake (N. Y.) Camp-Meeting for three weeks mly.

Dr. J. V. Mansfield has arrived in Boston from San

Frank T. Ripley, platform test medium, can be engaged for lectures and public tests the last Sunday in June and for the month of July. Address him in care

Mr. J. Frank Baxter concluded Sunday last his successful work in Rockland, Me., and will on Sunday, the 30th Inst., address the people of Duxbury, Kingston and Pembroke at one o'clock, in Temperance Hall, West Duxbury, and in the evening probably at Kingston. Sunday, July the, he will lecture twice at Wachusett Park, Westminster; Sunday, July 14th, at Parkland, Pa., Camp-Meeting; Sunday and Tuesday, July 21st and 23d, at Chagrin Falls, O.; and Sunday, Tuesday and Thursday, July 28th, 30th, and Aug. 1st, at Haslett Park, Mich., Camp-Meeting, following with Mantua, O., and Camp-Meetings at Cassadaga, N. Y., Niantic, Ct., Lake Pleasant and Etna, Me.

Miss Knox, of Boston, occupied the platform of the First Spiritual Society of Portland, Me., June 5th, Her address will be Bangor, Me., until July 1st. Would like to make engagements for platform work for the summer months in that vicinity, Mr. J. Frank Baxter concluded Sunday last his suc-

Joseph D. Stiles of Weymouth, Mass., will speak in Middleton, Mass., Sunday, June 30th.

Middleton, Mass., Sunday, June 30th.

Frank Winfield Baker occupies the rostrum of the Spiritualist Society at Good Templars Hall in Waltham, Mass., Sunday afternoon and evening, June 30th. He is ready for calls in the Eastern States for lectures and platform tests. Address in care of this office.

and platform tests. Address in care of this office.

Prof. J. W. Kenyon is reëngaged by the First Society of Spiritualists of Saratoga Springs, N. Y., to serve during the month of July. He lectures at Queen City Park Camp, Vt., the 4th and 6th of August; at Sunapee Lake Camp, N. H., from the 10th to the 20th of August; at Albany, N. Y., during September; two Sundays in October at Stafford, Conn., and two in November at Norwich, Conn.; at Bridgeport, Conn., the last two Sundays of December. Societies desiring his services can address him at 40 Woodland street, Worcester, Mass.

Bishop A. Beals was reëngaged to speak in Bradford.

Bishop A. Beals was reëngaged to speak in Bradford, Me., Sunday, June 23d; will speak in West Hampden July 7th. Address, Bangor, Me.

Mrs. H. W. Cushman has gone to Lake Pleasant, Mass., for the season, where she can be addressed for business the same as usual.

Mrs. E. Cutler, platfor test medium and psychometric reader, can be addressed for the months of July and August at Eden Post Office, Parkland, Bucks Co.,

Hudson Tuttle's new book on Psychic Science is reviewed at some length, and appreciatingly, in the Detroit Tribune. It is said to be "sensible and direct in style, scientific in be "sensible and direct in style, scientific in method, and marked by a sincere frankness which commands respect, even if we may not fully agree with the writer. The arguments and conclusions are strong, the narrations of personal psychic experiences vivid and interesting. From this compact volume much can be learned, and surely much thought will be awakened by it, for it came from a strong and illuminated brain and a brave soul, and is not the work of an inconsequent novice,"—Religio-Philosophical Journal. Philosophical Jourhal.

For Billousness use Horsford's Acid Phosphate. Dr. W. B. GILLIES, Winnipeg, Manitoba, says: "I have used it in a typical case of indigestion with biliousness, and found it to be, without exception, the best thing I ever used in such cases."

Special Notice.

Emperor Francis Joseph of Austria says Europe is not safe from war. Still he hopes the blessings of peace will be maintained.

In view of the fact that there are at the present time in New York City no less than thirty-two thousand three hundred and ninety tenements, in which eleven hundred thousand of the population live, and a large portion of this number in the densely populated region east of Broadway and south of 14th street, the recent

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Message Department.

published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly involvement indicate that spirits carry with them to the life beyond the characteristics of their earthly involvementer for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask theoreader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

The Letters of inquiry in regard to this Department must be addressed to Colny & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

The Free-Circle Meetings

Held at this office close for the summer the present week. They will be resumed, as usual, in the fall-Mrs. Longley beginning her scances on Tuesday, Sept. 17th, and Mrs. Smith on Friday, Sept. 20th.

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

Report of Public Séance held June 11th, 1889. Spirit Invocation.

Our dear Father, we bear to thee our thanksgivifig and praise at this hour for life, beautiful life! We behold its majesty and power on every hand; we realize that it abides through all chaaging form, through all the experiences of existence which time may bring. Oh! thou blessed Spirit of Truth and Love, in whom we live and move and have our being, we feel that thou art indeed our parent and friend, in whom we may confide and to whom we may look for guidance, instruction and light. Oh! may we at this time find our souls becoming imbued with a new consciousness of thy tender regard and protection. May we feel our hearts upilited, and a new strength coming to them, which shall remain with us forever, causing us to put forth new effort, to receive new understanding, and to achieve new wonders in the work of existence. We are pressing forward over the hills of time and discipline, and oh! may each one bring to us some new light and comprehence of the Movine sea the being so the find oh! may each one bring to us some new light and com-prehension of life. May we, as the hours go by, find our souls expanded to higher thought and grander un dertaking, so that we may count up our treasures, glance over our experience and find that we have broadened out under the light of thy love and thy

glance over our experience and find that we have broadened out under the light of thy love and thy tender care.

We know there are sorrows for the human heart; we know there are clouds and trials and conflicts for every life; we realize that bereavements come and sad afflictions assail mankind; and yet, oh! our Father, there is a grander thought than one of depression when we view the trials and experiences of each one, for we may still realize that amidst the storm and the tempest thou art there—that in the clouds as well as the sunshine thy handlwork is seen, thy life is breathed; and amidst vicissitudes, trials and pain, thy tender care and loving forethought go together to guide the human heart onward and upward. And so, knowing that all these experiences are sent for our good, to develop the inner life, to round out the soul in thought and comprehension, we may believe that shou art too wise to err, too just to be unkind; that in reality all this seeming sadness and bitterness, all these apparent afflictions, shall prove to have been blessings in disguise; we may look forward to the future, trusting to see the silver lining behind every cloud—to realize that thy hand is guiding each one onward through every day. We ask that thy blessing be felt in the human heart, be realized by our consciousness, that we may know more deeply and fully that we are thine forever and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-We will now attend to your questions, Mr. Chairman.

QUES.—In speaking, Sunday, June 9th, of the terrible catastrophe from the late floods in Johns-town, Pa., Rev. Heber Newton of New York said: "In such an hour as this it would seem as though helping hands ought to have been reached out from the clouds to save these helpless creatures from their horrible doom, and we stand aghast from their horrible doom, and we stand aghast because no hands were outstretched. But supposing that in every calamity at the very moment of utmost peril there were such hands reaching down to save men, women and children from the consequences of their own folly, what education would there be for us? What discernment that there is a reign of law, and what effort to find out that law which governs all things? What endeavor to obey these laws that bring salvation, what improvement would there be from decade to decade, what story of progress would history have shown?" Your correspondent considers the above a very sensible conclusion to arrive at; but as others whom he has conversed with—pious people others whom he has conversed with—pious people— hold to a different conclusion, he would very much like to have the Intelligence who answers ques-tions at the Banner Free Circle-Room give his views from the spirit-world standpoint.

Ans.—We can heartily concur in the conclusion of the Rev. Mr. Newton concerning the lessons to be drawn from this late catastrophe. What avail would it be for outstretched hands from the spiritual world to reach down in helpfrom the spiritual world to reach down in helpful assistance or warning to those harmless and innocent individuals who have been swept out of this existence by the disaster mentioned? True, you may say: Could this have happened, then they would have been uplifted above the effects of calamity, and have been spared to further experience and longer existence upon the mortal side of life. As it is, thousands of innocent lives have been swept away because innocent lives have been swept away because of this fearful accident. Very true, friends but spiritual hands, however compassionate and however strong they may be, have not the power to transcend the operation of natural law, and it was the operation of natural law, violated by man, that has brought down this fearful calamity upon the heads of the people. Some have asked if there was a special Providence in this disaster? if for some purpose of warning or judgment the Divine Spirit not only permitted this fearful thing to occur, but himself induced it? And we give our opinion upon the subject, as far as it has been generabut spiritual hands, however compassionate upon the subject, as far as it has been genera-ted from a careful consideration of this and of like occurrences: Undoubtedly God was in this, as the omnipotent power, is in all things—and no more: even as he is present in the sunshine, so must he be in the storm! If he lives and moves and breathes in and upon every form and manifestation of life and activity, then must his spirit be manifested in the convulsion of nature that sweeps along the earth, even as it is expressed in the gladsome summer-time that brings its bloom and fruitage to a smiling world; but that there has been any special design or will of Providence in this operation of nature that shows its vast results to Pennsylvania in this gloomy hour, we cannot concede.

No arbitrary personal power, infinite and divine, could possibly plan such a fearful catastrophe as this.

But what do we find? Why, that the laws

and forces of nature have been held in abeyance by man only by very feeble obstructions, and that, refusing to longer be held in this abeyance, these forces have arisen supreme in their might, transcending the bulwarks raised their might, transcending the bulwarks raised against them by human power, breaking down these frail works in their mad career, as if they were things of straw. This is only the natural operation of law, and you are reaping to day the penalty of violating that law in its operations—as embodied in the fearful results that are before your eyes, or kept in your mind.

Heber Newton very properly asks why we should expect to have hands reaching down from beyond the clouds to bless, uplift and save those who are threatened in such times of dan-

those who are threatened in such times of danger; and then the reverend gentleman very eloquently answers his own question, by stating that if such succor were brought there would be no lesson taught to man, there would would be no lesson taught to man, there would be no sense of pressing responsibility upon his soul; for if there is to be protection and assistance and salvation brought in every hour of danger, he will not be properly cautious, he will not feel himself morally responsible for any threatened and impending danger that may arise; he will say to himself: "Oh! we shall be protected, we shall be saved from the consequences of our carelessness, or of our neglect, therefore we have no need to take pregautions, or surround ourselves with pliysical cautions, or surround ourselves with physical protections, for we are in the care of strong spiritual hands, that will save us, and will be ready, at a moment's notice, to lift up from

Under these conditions man would learn no wise lesson through experience; he would be-come careless and irresponsible in thought and deed; there would be no progress for humanity

sight ? A.—Such an appearance must have been grand in the very magnificence of its terror and might. The powerful waters, breaking from all control, and sweeping madly down upon the people, undoubtedly presented a great spectacle to those spiritual eyes which could gaze calmly upon it; but there was something more to be sean and something more to be sean and something more to be gaze calmly upon it; but there was something more to be seen and something more to be done than to stand idly watching the flow of the waters, above a defenseless community! Those bands of spirits who, at the time, were attracted to that vicinity, were present with helpful, compassionate hearts, to do what was possible for the spiritual succor of those who were in danger. To them, undoubtedly, there opened a vast and wonderful sight. They did not so much pay attention to the wreckage of homes, and the breaking away of physical objects, as they did to the spirits that were shocked by the suddenness of the blow which came upon them, and to these spiritual intelligences there came a sight at once vast and sublime. It seemed to them, as they watched gences there came a sight at once vast and sublime. It seemed to them, as they watched the operation of natural law, working upon these physical forms thus engulfed, as if great streams of light and of electrical force were playing between the world of spirit and that of matter; they beheld vaporous substances arising on every hand from the homes of those who were overwhelmed, and these vaporous appearances began to assume the shape of the human form, and to take the guise of manhood and womanhood and childhood, and as these forms emerged from above the wreckage and assumed shape, they were received by those assumed shape, they were received by those compassionate bands attracted to the place and taken in charge so that they should not be horrified—when they arrived at a consciousness of their condition—by the fear of finding themselves homeless and cut off from sympathetic companionship.

companionship.

The sight thus presented to a spiritual witness was indeed an impressive one. What would you think to be standing in the midst of a large assembly, gazing upon its external prosperity and happiness, and in a moment to find yourself surrounded, not by those visible forms you had gazed upon, but by vast clouds of seemingly vaporous, smoky substance rising without cessation—these billows of mist assuming the shapes of hympatic extensions the fee ing the shapes of humanity, attaining the fea-tures of men and women and of little children? These, as you behold them, come clustering around you, and you find that they are really the individuals you were but now gazing upon in the mortal form. Well, friends, this is what a spiritual witness would have seen who was present at the time when so many souls passed out in an hour from the physical at Johnstown and vicinity.

and vicinity.

These vaporous substances, some of them, gleamed with the colors of the rainbow, blue and golden and rosy in hue, and the soul who witnessed them from afar would understand that these varying tints, blending harmoniously together in one human shape, were indicative of the advancement or spiritual condition of the individual. As the spiritual witness drew near to the spectacle, he would not only behold those that were thus shining with light and brilliancy, presenting a beautiful appearance, but he would be conscious of a sweet and subtle fragrance mingling with the elements of these shapes, and realize that the souls of those men and women and innocent children had men and women and innocent children had been pure and aspirational and good, and had sought to express themselves in grand and bene-ficial ways.

As he was pondering upon these things, the spiritual witness would come to a new consciousness that these elements and magnetic sciousness that these elements and magnetic qualities, blending together, assuming shape, vibrating with power throughout the atmosphere, were also tinkling with musical sound as each element and atom sought to find its place, and then he would also learn that not only is the soul which is aspirational and purehearted, bright with color, sweet with odors and incense, but it is also musical with sound; for these are all symbols of beauty and of power that belong to the human soul.

While gazing upon this sight and learning its

While gazing upon this sight and learning its lesson, the spirit-witness might turn to others passing out of the body, and in place of seeing a brilliant light, listening to musical sounds a brilliant light, listening to musical sounds and scenting sweet odors, he would behold a dark and noisome atmosphere arising, dense and noxious to his sense—one that emitted odors pungent and disagreeable to him, and that gave forth sounds harsh and discordant; and he would find that the life had been unlovely, the character gross, selfish and grasping; that it had lived largely in the physical; and so he would learn a lesson from this also. He who came to the place at that time to study and to be useful to his kind, would perceive and understand more of the spiritual nature of mankind than he might do by perusing a thousand books or listening to a hundred discourses from learned lips.

We cannot repeat to you all the sights and sounds that may be seen and heard by spirit-witnesses at such a time; but we have given enough to assure you that here was presented

enough to assure you that here was presented a grand and impressive spectacle, which must have made its mark upon the spirit who wit-

Q.—Who took the spirits sent out by the flood in charge, and was there any preparation made for their coming to the spirit-world?

for their coming to the spirit-world?

A.—As we have said, there were bands of beneficent spirits attracted to the place at a moment's warning. Time is of no account to high spirits, and distance does not interfere with their travel; therefore, being in sympathy with all that is born of sorrow and pain and misery, these advanced intelligences could be speedily at hand to minister to the suffering and to befriend the needy. Such bands of spirits were attracted there to extend their magnetic influence over the place, so that those spirits who could be freed from the flesh might be removed at once, and those who were might be removed at once, and those who were to linger in agony for a few hours and then pass out might receive magnetic ministrations, and be brought under such an influence as would prevent their being fully conscious of the great agony and the vast change which had come to them. These bands of spirits did a powerful work in that direction, mesmerizing, so to speak — or psychologizing — thousands of spirits who, had they not come under sands of spirits who, had they not come under such a power, would have become almost unbalanced by the great calamity which had burst upon them. In addition to these there were hundreds of personal attendants of spirit friends as guides—fathers and mothers, companions, sisters and brothers—waiting for the various ones who were to pass out, and such personal guides and helpers came and took their friends in charge, bearing them to quiet spiritual homes, where they would be provided for by wise and loving hands and hearts.

Just for a moment realize, if you can, what would be the result of thousands of individuals coming from their own shores to this land, and

of the innocent that is brought to earth through such a moment of great peril as has recently visited your fair land; they may stretch out their hands in compassion, seeking valrely to ald the injured; to, if possible, sweep back the oncoming tide that shall engulf human hearts and lives and property in ruln; but they are not permitted to do this humanitarian work; liere are stronger laws and ligher powers than those which they can control, and therefore they must stand aside and see this mighty work go on, trusting that it will tench a wide lesson to the human race, that is will bring a sense of responsibility to the human leart, that it will show the feebleness and blindness of human sight and power, and teach mankind on earth to study well the laws of nature and to act in decordance with them, that there may be no such fearful ruin as has recently been wrought.

We trust a great lesson will be brought to the people of this country and everywhere through this sade experience the whole world and its people may be drawn more viosely together in sympathy and love.

Q—What appearance did the disaster present to spirit-eyes at the time appear to spiritual sight?

A—Such an appearance must have been did not home to the people warned of their structs. A—Such an appearance must have been ready in the rever were ready to ready to the weight of the people warned of their spirit-weight of the did not the people warned of their weight of the people warned of the disaster present to spirit-eyes at the time the water suept over the town? and how did those who passed from their bodies at that time appear to spiritual sight?

A—Such an appearance must have been passed from the people warned of their and the people warned of their people warned of their and the people warned of the people warned of their and the people warned of their people warned of their people warned of their people warned of their p

Q.—Why were not the people warned of their fate from beyond if spirit guardianship is true? fate from beyond if spirit guardianship is true?

A.—There may be many reasons why the warning was not given through mediumistic sources, or by impression from the guardians of those who were obliged to meet this terrible fate. We have no doubt that many warnings and impressions were given; we have no doubt that many of those who went down before the fearful doom had some feeling of impending danger; we have no doubt that they were impressed with a foreboding of what was to come. They may not have been able to clearly sense the correct nature of the approaching calamity. the correct nature of the approaching calamity, but they did feel that something was about to

the correct nature of the approaching calamity, but they did feel that something was about to occur, and that they ought to go away to a distant place, or to make some change in their surroundings. Many mediumistic individuals were engulfed by the fearful tide, and many of those were susceptible enough to feel the oncoming doom, but could not avert it. On the other hand, undoubtedly spirits were not able to come and to directly say to those in danger, "There is to be a fearful catastrophe; the walls of the dam are to break away; the flood is soon to be upon you!" because they had not instrumentalities for giving this specific statement.

Even if the warning had been given, we doubt very much whether it would have been heeded. Warnings have been given time and again during the last decade of years, that there was danger of a breakage, that the walls were insecure, and that at any time a flood might arise and people be destroyed. These warnings were laughed at; very few believed them; and as the hours went by, bringing no fulfillment of them, people became more secure than ever in a belief that all was well, and therefore they could not be prepared to meet their fate.

Spiritual guidance is a fact well established

not be prepared to meet their fate.
Spiritual guidance is a fact well established through many instances, demonstrated in hundreds of ways in the history and experience of the human race. Spiritual communication is a the human race. Spiritual communication is a truth that has been proven over and over again to the happiness, comfort and instruction of thousands of human hearts, and yet spiritual guardianship cannot possibly avert the operation of natural law; nor can it prevent the penalty of its violation. All these things belong to the experience of life, and must be met; and although undoubtedly there were here and although undoubtedly there were hundreds of sympathetic spirits that had foreseen this danger, and would have been glad to have made it known, to have given warning to those who were doomed, to have brought succor and consolation to the sad and afflicted, they were yet unable to do aught but perhaps convey some impression or give some silent influence to those who might have benefited by obedience to them. Other than this the spire works

uas not permitted to do.

Undoubtedly there is a wise and useful lesson pent up in this great experience, and we trust that every one of the human race who has intelligence and understanding will read that lesson aright and duly profit by it.

Q.—What effect does the disaster of the Conemaugh Valley flood produce in spirit life? Are those thousands who have been so suddenly ushered into a new order of existence, attended to and provided for? Did that disaster create a sensation there similar to that produced on earth? earth 7

A .- We have already said that all those who have thus suddenly passed to the spirit-world are provided for in some manner and degree. Those who are without homes and have no es Those who are without homes and have no especial guardian to take them in charge and supply them with natural conditions and surroundings that will be refreshing and beneficial to them, are taken in charge by bands of ministering spirits, who have borne them to sanitariums, where they will be provided for. Those who are weak and ignorant will be given instruction and proper restraint, and, if necessary, proper guidance at all times. If they have lived a vicious life—and we know not but what some have passed out in this hour of trial who have been weak and guilty and pernicious in their influence—they will not be able to understand the ministration that is theirs, will not be able to clearly see the bright spirits who attend them, and will perhaps for a time feel restless, disturbed and unhappy; but novertheless they are provided for, are taken to places suitable to their case, and brought under a system of restraint and discipline which will be instructive and also elevating to their lives.

vating to their lives.

Others, who are bright and beautiful in spirit, have been taken in charge by their personal friends and guides; they have found homes and new fields of labor and of study in the world beyond. Such as have no particular personal friends to attend them are provided for, if they do not need to be taken to sanitariums for discipline and treatment, in homes where kind and loving natures dwell, who will give to them the companionship and training which they most require; therefore, friends. which they most require; therefore, friends you need not fear that any one is cast out of human love and attendance.

What do you find here on earth? Why, that those survivors who are left helpless and home-What do you find here on earth? Why, that those survivors who are left helpless and homeless by the great destructive force that has swept down upon them are not left to starve and perish by the wayside. Human hearts and hands are outstretched to them in sympathy and love and helpful comfort. And shall we expect less of the spirit-world for those who have been cast out upon its atmosphere by the great and seemingly cruel force of natural law?

The friend asks what effect has been produced in spirit-life by this great change? Well, no especial effect upon spiritual life at large. It has called out sympathy and kindly feeling toward the sufferers, just as has been done here; it has opened homes to those who have come seeking friendship and protection, just as it has done here on earth; it has made happy many hearts there who are welcoming loved ones whom they left on earth, but otherwise than this it has had no appreciable effect upon the life of the spiritual world, which flows on just as calmly and as usefully as it did before the disaster occurred.

The friend also desires to know if any great sensation was produced at the moment in spirit-life? Yes, in certain circles when the

The friend also desires to know if any great sensation was produced at the moment in spirit-life? Yes: in certain circles where the news spread forth that a great and awful calamity, physically speaking, had fallen upon a mortal community. All those who had friends dwelling in that vicinity were much excited, and the news spread far and wide; others who had no personal friends and receivings. and the news spread far and wide; others who had no personal friends and acquaintances there were exercised by this report, and they wished to know more concerning it, so that there was in certain quarters just about the same kind of a sensation produced as you had here when something of the great horror came along with the report, because many were so sympathetic and thought so strongly of those who were hereaved on earth. To others no come careless and irresponsible in thought and deed; there would be no progress for humanity by such a course.

The angels who minister to human needs may weep in anguish over the fearful slaughter arriving at a given hour. We will suppose that them greeting and prepare for their reception.

nervous force, and some other portion may have a superabundance of it; therefore we find want of ease throughout the system, a certain disagreement that we call disease, displaying itself, perhaps, in signs of irritation or inflammation, for the blood becomes congested in these parts affected, and there is a lack of general strongth and health

parts affected, and there is a lack of general strength and health.

Our friend may ask: Why should this be so? We reply: Because the physical system of man is subjected to physical law, and if he violates this physical law, his organic structure will suffer in consequence.

This body of yours is a machine that depends upon fuel, upon the forces brought to it, for its strength and power and usefulness, and if a proper kind and amount of fuel is not supplied the engine will not be able to perform its work; if the right forces are not distributed throughout the human system, then the machine will fall into disuse and out of repair, and consequently the spirit which invigorates and acts upon the machine will not be able to do that which it desires to accomplish.

We find a man insane, and we say he is un-

We find a man insane, and we say he is unbalanced in mental power and expression. This may be produced through the action of his may be produced through the action of his nervous system. He may have used up a larger amount of nerve-aura than he could afford; perhaps he has overtaxed his mind, spent his hours in deep study or toil or dissipation, consequently he has exhausted those forces which should have remained with him perhaps for years to come, and he suffers in consequence; his mind is unbalanced because the spirit cannot meanly act upon the brain-force and give his mind is unbalanced because the spirit cannot properly act upon the brain-force and give expression to its internal thought. Thus we find the individual is diseased; there is want of ease throughout the entire system, lack of rest, and the soul is not well poised. By-and-bye, when humanity comes to study the laws of nature, to understand the human structure spiritually as well as anatomically—to understand the laws of natural life as pertaining to the human family—it will come into a higher condition of health, will then seek to preserve rather than to regain it after it has fled; will seek to root out disease by maintaining a proper degree of ease throughout the system at all times, and we shall find less need of physicians and of healers for the family of mankind than we do healers for the family of mankind than we do at the present day.

Q.—What was the origin of religion on earth? and what is its moral effect on the people? Is enlightenment or ignorance most conducive to its advancement?

A.—That depends upon how we understand A.—That depends upon how we understand the term religion. If one looks upon religion as merely the inculcation of superstitious ideas, the advancement of creeds and formulas and assumptions theocratic and dogmatic in their nature, we should suppose the reign of ignorance would be more conducive to the life of such a system of thought than would the maintenance of enlightenment and of liberal ideas. But on the other hand if we look at religion But on the other hand, if we look at religion as merely a system, or a code of moral ethics, that will appeal to the spiritual nature of man, and cause him to come into a condition of right living—which religion always should be to the human soul—then we say that moral and spirit-ual and mental enlightenment are more conducive to the reign of such a religion than is

human ignorance.

What is the origin or rengion in the mortal our querist wishes to know. The origin of religion, we should say, was in the human heart itself, springing spontaneously into life and action, for there has always been within manifold in ignorance with the control of the contro kind an impulse urging him to outward expression; something appealing to his finer nature, calling him out to a loftier life. He has, in looking over the universe, perceived signs and wonders that have proven to his thinking mind that there is a purpose in existence, there is a design, a wondrous manifestation of order and of law. He has come to think that this design and manifestation of order and of law must man the existence of mind mind spart from mind mind apart from the human form, mindexistent in the universe at large; and he has felt that if mind exists throughout life, then undoubtedly there must be immortality for that mind; and if there is immortality or eternity for this great universal immortality or eternity for this great universal mind, there should be, reasoning from circumstances and environments, an immortality for the human mind. Man thus reaches out to the unknowable, and that which is infinite and grand and spiritual, feeling that if he may not know the whole he may at least learn a part, through the great aspirational tendencies and desires of his soul to learn and to comprehend; and thus there have been awakened within the and thus there have been awakened within the human heart religious impulses and motives. Man has seen the great stupendous scheme of life surging around him; he has felt grateful to the Source and Author of all Existence for the blessings, the privileges that come to him through existence, and thus he at first begins

to worship and to pray.

He may in the beginning only worship a stick or a stone, because it is to him a symbol. Some lofty tree may appear to him significant of the great life-forces and powers of the uniof the great life-forces and powers of the universe, and he may worship that tree, bow down in obeisance before it. Why? Because it is a symbol to him of power, of life, of fruitfulness, and it is the best representation that his savage mind can conceive of the Infinite Power. Or he may turn to the great sun—seeing in that luminary a wonderful reservoir of force, activity and beneficent power—and bow down and worship it, because it is to him significant and full of meaning. The heart is right, although the expression may be wrong, and the religious thought is alive within that soul, seeking to manifest itself in external ways.

ays. This religious impulse is but the spirit itself, This religious impulse is but the spirit itself, ever seeking to put forth greater powers of expression and unfoldment; and as the race advances year by year, the spirit begins to throw off its old false ideas and conceptions, and to take up grander, more liberal thought for itself; so that it feels more keenly the cramping chains of superstition, error and ignorance that have bound it down; and by and have it begins to burst these chains and to fling bye it begins to burst these chains and to fling them off, because it must step out to broader fields of freedom. Thus man advances step

by step.

We have nothing to condemn in true religion; it means right living; it means appiration; it means a putting forth of the spiritual impulses of the human family, and these are sweet and glorious and to be commended. We have much fault to find with theoretic and theological superstitions and assumptions—with the false claims that have been put forth in the name of religion. They have no part in it; they do not belong to right living; they do not belong to the spiritual nature of mankind, and should be cast aside by the arising soul.

SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 5th. 1889.

to call him in mortal life. I wish them to know in the proximate or immediate cause of the phenomena in the human subject to which we apply the terms "Disorder" and "Disoase," and what ture must certainly be produced by a lack of equilibrium in the natural forces playing throughout the system.

Disease, correctly defined, is want of ease. Want of ease, then, in the organic structure, is produced by some disturbance throughout the elements, the atoms, that go to make up the organic structure. The more is a lack of vital force or nervesura; not a sufficient quantity of this force or aura is generated by the daily life of the individual, and consequently it is not equally and evenly distributed throughout the entire frame, the internal organs. What then? Some part of the system is deficient, devitalized of this nervous force, and some other portion may have a superabundance of it; therefore we find wind a superabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find went as a sperabundance of it; therefore we find the provision of the interval of the individual and consequently of this force or nerve-aura; not a sufficient of the individual and consequently of the

I have been here once before, some years ago, Mr. Chairman, but I did not accomplish all that I wished to. When we speak once it suffices only for a time; then if we can meet our dear ones through other channels we are only too anxious to do so. I did understand spirit-return while on earth, and it was delightful to me to hold sweet communion with those that had crossed over. How often would I sit by myself and converse with them. Spiritthose that had crossed over. How often would I sit by myself and converse with them. Spiritually? Yes, what you may term mentally. Many times you can do this, dear mortals, and feel the response in your own spirit, assuring you that they stand close beside you. I said once before I was glad to lay off the old form, and it was more than life to me to feel that I should find the loved ones that had gone once before I was glad to lay off the old form, and it was more than life to me to feel that I should find the loved ones that had gone before, the children that had preceded me waiting for the mother. And how grand was the reunion in spirit-life, to feel that identification is true, that no mistakes will be made there. You will find your own waiting on that beautiful shore, from which it has been said no traveler returns. I would change that a little, and say all travelers do return. I never yet have met one spirit but what was anxious to reach their own here in mortal life, and to leave an influence with them. We toll no more with the hands, but we work continually with the spirit. I wish, Mr. Chairman, that you would send this message to Macon, Georgia, for some dear friends there are waiting to hear from me. I am so happy when I find I can make loving friends in the mortal sense my presence around them. Often we can tell whether you sense our presence or no by the appearance of your spirit, for we behold your spirit as you do the face.

I lay many times, before passing away, thinking: Can it be possible that the angels will call me home very soon? Why my life here in the mortal was lengthened I could not understand, but I find the dear Father in Heaven knew best. In God's own good time will the scales be dropped from your eyes, dear mortals, where

but I find the dear Father in Heaven knew best. In God's own good time will the scales be dropped from your eyes, dear mortals, where you are looking through the glass darkly, and more and more light will be given you while you dwell here, if you ask it; then seek with an earnest heart, for you would not wish to do one act that would not receive the approbation of the angels. The day is coming when you will meet us in spirit; then I say: Do right; and do not place us too far away, but bring us as near to you as possible. Mrs. Martha L. Fort.

Henrietta Chittenden.

While the dear lady was speaking, I stepped so close that I could hardly help following her to send a few words to friends yet remaining here, for I often see them entering halls, anxhere, for I often see them entering halls, anxious to know who is going to speak. I have seen the loved faces in this audience of some who I think will remember me. It is not a great while since I left the mortal. Minetta is here with me to-day, and sends love and greetings to dear ones yet on earth. Oh! how good it seems, when we are unable to speak, to just send a few lines by another, similar to what it would be in the mortal, only we appreciate it a great deal more than you can. I have lately stood by the side of a medium whom I have asked the angels to help, for I know there are those in the flesh who would do her all the wrong possible. But how dare they do know there are those in the flesh who would do ber all the wrong possible. But how dare they do it? I see many that have doubts. You are not to blame for them. But when you try in every way to injure an instrument whom God has seen fit to endow with talents, then I say it is a cruel wrong to both sides of life. As we stand listening, and we see the spirit of you in the mortal, we know very quickly whether you mean right or no. I warn you to be careful; do not tamper with us; you may cover up your motives from mortals, but you cannot from us. And how glad we are when we see mortals trying to do right, to learn, to investigate for their own benefit not wholly, but for each one that is connected with them.

Learn all you can in this life, but learn it while using the reason that God has given you,

while using the reason that God has given you, or, as we would say, with the dictation of your own spirit. I am thankful that I have left the old mortal form and have found it so beautiful in the spirit. We fail to describe to you the beauties of spirit-life, but one proof of them is given when you find a consistent will are the spirit. given when you find no spirit will say to you, We wish to return to earth-life to stay: no, no; not even the sweet little child. Many a no; not even the sweet little child. Many a time has a mother talked with a child, asking it if it would not wish to return into the beautiful home it left here. The answer invariably comes back in the negative, the children are so happy in their spirit-homes.

It is very pleasant for us to come into your halls, your meetings, where we see so many mornals gathering, any ious to home from the high.

halls, your meetings, where we see so many mortals gathering, anxious to hear from the bright and beautiful Summer-Land. I am thankful, sir, for this privilege granted me to-day. I have been here four different times, thinking perhaps I would get power enough to speak, but have failed; and to-day I have succeeded in saying some things that I know will be very pleasant for Charles. Henrietta Chittenden.

George Hardy.

George Hardy.

It gives me great pleasure to be able to take control, and to speak for myself. And I just want to say right here, before it goes from me, if Fanny will try to come into communication with me I should be very glad; but if not, then I must wait. I have learned to know that you cannot hurry the wheel of time. I have looked many times upon the faces here; some I would recognize, some not, for you have new ones each time. But let me say to you that by-and-bye you will be bidden to come up higher, and will vacate your seats for others. I am glad to see all interested to know, if possible, where they are coming—to learn a little of the country beyond. I was no stranger to this subject; many things I did not talk of, but thought the more about. Going out so quickly as I did, I found it bright on either side, and as the guides came to help me in passing over, it seemed, as I looked upon one face and another, as if I could hardly realize that I had left the mortal, but in a little time I saw many people coming who I knew it had been said ware dead. I want to fix there alize that I had left the mortal, but in a little time I saw many people coming who I knew it had been said were dead. I want to fix that over a little, and say they had just stepped out of one room into another. And when they tell you it is grand, that does not half express our feelings as we try to say to you how beautiful we find the other side of the river, when we find the loved ones coming around us, our old friends and neighbors, all active, and most assuredly more alive than many I find in old Chelsea.

Chelsea.

I want to say, too, that you in the mortal never can understand how much comfort and happiness it gives us to be able to send a few lines to some that are left here. A short time since I visited a place that is called a Lyceum, in Cincinnati, and I was pleased to see how they are teaching the children—the growing generation—to know something of the beyond. I want to speak a good word for the Lyceums; I don't care where they are. I say, Put your children there, and they will get good influences; and not only that, they will learn something in regard to the beautiful Summer Land. I am happy to be able to give out something here. At first, as I entered the hall, I came, like many others, to listen; but as the privilege was offered me, I gladly accepted. George Hardy,

Mrs. John Harvey Humphrey.

Henry Simmons.

Many times, Mr. Chairman, have I stood close beside loved ones here in your own good city, and I know there are some who will be glad to hear I have ventured to speak from this place. I have wished to before, but there are various reasons with us in the spirit why we do not often speak. In time I trust we shall all be able to give out to our loved ones something that will not only satisfy but highly gratify them from the beautiful heyond.

Nathan is with me, also little Tad, as we used

Mrs. John Harvey Humphrey.

I wish to speak here, not only for myself, but for my husband. These words will be for my dear children who yet dwell in mortal-life. Ohl how glad I was no stranger to what is called Spiritual-life. I was no stranger to what is called Spiritual-life. One that had crossed over the shining river; and when I felt they were calling me day by day, it was a comfort to know, for it was a comfort to know

you little realize how much assistance you gain from loving ones that come to you every hour in the day. You are nover alone; loving ones often draw hoar to you. We pass and repass; we sit and converse; we walk together just as the desire of the spirit moves us; and it is so beautiful to see the little groups of children gathering flowers in the bright Summer Land. Ohl how many times have I said while in the flesh: "I can almost hear their little childish, pratting voices," although passed boyond our sight, they would come so near to us. It is blessed to feel that the children compose a part of heaven. I see spirit-children gathered here, walking up and down in the alsles, going first on one side, then on another; for there are very few in this audence but have placed away some little bud, with a sorrowing heart. you little realize how much assistance you gain

one but have placed away some little bud, with a sorrowing heart.

My dear daughter, I wish I might come into communication with you in Philadelphia, for I know there are some I might speak through there, and it will be a help to you; a comfort to speak with me, although I have thrown off the mantle of flesh and put on the bright and beautiful garment of immortality. Oh! how good it was in the dear Father to make these wise provisions that His children on both sides of life should hold sweet communion together. John, my husband, stands beside me. Dear children, your father sends greeting to you to-day, and wishes to be remembered also to some loving friends in this good city, where I know we are not forgotten; also, as I said, in Philadelphia, for formerly we lived here in Boston. Mrs. John Harvey Humphrey.

Freddie Tansy.

Freddle Tansy.

F [To the Chairman:] The gentleman over here said I might come and tell a short story. I am not going to stay so long as that lady stayed, but she's a hice lady. You let little boys talk the same as you do the big people, don't you? [Yes.] When you come our side l'il make some pictures for you, pretty and nice ones.

I went into one of the meetings a little time ago, and all the children there carried flags. They were walking and they kept a nice step, because there was a gentleman that sat up a little higher on the rostrum playing the music,

because there was a gentleman that sat up a little higher on the rostrum playing the music, so they kept walking. And then what do you think? There was some big ladies that walked with them, and they carried flags just the same, right on the side, and on the top of the pole they had some yellow flags, some white ones, and red and blue ones. What do you call that meeting? [A Lyceum.] Oh, yes, that's what it was. There was one little bit of a girl there. She couldn't hardly carry it. I suppose the spirits helped her. It was nice. I wish you had been there. You'd better go some day, and you'll find I have told you the truth.

some day, and you it find I have told you the truth.

Oh! you've got some flowers too. We've got more than that where we are. I had a sore throat 'fore I went away, but it do n't hurt me much. I got better. Grandpa says I'd better hurry up and tell my story. So I'll have to. I lived in Brookfield, Vt. [A gentleman in the audience brings the child some flowers.] I thank you, and I'll bring some little children to you some day, because you're such a kind gentleman. You would n't go to meetin' to laugh at 'em, would you? No, you would n't do that, because a dear spirit lady comes beside you. Grandpa helps me a little, but I am getting bigger. I got in this chair myself. That's a nice cushion, aint it? I went in a place one time where there was a convention, and I saw there a lovely spirit; she came right to me and

there a lovely spirit; she came right to me and said sometime she was coming to this place and goin' to give out a letter to some people, and her name was Achsa Sprague. I did n't know her when she was in this life. She told me that if I was real quiet and good I might come here if I was real quiet and good I might come here myself. She's here now, and she says to tell my story. When I was in the convention—that's a big word—aint it a meetin'? [Yes.] It seems to be nothing but a meetin'. There was another lady, and her name was Mrs. Howard, calling the spirits' names. Why, if you'll believe it, there was as many as fifty! Aint that a good many? She didn't call mine. I suppose I was so little she didn't count me. Next time I'm goin' to stand up high. I got up high this time. The minister said I could get right into the chair. Then I think the people could see me—or hear me, anyway. My name is Freddie Tansey.

[To the gentleman who brought the flowers] I'm goin' to do something for you on the spirit side. I'll bring all the angels to you I can. [Bring my children.] They couldn't come all together. One little girl comes now beside you, and she brings a lily in her hand to you. She says that white is an emblem of purity. One of the children was a good deal bigger than the others. I see four now; there were only two at first. Your mamma is a lovely lady. She was a good spirit here. You wouldn't say no to that, would you? Your grandpa says if you only follow in the footsteps of your mother you will surely reach heaven. will surely reach heaven.

Nellie Kenvon.

What is more beautiful than to feel, as we enter spirit-life, there are to be children there? They must be themselves. That little boy, when he passed away, was much smaller. I could see that he had grown larger, but as we come into earth-life we feel as we were when we first passed out. You must understand, dear mortals, that the children grow on and on in spirit-life, but the little spirits never grow old, they only attain to maturity in the Summer-Land. I am so happy to say to you that we can be of assistance to these little children.

In the mortal how many times have the tears coursed down our cheeks as we have looked upon

In the mortal how many times have the tears coursed down our cheeks as we have looked upon each tiny face, too beautiful for earth, while the angels came and plucked the little ones out of your homes, when your hearts were near to breaking. When you come to learn a little of spirit-return it takes away that sorrow. There is the empty chair, there is the vacant place at the table, but still you feel that the darlings live, and that they will come to you through the laws of attraction.

[To the gentleman who brought the flowers:]

the laws of attraction.

[To the gentleman who brought the flowers:]
Dear, kind sir, do you think for one moment that those children do not compose a part of your family in your home? Most assuredly they do, and when trials and dark hours have come to you here, they have helped to bring light into the home.

How many mothers have said: "Why did they take my child away?" and have almost felt a hardness springing up in the spirit toward the Great Father for taking them from the home. Dear mother, remember it is but for a short space of time, and then that beautiful child will be given back to you.

Again, the partings are hard, but the re-

short space or time, and then that beautiful child will be given back to you.

Again, the partings are hard, but the reunions are beautiful. I have often thought, since I left the mortal, how sweet it was to know that this life was not all, for I did understand some things of the spirit, although not as much as I wish I had learned. I did realize that the angel-world came very near to me, and when the angel of light beckoned me on, up higher, oh! how welcome was the sound, how dear the voices that had been hushed so long in mortal life. Think, not, dear loving friends, that we only come to our kindred; we come to others, trying to leave a good influence with those that need it, and I assure you, mortals, we often find you need it much. I have thought if the loved ones could only feel as I did, before passing out, they would not sorrow when one link and an other is broken in that chain. Ah! blessed thought that we shall all before long clasp

they would not sorrow when one link and an other is broken in that chain. Ah! blessed thought that we shall all before long clasp hands on that bright and beautiful shore. While here, I have many times felt I could catch a glimpse of the beautiful land of Canaan; and when sickness came I knew it would be well; I was assured, that they would be there, to keep the promises they had made many times while dwelling here.

Li wish to send love and greetings to each one of them in Plymouth, Vermont, and in Reading, also, for I know I am not forgotten in their little meetings. Often I have heard the question asked: Why does not sister Kenyon come and say a few words to us? I, am employed in the same work to do. I bring love to each mortal before me, and to the dear ones that I have spoken of. Sister Weston also sends greetings. Nellie Kenyon.

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THE GREAT CONSPIRACY.

Determination of the Sunday Bigots to Enforce Special Legislation—Wanamaker to be Co-

BY HUDSON TUTTLE.

The Chicago Herald of June 8th contains the following significant paragraph:

following significant paragraph:

"Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, has been in the city since Tuesday. The purpose of his visit is to further the interests of a movement, already widespread in many sections of the country, to promote the observance of the civil and religious Sabbath, particularly by prohibiting all Sunday work, if possible, in the United States mail and military service, in Inter-state commerce, and in the District of Columbia and the territories."

There are at the highest possible estimate twenty millions of church-members in the United States, against forty millions of those who do not belong to any church and do not care anything about church matters. Of this twenty millions not over one-half do anything more active than to acquiese in the forms and requirements of their respective sects. Yet these twenty millions, or rather the less than 100,000 preachers, assume to compel, by law, the

these twenty millions, or rather the less than 100,000 preachers, assume to compel, by law, the forty millions to obey their commands. They desire to have Sunday observed not as a day of rest, but of worship, and would force all others to do likewise. It is this minority which makes this a "Christian country," and rules against the fundamental principles of democracy that essays to be governed by the majority. The minority of one-third rules by force of its organization; the majority is ruled over because disorganized and leaderless.

Few are aware of the tremenduous efforts being put forth to compass the ends of the Sab-

being put forth to compass the ends of the Sab-bath Union. It is not for the Sabbath these ambitious bigots are working. This is the opening wedge to no end of projects to forge the chains of theocratic despotism around the neck of American liberty. Some idea of its extent, and the desperate resolution of its leaders, may be gathered from the sentences extent, and the desperate resolution of its leaders, may be gathered from the sentences dropped by Rev. Crafts to an interviewer. He said: "The Sabbath question is certain to be the most important ever discussed. It is heartily endorsed by the Southern Baptist Convention, and Southern Presbyterian Convention at Kansas City." It has the support of 80,000 preachers. Crafts is busy organizing societies in every town and city, preparatory to a grand coup d'état.

The first point of attack is the post-office. The executive just now is with the cranks, especially the Postmaster-General. The presidential bee is in his bonnet humming very loud. He is a pious Sunday-school teacher. It is said he works more hours in his office than any other member of the cabinet. He raised \$400,000 as a campaign fund, for and by which, it is said, he holds his place. He is worth millions.

on as a campaign fund, for and by which, it is said, he holds his place. He is worth millions. His income from his store is more in a month than his yearly salary. Why did he wish to give up his business to others and take the drudgery of his office? Salary certainly was not a consideration; of honors there are none; of hard work as he conducts business, no end. It was the future! He can now go on and become the champion of the Sunday Union and God-in-the-Constitution bigots. He can lead the reaction against science and free thought, and with a well-trained, compact and unscrupulous organization to back him, has a chance to win in the presidential race. The leaders have already appealed to him: The committee of the Chicago Sabbath Union and Rev. Crafts at the Sherman House (they were all D. D.s. and 60th Mirecto.—The vices every Sunday at 2 speakers always present. and Rev.s!), prepared an open letter to the Postmaster-General, in which they say: "The American Sabbath Union recognizing the importance of a correct example on the part of the government, as an employer in the treatne government, as an employer in the treatment of its employes, rejoices over your suppression of Sunday work in the post-office department, and anticipates much greater achievements for the cause of Sunday rest, for the investigations you have undertaken." They then proceed to dictate the terms that will be satisfactory to them:

"1. No post-office to be opened at the usual hours of worship.

2. No postal employés required to be on duty at hours that would take from them the opportunity to attend thurch.

attend church.
3. Stamp clerks to be entirely free from Sunday

work.

4. Mall bearing special delivery stamp to be uniformly held in the office as other mail, unless personally called for.

5. No mail matter except letters to be stamped or

No mall matter except letters to be stamped or sorted on the Sabbath.
 Any post-office to be wholly closed on the Sabbath where a majority of the people of legal age petition for such closing.
 We trust you may be able to find other ways in which to reduce the Sunday work of postal employés, and that you will cooperate with the national movement.

ment to secure a law by which this Sunday work shall be wholly and permanently discontinued."

How they regard their man may be learned

How they regard their man may be learned from this suggestive paragraph:

"Postmaster-General Wanamaker, at his own suggestion, stopped Sunday work in the Post-office Department at Washington as soon as he entered the Cabinet. I tell you he is the popular man of the Cabinet in the South; the people are greatly pleased at the position he has taken on the observance of the Christian Sabbath."

No doubt plenty of "other ways" will be found to curry favor with the bigots who are thus insidiously foisting a system of religious intolerance on this country. It will be observed that all leaders and officers in the movement are Roys or D. D.s except a few equally bigoted strikers. The preachers sigh for the good old times when the dear people were compelled by law to attend church and listen to the monotonous drone of sermons to seventeenthlies. They have nothing but dry straw they have been threshing for centuries, and now that the people prefer the fresh air of a Sunday, rather than the dust from their threshing floors, they are angry and would force them to attend.

threshing floors, they are angry and would force them to attend.

All ministers cannot take up the acrobatic business, with Talmage, and tickle the ear with the rich eloquence of the end-man of a minstrel show; the dignity of a seven-years' college course smooths them down to commonplace inanities. But if all other avenues of amusement or interest are closed, and only the churches left, a little coercion will bring the people in. Hence the first demand on the pious Postmaster-General is that no post-office shall be opened at the usual hours of worship. shall be opened at the usual hours of worship. It is desirable that the post-offices be absolutely closed on Sunday, but if opened, they must not interfere with church service. Everything must side-track to the church. It has preëminently the right of way. The overwhelming complaint against the Chicago post-office is that it is open during the "morning hours of divine service." Wanamaker must stop all this wickedness. The preachers of this country must have their own way, regardless of the rights of the majority.

The labor organizations are lending themselves to this movement, not because of any

selves to this movement, not because of any partiality for the sacredness of the day, but they desire a day of rest and recreation, and overlook the terms on which it is to be ob-

There are no associations or organizations whatever to oppose the steady aggression of this Sabbath movement. The press is the only means, and the enlightenment of the people

means, and the enlightenment of the people their salvation.

We have no need of prophecy to presage the future, for we stand in the immediate presence of the movement, which has already unmasked itself, and every advantage gained by it, if ever recovered to liberty, will have to be fought for at disadvantage and great cost. Here is in part the programme: Sabbath laws for the District of Columbia, and for the federal offices; the election to office of only those who will pledge themselves to the scheme of the National Reformers; the closing of all places of recreation and instruction on Sunday; the stopping of all Sunday trains and conveyances, of Sunday papers (with the Sunday mail); the establishment of a national church by the coalition of all the evangelical sects; the conversion of the public schools into parochial, controlled by the clergy and priests, and at last boldly putting forward a church political party with a devout and pious man at the head of the ticket.

A great part of this plan may prove impracticable, much of it appear visionary, yet it outlines the policy of the leaders, and is to be exemined.

guied so far as craft and josuition cumning can

outed so far as craft and josuition cuming can bring about its accomplishment.

The union of the Fretestaut seets will be a necessity if the Constitution acknowledges the Bible as the source of law, for in that case the book would be obliged to have an interpreter, and no one seet could be chosen in preference to the others. The interpretation would have to rest on the consensus of all, which would cause implacable warfare unless perfect union was affected.

No, not a prophecy! I would it were, for the

No, not a prophecy! I would it were, for the prophet with clearest vision may be mistaken, but in the presence of facts showing the strength and unscrupulous purpose of a conspiracy such as the history of the past hundred wors have a comparison or likewest have dred years has no comparison or likeness, there can be no mistake.

PROF. HUXLEY'S CHURCH!

THE BANNER of June 1st speaks approvingly of Prof. Huxley's ideal of what a church ought to be. It is hoped the readers may not be led to believe that Spiritualists make common cause with men who maintain that nothing can be known regarding the destination of man. Spiritualism cannot ally itself with ethical systems that have no basis. The ethics of Spiritualism has a basis, and the moral law is deduced logically and necessarily from its premises, which are the demonstrated facts of immortality, while Prof. Huxley and the other agnostics deny that there is any evidence of a life beyond the grave. It seems to the writer that some unwise Spiritualists are so eager to attack Christianity, or rather the creed of Christianity, that they endorse the conclusions of men who are as bitterly opposed to Spiritualism as to the Christian creed. As regards this Christian creed, no one can deny that it does offer a basis for ethics in its essence, which is the belief in God and in a future life. That this essence had been obscured and perverted, or rather misapprehended by theology, is the contention not only of Spiritualists but of great thinkers in general; that both Spiritualists and these great thinkers are making efforts in these times to purify this essence and to restore it to its pristine state is the urgent demand of the age. But some Spiritualists incur justly the allegation that they are enemies to Christianity by their zeal to make common with men who maintain that nothing can be to restore it to its pristine state is the urgent demand of the age. But some Spiritualists incur justly the allegation that they are enemies to Christianity by their zeal to make common cause with an Ingersoll and with agnostics, i. e., men who have no real foundation for their ethical superstructure. These men may have a moral code apparently resembling ours, but we start from premises that are experimentally demonstrated, while they have no such premises. Let Spiritualists, then, not commit this double blunder, namely, to attack indiscriminately the Christian religion, which has a basis for an ethical science, and to fraternize with agnostics, who have none. I am afraid Prof. Huxley would refuse to be classed in principle with Spiritualists, and all consistent and true Spiritualists might well exclaim: "God save me from my friends," if they are introduced to those scientific men who have nothing but negative conclusions regarding the destination of man, and who are at bottom uncompromisingly hostile to Spiritualism.

Bradford, Penn.

Spiritualistic Meetings in New York.

Psychical Society, organized Dec. 17th, 1888, meets every Tuesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. Its sessions continue until July 2d, and resume Sept. 24th. Objects: The consideration and exercise of meditumship, personal experiences, readings, addresses, music and sociability. J. F. Suipes, President, 476 Broadway.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2% and 7% P. M. Mediums and speakers always present. Frank W. Jones, Conductor. A. General Conference will be held Monday evening of each week at 230 West 38th street, at the residence of Mrs. M. C. Morrell.

The American Spiritualist Alliance Held its regular meeting on Wednesday evening, June 19th, at the pariors of Mrs. M. E. Wallace, 219 W. Forty-second street, New York City. The attendance

was large, and the interest deep and earnest.

President Kiddle called the meeting to order, and stated that this would be the last meeting of The Alliance until after the summer vacation, and a resolution was adopted that, "When The Alliance adjourn, it be to meet again on the third Wednesday of September next, at 8 o'clock P. M., at such place as may be de

signated by its officers. " President Kiddle read a series of resolutions that he had been requested at the previous meeting of The Alliance to prepare, in regard to the appointment of a delegate to represent The Alliance at the International Spiritualist Congress to meet at Paris September next.

The resolutions and instructions, as read and offered.

Kiddle, Mrs. Wallace, Dr. Everett and Mrs. Mofrell. There was no stated subject presented for consideration, but the theme of most of the speakers was the urgent need and pressing necessity for a more spiritual life on the part of each member of societya realization in the consciousness of each that the great central principle of all life and being, whether it be called universal brotherhood, charity or love, should be made the rule of each one, that a condition of harmony and mutual helpfulness might be inaugurated and maintained on all the planes of human life and endeavor.

It was the consensus of all present that the accomplishment of these objects was the work that all true Spiritualists should set themselves to do: that while the Phenomena of Spiritualism were good and desirable, it was still more desirable that the philosophy and religion of life the phenomena revealed when properly interrogated and their answers understood, should be realized and practiced in the life of each individual.

A sweet spirit of peace and harmony brooded like an angel of light over the assembled members, and seemed to unite them all in the bonds of fraternal love and fellowship.

JOHN FRANKLIN CLARK, Cor. Sec'y.

People's Spiritual Meeting .- Joseph Noble of Paterson, N. J., spoke before the People's Meeting Sunday, 16th inst., upon "Christian Spiritualism." It was an able discourse, and warmly commented upon by Wm. C. Bowen, who followed. Mrs. M. C. Morrell, Mr. D. Ellsworth and others took part in the confer-

once.
Mr. W. C. Bowen spoke last Sunday upon "Evolution in Religious," to the gratification of an intelligent audlenge. Dr. C. S. Weeks, Rev. C. P. McCarthy, Dr. I. H. Gibbs and Mrs. Morrell filled up the allotted time with words in harmony with the speaker of the afternoon.

the with words in harmony with the speaker of the atternoon.

At the evening session at Mrs. Morrell's, 230 West 38th street, Mrs. M. A. Gridley, of Brooklyn, spoke upon the condition of spirits suddenly bereft of their physical bodies, and gave psychometric delineations pronounced correct by the recipients. Mrs. Morrell followed with remarks corroborating the ideas given by Mrs. Gridley, as they have been given to her by her inspirers. Mrs. Morrell will on next Sunday evening narrate some of the wonderful experiences she has had during her mediumistic work, and give psychometric delineations or tests.

Capt. D. D. Dyo, of Brooklyn, is expected to speak in Columbus Hall next Sunday atternoon; Mr. Bowen and others will also address the audience. This will probably be the last afternoon session we shall have until September. The evening sessions will continue during the summer at Mrs. Morrell's, 230 West 38th street.

The Camp-Meetings.

Quact Bay.

[Reported for the Banner of Light.]

All is activity at Onset, in anticipation of the coming camp-inceting.
Some of the summer residents have arrived who

Some of the summer residents have arrived who have not been mentioned: Capt. Atkins of Provincetown is at his cottage onjoying the sea breezes.

Mr. J. Q. A. Whittemore and family have moved into their commodious cottage, which is in a fine location overlooking the Bay; their home is a gem as to external and internal appearance.

Dr. Pratt, wife and daughter are at their residence; the doctor makes but short stops at Onset.

Dr. W. G. White, Mrs. Wood and daughter, from Boston, are at Ouset for the season, having leased a cottage on Pleasant street.

Mrs. Gertrude Berry-Johnson and her husband, late of Boston, have taken Mrs. Bullpek's cottage on West Central street, for the season.

Mrs. Helou lierry, late of Boston, is at her cottage.

Mr. and Mrs. A. B. Brown are her guests.

oMr. and Mrs. Burnham, of Belmont, have taken a cottage on bits street for the summer.

Mr. and Mrs. Jenkins, of Malden, are at their cottage.

Mr. Vougha and family from Malden have been at

Mr. and Mrs. Jenkins, of Maiden, are at their cottage.

Ar. Vaughn and family from Maiden have been at Onset for several weeks.

Ar. Union, of Boston, will conduct his Union Villa House on the European plan this season, and has arrived with his family.

Mrs. King has leased the Greenleaf cottage, and it will be carried on in the same way as on previous years—Mrs. King having taken the small cottage on West Central Avenue for her residence.

Mrs. Haines will reside in her cottage for the season; her brother is with hier as a guest, so also is Mrs. College. Mr. and Mrs. Dean were at their cottage last week.

Bilphia Cooper, of Dorchester, has taken the Nightingale cottage on Longwood Avenue and 7th, street

ingale cottage on Longwood Avenue and 7th street for the season. A party of twelve go with her from Dorchester.

Mrs. Cox has arrived and opened her two cottages.

Mrs. Bunker has opened her house. Mrs. Wood, expresident of the Boston Ladies' Aid Society, was her

quest last week. Mrs. Nye is stopping at her cottage on West Central Mrs. Nye is stopping at ner counge of Avenue.
Avenue.
Mr. and Mrs. Dr. Sturdevant of Bridgewater are at their summer home.
Mrs. Cassell and family of Chelsea are at their fine cottage on West Boulevard.
Mr. Albro has leased the Churchill cottage; Mrs. Stafford, the materializing medium, is with him.
Mrs. Bliss, materializing medium, is at Onset for the season.

Mrs. Bliss, materializing medium, is at Onset for the season.

Mrs. Effic Moss, materializing medium, from New York City, has leased one of Major Griffith's cottages for the season.

The BANNER OF LIGHT should have an extensive circulation at Onset; and the Spiritualists who have the Cause at heart should help sustain it through the insertion of advertisements and the addition of new names to its subscription list.

Frank E. Crane, of Boston, was at Onset last week; he will, at the commencement of the meetings, officiate as organist.

Mrs. Sprague, of Boston, has leased the "Blue"

as organist.

Mrs. Sprague, of Boston, has leased the "Blue" cottage for the summer.

Mrs. Washburn, of Boston, was at her cottage at Onset last week.

The Medium's Home is opened, and several persons are occupying it, free of rent—this noble gift of Major Griffith.

Charles W. Sullivan, being previously engaged, could not be secured this season as leader in the singing.

Dr. King and wife, of Brockton, have leased a cottage at Onset.

age at Onset. Mrs. Caroline Crockett, of Rockland, Me., has ar Mrs. Caroline Crookett, of Rockland, Me., has arrived at Onset for the season.
Mr. Young and family, of Lowell, are at their cottage on Shell Point.
Mrs. Brintnell, of Charlestown, has been at her cottage for some weeks.
The Temple will be occupied every Saturday evening during the season, for dancing, commencing June 22d.
The Middleham Park Marketing Commencing Commencin

The Middleboro Brass Band will furnish music for these occasions and will be present on Sundays at the meetings, also will give concerts on Sundays. Mrs. Barber, of Hopedale, Mass., has leased the

meetings, also will give concerts on Sundays.

Mrs. Barber, of Hopedale, Mass., has leased the York cottage.

Miss Alice Sinclair, a fine vocalist, has been engaged to lead in congregational singing.

Bluefish are plenty, and numerous visitors have been stopping of late at the Glen Cove House, enjoying the greek.

been stopping of late at the Gien Cove House, enjoying the catch.

Mrs. Rose Collins, who was one of the earliest as well as most successful mediums in Boston—becoming developed for the work when young in years—will be at Onset during July.

Time Table.—Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:05 P. M.; Sundays only at 7:30 A. M., 8:16 A. M., 8:16 A. M., 1:20 A. M., 8:17 A. M., 3:30 P. M., 10 P. M.; Sundays only at 6:20 I. M., 10:30 P. M.; B. P. M.; Sundays only at 6:20 I. M., 10:30 P. M.; B. P. M.; Sundays only at 6:20 I. M. The Comp. Meeting programmes are issued for the

The Camp-Meeting programmes are Issued for the season of 1889, and can be had on application to Dr. E. Y. Johnson, Headquarters, Onset, Mass.

Mississippi Valley Spiritualists' Association.

Meeting to hold from July 27th to August 27th, 1889. Officers: Prof. J. S. Loveland, President, Santa Anna, Cal.; Mrs. Sarah Jenkins, Vice-President, Moline, Ill.; Mrs. Elizabeth Harding, Treasurer, Clinton, Ia.; Dr. J. H. Randall, Secretary, 229 Honore street, The resolutions and instructions, as read and offered, were adopted, and Mr. Henry Lacroix was duly elected a delegate from the United States.

The formal business having been transacted, the President declared remarks from members in order, and The Alliance was addressed by Mrs. Gridley, Dr. Wilson, Dr. Winn, Mrs. Beach, Mrs. Coleman, Prof. Kiddle, Mrs. Wallace, Dr. Eyerett and Mrs. Mofrell.

Ottunwa, Ia., President Committee on Speakers. Mrs. A. B. Dobson, Maquoketa, Ia., Present Committee on Bazar.

Clinton, Ia., is a beautiful town in the Mississippi Valley. Mount Pleasant Park, in the suburbs of this town, was selected many years ago as a spot combining more natural advantages and attractions for a camp-meeting and educational purposes than any other within a radius of hundreds of miles.

The Park will be open to cottagers and tenters from July 1st to Sept. 1st, 1889. The regular season camp-meeting opens Saturday, July 27th, 1889, at 2 r. M.

Clinton is a natural railroad centre, and can be reached by the Northwestern, Milwaukee & St. Paul, and C. B. & Q. Railroads, and their connecting lines.

Representative officials of the railroads connected with the Western States Traffic and Passenger Associations have assured us a rate of one and one-third fare on the certificate plan. To secure this, visitors to the camp must ask of the agent at the several stations where they purchase tickets, a receipt showing they have paid full fare one way.

Horse cars will conduct you from the depot to the park.

where they purchase tickets, a receipt showing they have paid full fare one way.

Horse cars will conduct you from the depôt to the park.

Dr. J. Munson, proprietor of the Decker House, Maquoketa, In., will have charge of the hotel.

Tents for the season, or lodgings with those who have cottages, can be had at reasonable rates.

Mrs. E. A. Wells, a noted test medium of New York City, has been engaged for the entire season.

Mrs. Mott Knight, of Kansas City, a very reliable test, pellet and slate-writing medium, will be on the grounds during the entire season.

Mrs. Mary E. Weeks, of California, trance and test medium, well and favorably known east and west, will be on the grounds.

Harvoy Mott, the noted materializing medium, formerly of Memphis, Mo., now of Kansas City, will be in attendance.

Prof. A. B. Severance, of Milwaukee, Wis., will teach a class in physical culture.

Dr. J. C. Phillips, the noted psychometrist and magnetic healer, of Omro, Wis., will be present.

Mrs. J. C. Biodgett, one of the most noted independent slate-writing and platform test mediums, will be attempt throughout the season.

Miss Jennie B. Hagan, of South Framingham, Mass., a noted inspirational speaker and improvisatrice, will deliver the opening address on Sunday, July 28th, and remain over Sunday, Aug. 4th.

Mrs. R. S. Lillie, of Boston, Mass., one of the best and most popular speakers of the spiritual restrum, has been engaged for Aug. 7th and 14th.

Dr. F. L. H. Willis, Glenora, Yates Co., New York, one of the greatest mediums and lecturers identified with Spiritualism since 1854, and widely known for years as the Harvard College student who was unjustly expelled from that venerable institution because of his mediumship, is engaged for the last week, from Aug. 18th to 25th inclusive.

Prof. W. M. Lockwood, of Ripon, Wis., will give one public lecture, and at some time during the month. Prof. J. B. Loveland, of California, President, and Dr. J. H. Randall, Secretary of the M. V. A. S., are engaged to lecture during the season

[Order THE BANNER from our wholesale news agents.]

Unlifornia Camp-Mooting.

The fifth annual convocation of the California Spiritualists' Camp-Meeting Association commenced

The fifth annual convocation of the California Spiritualists' Camp-Meeting Association commenced its services Sunday, June 6th, in the tent of the Association, corner of Feli street and Van Noss Avenue. The exercises, conducted by the President of the Association, Mr. I. U. Steele, commenced at elegen o'clock with the singing of "The Loom of Life" by Miss Eva Ballou, after which W. J. Colville delivered a discourse upon the & Beauties of Spirit Phicesophy," which gave nearly staffaction to all who heard it. At the close of the aliscourse Mr. J. F. Fleming sang "Cast Thy Bread Upon the Waters," his full barlone volce imparting great impressiveness to the sentiment of the words. Miss Ballou again delighted the audience by singing "Mizpah."

Congregational singing introduced the afternoon exercises. Mrs. Carolino E. Downer, taking for her text "The Stars and Stripes," suggested by the flag unfuried over the tent, spoke of the freedom and the universality of the blessings Spiritualism bestowed to mortals. The Hofstedt Brothers clairvoyantly designated the location of articles concealed by a committee,

In the evening Charles Dawbarn lectured upon "Universal Law, from the Standpoint of the Spirit." Eva Ballou and J. F. Fleming sung, each with great acceptance. Mrs. E. B. Crossette led in an invocation, and delivered an addressappon the "Unity of Life," and was followed by Mrs. Upham Hendee with a brief relation of her experience since thirty years ago she became a Spiritualist. Mrs. Eggert Aicken and Mrs. Edith E. R. Nickless gave tests. The session closed with singing by Miss Ballou, accompanied by Miss Bill. In the evenifig W. J. Colville replied to interrogatories from the audience and improvised a poem, music being contributed by the vocalists before mentioned, whose artistic services are being highly appreciated. The meetings are to be continued until Sunday, June 30th, inclusive. Proneer.

San Francisco, Cat., June 12th, 1889.

[Get the Banner from our wholesale agents.]

[Get the BANNER from our wholesale agents.]

Queen City Park, Vt.

To all friends who intend visiting Queen City Park camp-meeting this season, I would now say I have purchased fifty package tickets, that will be on sale at the Poland Spring office, 175 Devonshire street, Boston, this week. These tickets are good from Bos-ton to Bellows Falls and return for \$4.55. On arriving at Bellows Falls you buy a ticket to Queen City Park and return for \$4.75. These tickets are good till Sept.

and return for \$4.75. These tickets are good till Sept. 15th.

Parties coming from Troy buy a ticket to White Creek, and then purchase a round trip ticket to Burlington and return for \$4.35.

I shall have three cheap excursions from Lake Pleasant and Greenfield this season. On the first one I leave Lake Pleasant Friday morning, July 18th, with two special cars for Burlington at 9:30 A. M. The second excursion is on Saturday, Aug. 3d, and the last one on Thursday, Aug. 15th. The tickets for the round trip will be \$3.00. They are good going only on that train, but good to return on any day or train within two weeks.

Circulars of the camp-meeting may be procured from A. E. Stanley, Leicester, Vt., or at the BANNER of Light office.

E. A. SMITH,

Pres. Queen City Park, Burlington, Vt.

Brandon, Vt., June 24th, 1889.

[Keep The Banner for sale.]

[Keep THE BANNER for sale.]

Rindge, N. H.

E. B. Craddock, of Concord, N. H., informs us that he shall open a camp-meeting at this pleasant spot, to be in session the last two weeks of July. Mrs. Craddock, Frank T. Ripley and others will assist in making the sessions of interest to all who attend. Particulars will be given later.

Spiritualistic Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. Samuel Bogart, President. Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A. M. and 8 P. M. W. J. Rand, Secretary.

Conservatory Hall .- The subject of the address delivered by Bro. J. J. Morse, under control, on Sunday morning last, was: "Electrical Executions—Scientifically, Morally and Spiritually Considered," and it attracted a very interested auditory. The incertitude of the proposed method of executing criminals was clearly detailed, while the possible risk of mutilation without death was insisted upon. Experiments with animals were no safe criterion, and the great variety of "resistance" in various people, as shown by actual experiments, would lead to experimenting upon criminals at executions as the only way of arriving at accurate data.

The moral plea that this new means of killing was to put the criminal to death surely, speedily and painlessly was not worth cansidering. If we are so humane to-day that the brutal murderer must be tenderly executed, why execute him at all? If hanging is horrible and disgusting, so, averred the control is an execution in any form. The true moralist would say do not make executions easier or painless, but aboilsh them altogether.

Spiritually we had no right to send our failures into spiritually we had no right to send our failures into spiritually end and not executions easier or painless, but aboilsh them altogether.

Spiritually we had no right to send our failures into spiritually we had no right to send our failures into spiritually enders our right to take life, and prematurely send unfitted spirits to the next stage of being. The address was able, analytical and at times fervid in its presentation, and was frequently applauded.

Answers to questions constituted the evening service, which was well attended and quite satisfactory. Sunday next-closes Mr. Morse's work upon our platform, and terminates our preserve course of lectures. It is the last time Mr. Morse will speak publicly (outside of the camp-meetings) during his visit to this country, and we expect to see a full turn-out.

Bedford. delivered by Bro. J. J. Morse, under control, on Sun-

Spiritualistic Meetings in Boston. Twilight Hall, 780 Washington Street.—Sundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street.—Sundays at 10½ A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr. E. H. Mathews, Conductor.

Engle Hall, 616 Washington Street.-Large audiences were in attendance during the entire day on the 23d inst. The morning conference was unusu-

on the 23d inst. The morning conference was unusually interesting. The subject considered was "Prayer"—the discussion being participated in by Dr. Coombs. Mr. Ridell, Dr. Eames, Col. LaGros, Mr. King, Mrs. Merrifield, Dr. Barker, Mr. Fuller, Mr. Baker and the Chairman.

In the afternoon the exercises were opened with singing "The Sweet By-and-Bye," after which Dr. Coombs was introduced and spoke forcibly under inspiration, closing with a test-scance. Remarks and tests were given through the organisms of David Brown, Mrs. Rich, Mrs. Lewis, Dr. McKenzie, Dr. Thomas.

Thomas.

In the evening the exercises were equally interesting. Mrs. M. W. Leslie gave an able address, which was well received. Mrs. Wilkins was then introduced for the first time on the Eagle Hall platform, and gave tests in a straightforward manner, and quite rapidly—each being fully recognized. Drs. McKenzie and Thomas followed with remarks and delineations. Mrs. M. F. Lovering officiated as planist.

Sunday, June 30th, Mrs. Temple, fire test medium, will be with us to demonstrate her wonderful powers. Subject for next Sunday morning conference, "Disease; Its Growth and Death, from a Scientific Practical and Spiritual Standpoint."

F. W. M.

SENTFREE or per-

troubled with Sick Headache, who applies during the present month, a sample package of Sawyer's Sick Headache Powders. Our only object in this is to oure 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 Phillips, the "Singing Pligrim," Rev. Geo. F. Pentecest, and hundreds of Doctors. Address SAWYER HEDD. OINE CO., Lane Building, Junction River and 4th Streets, Troy, N. 3 MApil

SPIRITUALISM:

A SCIENCE, A PHILOSOPHY, AND A RELIGION.

A Lecture delivered before the First Spiritualist Society in Berkeley Hall, Boston, by

HON. SIDNEY DEAN.

The ability displayed by Mr. Dean in the past as member of Congress, editor of a daily paper, and pastor of a church, is sufficient to commend whatever he may say of his experience as an investigator and student of Modern Epiritualism, and the conclusions he has arrived at, to the candid consideration of all.

Price 6 cents per copy; 6 copies, 25 cents; 13 copies, 50 cents; 30 copies, 51.00.

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Light Through the Crannies.

Parables and Teachings from the Other Side.

The author, in the preface, says: "These Parables, with their teachings, have been given, one every day, since the lath of May, 1883, to the present time, solely through apiritual inducence, and are not the mere product of the writer's own brain. CONTENTS.

I. The Badducco. II. The River and the Pool. III. The Monk. IV. The Monster. V. The Borderland. VI. The Shopherd-Boy of Samaria. VII. The Reflect. VIII. The Vestal.

Paper, pp. 142; price 35 cents; cloth, 50 cents.
For sale by COLBY & RIOH.

Albany, N. W .- Here in the capital of the Empiro State I find a flourishing Boolety, actively engaged in propagating the principles of Spiritualism. It is well

state I find a flourishing Society, actively engaged in propagating the principles of Spiritualism. It is well officered by two carnest and energetic gentlemen, J. D. Chism, Hen. and Jr., acting as President and Society. They have the hearty cooperation of men appl women equally zealous and capable, and I may safely say that there is not in the country a mero harmonious Society of Spiritualists than that of Albany, It was my pleasure to serve this organization last season, closing its meetings. Upon my return this year I flud that much effective work has been done meantime, by different mediums and speakers who meen theme, by different mediums and speakers who inave been employed, membership has increased, and the interest become more general.

The audiences are kind, yet critical, and the general tone of the association is one which illustrates what spiritual thought may accompilsh in banding together men and women for the purpose of making themselves and each other better, and consequently happier.

A Lyceum and Library have been added to the work during the year, and old and young vie with each other in making the different sessions instructive and entertaining.

On Thursday evening, last I passed some pleasant hours with the Spiritual Society of the sister city of Troy. There I met other capable workers, who are bravely keeping the BANNER OF LIGHT floating in that locality.

Much interest has been awakened by Mr. Bellamy's book "Looking Backward," and there is a promise of a sort of supplementary club in Albany to look after this world's lils, while investigating the territory of the spirit.

June 22d, 1880.

Hockland, Me.—A glorious day, excellent attend-

Bockland, M.c.—A glorious day, excellent attendance, grand lectures, music and tests, noteworthy interest and most gratifying results, must be reported as terest and most gratifying results, must be reported as the returns for the efforts put forth by the Spiritualists of Rockland, Me., in presenting again Mr. J. Frank Baxter to their people on Sunday, June 23d. The success which has crowned the work of the management of late to revive an interest in Spiritualism in this vicinity gives great encouragement toward and anticipation for the meetings being planned for another season. Several speakers and mediums have visited Rockland, but the most effective work has followed Mrs. R. B. Lillie and Mr. J. Frank Baxter. The present season did not close with Mr. Baxter's labors of Sunday last, but one more occasion remains—Sunday, July 7th—when Mrs. H. S. Lake, of Boston, will lecture.

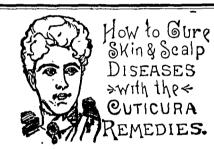
July 7th—when Mrs. H. S. Lane, of Society, institute.
On last Sunday Mr. Baxter interested intensely his audience with his narrative lecture on "Spiritualism a Reality," embodying some of his remarkable experiences, strikingly interpolating them by forcible spirit-descriptions and tests. In the evening his lecture, "Modern Spiritualism: Its Achievements, Present Utility and Prophecies for the Future," was edifying even to Spiritualists, and thoroughly instructive to all. The exercises closed, as usual with Mr. Baxter, with a descriptive séance of great merit and power.

Lowell, Mans.-Mr. J. W. Fletcher, the noted nedium, lectured with grand success on Sunday. He was engaged here by special desire, and the leading lawyers and others of prominence were out in full force, and applauded his eloquent and touching words. Each lecture was followed by remarkable tests. Next Sunday is positively Mr. Fletcher's last lecture in this city for some time to come.

Bangor, Me.-C. L. Coffin, Sec'y, writes: "Mr. Oscar A. Edgerly of Newburyport, Mass., concluded his engagement with the Bangor Spiritualist Association, June 16th. He is an able speaker and an excel-lent test medium, and we are well satisfied with his labors with us."

Chelsen .- A correspondent writes that Mrs. Sarah Houghman, 61 Cottage street, has remarkable spiritual gifts, and is doing good work in that city.

Pittsburgh, Pa .- A retrospective and prospective view of the cause in this city will be given in our Correspondence columns next week.



THE MOST DISTRESSING FORMS OF SKIN AND scalp diseases, with loss of hair, from infancy to old ago, scalp diseases, with loss of hair, from infancy to old ago, or scalp diseases, with loss of hair, from infancy to old ago, or scalp diseases, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Pimples, blackheads, chapped and oily skin provented by Cutioura Soar.

Relief in one minute, for all pains and weaknesses, CUTICURA ANTI-PAIN PLASTER, t

Studies of the Outlying Fields

PSYCHIC SCIENCE

A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous works have been important contributions in certain fields of science.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of carnest and intolligent persons, faith in a future state of existence has a very slender hold. In his opinion it is the right and duty of this generation to place this doctrine on an enduring basis—a basis as solid as the Copernican system of astronomy. This, however, is not to be done by old methods, but new and modern ones suited to modern thought. The author believes there is a large class of facts which have a direct bearing on the subject, and he brings these into his discussion in a masterly minanter. In many ways Mr. Tuttle is well fitted to this work, having given over a third of a century to its study and investigation.

The subjects treated are as follows: Matter, Life, Spirit, Mind: Wast the Suggest Teach of the World and the Doc

work, having given over a third of a century to its study and investigation.

The subjects treated are as follows: Matter, Life, Spirit, Mind; What the Senses Teach of the World and the Doctrine of Evolution: Scientific Methods in the Study of Man and its Results; What is the Bensitive State? Messmertsm, Hypnotism, Somanmbulism; Cinirvoyance; Sensitiveness Proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transferrence, Intimations of an Intelligent Force Beyond Superior to the Actor; Effect of Psychical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer, in the Light of Sensitiveness and Thought Transferrence; Immortality—what the Future Life must be, Granting the Preceding Facts and Conclusions; Mind Cure, Christian Science, Metaphysics, their Psychic and Physical Relations, to which have been added nearly fifty pages of personal experience and intelligence from the sphere of light. These chapters abound in beauty and interest.

Handsomely bound in cloth, extra. pp. 252. Price \$1.25.

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CPIRITUALISM AS A SCIENCE, AND
SPIRITUALISM AS A RELIGION. An Oration delivered under spirit influence, at St. George's Hall, London, Eng., Shunday evening, Sept. 21st, 1813, by CORA L. V, TAP-PAN. This is No. 1 of a series of Tracts ontitled "The New Science."

Paper, 5 cents, postage free. For sale by COLBY & RICH.

Vicksburg, Mich.

The Camp-Meeting will commence its sixth session on Thursday, Aug. 8th, and continue until Sept. 3d. During this time some of the best speakers in the country will be present, also some of the most important mediums. The details of the meeting this year will be entirely under the management of the Association, which has been theroughly organized.

The Camp-Meeting will be held in a beautiful location called Fraser's Grove, one-half mile south of the village of Vicksburg, on the G. R. and I. Railroad.

Parties desiring to rent tents and bedding should apply as soon as possible.

There will be public speaking from some speaker every day—forence, afternoon and evening. Good singing.

Reduced Railroad Rates on the following railroads from Aug. 8th until Sept. 2d. One-and one third fare for the round trip. Parties buying tickets should say to the ticket agent: "I want a ticket to the Vicksburg Camp-Meeting and return." You can get a ticket any time from the 8th of August good to seturn on or before Sept. 2d: Ohicage and West Michigan; Ohicage and Grand Trunk; Cincinnati, Jackson and Mackinaw; Cincinnati, Wabash and Michigan; Detroit, Lansing and Northern; Detroit, Grand Haven and Milwaukee; Duluth, South Shore and Atlantic; Flint and Pere Marquette; Grand Rapids and Indians; Grand Trunk (Detroit Division); Lake Shore and Michigan; Southern; Michigan Air Line; Pontiac, Oxford and Pt. Anstin; Toledo, Ann Arbor and North Michigan; Toledo, Saginaw and Misskegon; Wabash and Western; Baginaw Valley and St. Louis.

All orders or requests for information should be addressed to Miss. Emilty P. Deming, Sec'y.

Vicksburg, Mich.

TROY, N. W .- The First Society of Progressive Spiritualists holds meetings at Room 18, Keenan Building, Sunday evenings at 71/4. Ladies' Aid Society at same room Thurs-

DETHOIT, MICH. - Meetings are held every Sunday at 3 r. M. in Cooperative Hall, Hillsendegen' Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Scats free.