VOL. 69.

OLBY & RICH, 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, MAY 23, 1891.

{\$2.50 Per Annum, } Postage Free.

NO. 11.

TABLE OF CONTENTS.

FIRST PAGE.—Original Essays: Primitive Conceptions of Nature and Futurity; The Prophecy of Human Wants; Ingersoll on Death. Children's Department: The Old Armed Chair.

SECOND PAGE. - The Camp Meetings: Cassadaga Lake, N. Y. The Indiana Camp Grounds; Parkland Spiritualists' No tional Camp-Meeting. Spirit Robert Pollok Unsays "The Course of Time." *Poetry:* "Resurrexi." The Lost Races. Curlous Hindu Magic. The Revue Spirite (Paris). Mme. Blavatsky Cremated. May Magazines. In Memoriam. Obituary Notices.

THIRD PAGE.-Banner Correspondence: Letters from Call fornia, New York, Massachusetts, Kansas, and Mary land, etc.

FOURTH PAGE .- The Soul's Destiny. Religious Revolution Big Fortunes. Economic Reform Convention. Choctaws at the Capital. Additional from Mrs. Nettle C. Maynard. The Spiritualist Camp Meetings. The Case of the Sioux

FIFTH PAGE.-Newsy Notes and Pithy Points. New Ad vertisements, etc.

SIXTH PAGE.-Message Department: Questions Answere and Individual Spirit Messages given through the Me diumship of Mrs. M. T. Longley. Verifications of Spirit Messages. A Tribute to the Memory of Marcus Turner. SEVENTH PAGE .- Poetry: If We Could Know. Free Thought: Spiritualistic Thought in Germany. Mediums in Boston Miscellaneous Advertisements.

EIGHTH PAGE. - Grand Entertainment at the Soldiers Home. Onset Bay Grove. Meetings in Boston and Else

Original Essays.

Primitive Conceptions of Nature and Futurity.

BY M. R. K. WRIGHT.

NO. I. Perhaps it is not possible to determine as to just when or where man first conceived the idea of an overruling Providence or of a future state of existence, but from the earliest peri ods of which history or tradition has supplied | shape in the realm of belief, and had given rise us with any records, it appears that all nations alike have believed in the existence and presence of a divine power or influence which it was supposed pervaded universal creation, and was the cause of all life, light and change. This supreme and unlimited principle of energy and action was named by the Persians Goda, and by the Hindus, Khoda, meaning riable system of doctrines and opinions con-'good genius of life." We find this divine and all-animating spirit of nature bearing other titles in other countries and among other nations. The Dutch called it Gud, the Germans, Goth or Guth, while the Saxons pronounced it God. In these words it is not difficult to trace the origin and personification of a great, divine Being, whose sovereign agency was visible everywhere and in all things.

and Asia possessed no idea or conception of an spire the sons and daughters of Yavan with individualized Deity, or Great Monarch of the genial conceptions of heaven and the Manes, sky, as we now understand it, who sat upon his throne, like a mundane king, to direct and rule his recreant and rebellious subjects. but, on the contrary, their Goda, Goth or God, was regarded as an all-pervading, animate spirit of love, light and life. It was the 'actuating good." the active cause of justice. kindness and benevolence, the self-poised and ever-enduring wisdom dominating over all the operations of the firmament and the material

So far this conception of a fatherly providence was both agreeable and impressive. It filled the measure of the human heart and understanding. But nature presented phenomena that man in his limited capacity could neither comprehend nor explain. There was a counteractive influence at work everywhere. The destructive element of force and disintegration was, like the supervising good, an ever restless power in the boundless domain of creation. There was trouble and contention in the movements of matter and mind. Certain forces were engaged in tearing down and despoiling the grand system of nature. A being was supposed to exist whose methods and purposes were in conflict with the infinite cause of justice, goodness and righteousness. The common people, in very remote periods of past time, were unable to fathom the mystery of these twofold and incessant manifestations. They had no knowledge of chemistry. They had no knowledge of astronomy. They were yet was often exacting and willful. She mannot aware that the earth was round or that it aged the heavenly domicile somewhat after turned upon its axis. They were confiding, ig- the manner of a strong-minded woman. Then norant and superstitious. They looked up to the Patriarch, or chief ruler of the clan, for guidance and counsel. Associated with this over human households, and was honored in Patriarch was a prophet, whose duty it was to | all the sacred temples of the East. Demeter, interpret all signs and decide all important or Ceres, was another charming Divinity. She questions. The prophets were a wise and orafty class of men. They soon outnumbered the patriarchal or governing class, and it was not long before they combined together, founding the Magian priesthood, which extended over Medea, Persia, Egypt, and some portions of northern and eastern Europe. The Magi were not priests in the sense in which we now understand that word. They were the ruling class, possessed of a sort of supreme authority as the inspired guides of both the king and the people. The power which they wielded was both temporal and spiritual. Herodotus tells us that they were the only recognized ministers of the Persian religion at one time, and that they not only had the education of the young princes in their own hands, but true friends and guardians of mankind and were also the constant companions of the ruling monarchs. They were the keepers of the themselves, had lived upon the earth, and 'sacred things," the wise men, philosophers and servants of the gods. They were diviners. mantics, enchanters, magicians and astrologers. They claimed to commune with the dead, and taught the dootrine of an aerial sphere of life. The world above, so they af-

firmed, was controlled by an omnipotent and

man race. These agents were deities, or ministers of the sky, and under them were numerous lesser divinities, angels and spirits.

The wicked exhibitions of power in the realms of matter and in the sinful genius of intelligence were attributed to the machina-Lions of a sinister being, who was personified under the title of Satan, Lucifer or the Devil, whose kingdom was never very well defined. and which was believed to be peopled by fallen angels, genii, imps of darkness, and a multitude of refractory and contentious souls, who spent their time in sin and suffering and in trying to torment others.

The doctrines of the magi were secretly taught to rulers and wise men, and through these channels they eventually found their way into the religious systems and became incorporated into the laws of nearly every nation of the Old World, either in their primitive purity or by modification, as determined by circumstances.

The idea of a Great First Cause, the "Supreme Good," as at first entertained, was thus, in the course of ages, shifted, transposed and changed to accommodate new views of good and evil, which took possession of both the thoughtful and the unthoughtful, and which were advanced with marked force during Post-Phonician and Grecio Roman periods.

Men had already commenced to worship a plurality of gods with faith, devotion and con fidence when Babylon was in its glory, and Nebuchadnezzar was reigning monarch over Chaldea; and they had systematized their notions of demoniacal presence and influence as

The idea of antagonistic principles and powers, good and bad, as concerned in the development and mutations of matter and mind, was not new, but had taken more definite to a morbid worship of saints, good angels and spirits, and a superstitious apprehension and fear of satanic beings and agencies.

The belief in the immortality of the human soul was not original with any particular tribe or nation of Asiatics. It was common to all, and embraced a very remarkable as well as vacerning the dead.

It remained for the Greeks and Romans, in the period of their greatest national prosperity, to perfect the Phonicio-Egyptian and Chaldaic theurgy. The Greeks were essentially a spiritually minded people. They had chosen a beautiful country to live in. Its glorious scenery of wood, mountain and valley, its fascinating bays, rivers, lakes and islands, The primitive tribes and nations of Europe all contributed not a little to quicken and in-Lares. Penates and other spirits who belonged to its exalted realms.

> The Greek theology was a pure polytheistic Spiritualism. We find nothing like it in the whole range of history. The entire nation was absorbed in the contemplation and worship of spiritual things." They founded a Divine Commonwealth in the sky. It was peopled by the immortals. They looked up to it with hope and encouragement. They besought aid. guidance and protection from this supernal source.

> The chief council of the celestial heavens consisted of twelve national gods, who, with their vast male and female retinue, were supposed to dwell on the heights of the air over the peak of Mount Olympus. Above these mighty monarchs, in more lofty altitudes, sat Zeus, the all-wise and powerful King, the great Father of Gods and Men, watching over human life and dispensing justice, honor, righteousness and hospitality to the whole human family.

The sphere of immortal life not only possessed its twelve governing gods, but there existed an indefinite number of Deities and Divinities whose power and dignity made them nearly their equals. The Goddesses were not less conspicuous in the royal society of the heavens than their noble Lords. Hera was the consort of Zeus, a beautiful and majestic queen of the air. She was gifted in thought, we have Hestia, the genial maiden goddess. who, with her subordinate angels, watched presided over agriculture, law and the existing social order. She was the last in the list of the Olympian finale Deities, and was worshiped as the governess of the Earth, in both song and festival, for sixteen hundred years.

The most charming views and conceptions embraced in the semi-mythological Spiritualism of the Greeks were those which related to the duties and obligations of the Lares or spirits of human origin. They were very numerous, and of different classes and ranks. Some were assigned to the position of watchers over cities, some over houses, some over the country, some over the crossways, some over the roads and others over the sea. They were beloved and adored as the individuals. They had been human beings. knew well how to sympathize with and guide the affairs of their mundane kindred. They were believed to hover over the earthly dwelling where they once lived, to watch over its tained the highest degrees of being? Have we inmates and guard them with the fullest faith, affection and consideration.

What could have been more inviting or fasgracious Ruler, whose agents were tireless in | cinating than these kindly thoughts of the an- | Have we awakened into the consciousness of | in such a case.

the labor of promoting the welfare of the hu- | cients concerning heaven and heavenly things? | the grandest truth, the purest love of all be-From the starry regions of remotest space, from the realm of the sun the moon and the planetary orbs, from the deep depths of the blue vault around and above the earth, came the gods to supervise and direct the course of human destiny, while within the pale of aerial nearness lived the hosts of a death-delivered humanity, whose power and purpose it was to make the world better and wiser as a result of the watchfulness, devotion and influence of its missionaries and messengers of love and good-will.

The Prophecy of Human Wants.

BY W. A. CRAM.

What we call material organism appears to be an instrument, and at the same time a measure of our conscious life in this world: To give the idea another form of expression, each emotion, thought or willing that we consciously experience and call living is represented in some material organ or cell of the human body we wear.

Just as the sum of our consciousness or whole life as to this world takes form or expresses itself through our whole body, so the minutest part, the dimmest, most fleeting emotion, desire or thought expresses itself as life in or through some form of matter, some cell or organ of our body.

Hence, for each new-born desire or thought. a corresponding new material growth of the body; or for each new organic growth some new awakened consciousness of life. Thus far we have two of the essential factors that constitute life: organism and consciousness. Is anything more needed to promote our being in this world, any third factor that appears or is requisite? In our world all consciousness of life expresses or represents some reality of being by which it has been awak ened; now this consciousness may be very partial or imperfect, yet it stands for some eternal reality! Is not this quite plain?

We say that we see and know a tree, a bird or friend. This consciousness of seeing and knowing, which is a part of our lives, has been awakened more or less directly by some reality of being in the world about us; we call that reality tree or bird or friend, according to its appearance to us in consciousness.

So far as we can discover, all our conscious life in this world is dependent upon, and an answer to, the touch and awakening power of other forms and life over and about us. With closed senses shutting this outer world off, we sleep unconsciously.

Do we not distinguish here another-the third factor of life-namely, a reality of being heart of each ascending soul's desire for more over and about all individual life, that touches knowledge and higher life is born and grows | girl.

life of hopes, thoughts, loves and strivings the cultivated man or woman has grown to possess. The infinite reality of being in the world about us, that in a dim, feeble way we have awakened to, lies all about the unborn babe, that sleeps unconscious of this outer world. Some day, born into this visible world of creatures and things, these varied myriads of forms and lives begin to touch and call to him through his organs of sense; thus he begins to feel, see and know the trees, clouds and singing birds: ever wider and richer his experience and knowledge of all these things, as they knock and call at the doors and windows of his senses, awakening him! Were there no reality of outer or upper world to knock and call there could to this knock and call of the world of forms and life over and about us.

Mark here the three factors of growing life: First, the body, the visible organism; second, the emotions, the thoughts and loves, expressed or represented in and through the organism; third, the reality of being of the outer world, that touches and quickens the germs or power of life to consciousness in creature or man; so far as we can discover or conceive, in all the universe each of these implies and affirms the other two-they appear as an indissoluble trinity of conscious being. What does all this imply or import to us?

Let us study nature's lesson lower down, if to our question.

Over and about the worm in the earth-clod is our world of light, of trees and flowers and singing birds, and this wonderful human life of desires and thoughts and striving; but the worm knows it not-he has not yet awakened to consciousness of man's world of being. More and more these higher realities knock and call at the doors and windows of the worm's dull. dim senses; little by little he awakens; more and more the organs of worm-sense are changed and molded by the touch of this upper life to answer to his awakening consciousness. Thus through many metamorphoses of birth and death the worm-soul slowly climbs through awakening consciousness and developing body toward the life of man. Each dawning desire, each growing love and earnest willing for more and better life, even in the worm, is the faint echo, the infant forefeeling-the worm-soul's prophecy of an upper world and life, toward which he'dlimbs!

Looking backward, we can thus quite clearly trace nature's method and purpose in life lower down. But what for us? Has man atso perfectly developed our organs of sense that they grasp and answer to the highest worlds and life of all the seen and unseen universe?

ing? Rather are we not still, worm-like, dimly, weakly groping and striving through our growing desires for a larger and a better life to be? It must be, then, that over and about us-as we behold it for the worm-rest and flow forms and life as far transcending ours of to-day as we the worm. The lowliest or the highest soul finds no limit to nature's degrees of being. Alike for worm, and king, and Christ, there ever dawns the higher world and life to win! Is not this the gospel of progress we find written in all life below us? Each dawning desire, each awakening love and earnest willing for more and better life is the faint echo, the infant forefeeling, the soul's prophecy of an upper world that has touched and awakened the creature to this new consciousness. If this be true for the worm, is it not for the man? Are not we part and parcel of the being of the universe, subject to the same law of awakening and growth?

What does this promise for us? Our loftiest desire for goodness and beauty of life-why does it awaken? what is its assurance? Why, simply this, if we have read nature's law aright, that the glorious reality of that world and life must be somewhere, else the consciousness of it could not be; so near to us, moreover, that somehow it touches and awakens within us the desire for it.

Now, the will, or power that awakens us to this first consciousness of a higher being opening to us, never deceives or defrauds; once given the desire of higher life, 't is the Over-Soul's check on the bank of nature's eternal Being. There is no repudiation of these prom-

The grandest and holiest dreams of poet or seer-are they not the awakening child-soul's dim forefeeling of the unseen world of righteousness, of beauty and noble endeavor that lies all about and over us?

No fountain can rise above its source; no soul can outdream the unseen reality that touches and inspires it to its dream-awakening. No prophet or seer outruns its Holy Ghost. Do we hope and pray for the reality of immortal life, yet offtimes in great fear that its glorious promise may be only life's desert mirage eluding the sweetest, purest love-thirst of our souls? Why may we not ever bear in mind nature's eternal assurance that there could be no hope or desire for life after death unless such life\is: for the hope and desire are born of our relation with that world and life that already exists beyond death! Do we cher ish a great desire for conscious knowledge and communion with those loved we call dead? Did not their lives still touch and inspire ours we should not desire to know. Out from the Consider, for a moment, what a vast and rich | this holy want of communion with "the dead' grow the language and the art for the want's full fruition!

This prophecy of human wants for higher life of love, of beauty and righteousness never fails; nature, or the Over-Soul that quickens them to birth within us, makes no discount on these checks of immortal being, but sooner or later pays in full.

INGERSOLL ON DEATH.

After all, the professed materialists feel compelled, when they approach the subject of the grave, to soften, if not to hide, it with the drapery of their fancy, as if that were the one hard material fact with which they do not be no conscious awakening; for this that we like to deal. No better illustration of this call living is the recognition of and the answer statement can be furnished than in the funeral speeches made from time to time by Col. Ingersoll. He then faces the fact of death and the grave. But, instead of treating it materially, he clothes it in robes of emotion, scatters over it the fragrant flowers of sympathy, and commends the cold clay to the warm bosom of ts mother earth.

But what can feeling have to do with a state from which the last vestige of feeling has forever departed? How can eloquence be invoked to break the fall of what is only hideous and hard? "If there is another life," is the fivariable language of the materialist. He can at any time satisfy himself on this point and get rid of his indecision if he will. The mateperchance we may learn more easily somewhat | rialist should leave no room for an if. He canof her meaning and purpose of life in answer | not expect to draw other hearts to his by constantly denying and always refusing to affirm. He may assert that he lives for this life only, but why not strengthen faith with knowledge, as well as smother an unwelcome fact with fancy's emotion?

Beautiful periods are confessedly out of place when materialism has found its last ditch. It is bound to treat death as it is, and to speak of the grave as a dark and damp hole in the ground, with no ifs or ands to qualify either, and not to dress up the one in garments of love, and strew the other with flowers and vines. This is the time of all others when it is called on to vindicate itself. It has no right to soften the blow of the inexorable flat in which it professes to believe, that death is the end of all things. If there is no future life for the spirit that is supremely conscious of an individual life here, then surely the final wreck and ruin of such consciousness is not to be met with fine words, and softened to other hearts by the offerings of eloquent phrases.

To the sincere materialist death cannot be other than the most hideous of all horrors concelvable. We now know that we are; to be told that when death overtakes us we are not, is to present to our consciousness what we

Children's Department.

· For the Banner of Light.

THE OLD ARMED CHAIR.

BY HUDSON TUTTLE.

A little child was sitting in an old oaken chair on a piazza overlooking a beautiful garden. Birds were singing joyously, for it was spring, and the air was soft and sweet with the fragrance of leaf and bloom. The little girl was reading in a book, and rocked slowly backward and forward, keeping time to her reading; that is, when she came to a hard word she would rock; and as there were many hard words she rocked more than she read.

'Squeak," went the old chair, as she emphasized a very hard word by rocking back as far

as the rockers would allow. 'Squeak," sang out the chair.

"What was that?" asked the little girl to herself. "It must have been a mouse." She rocked again, and again "Squeak" sang

the chair. "Oh! it's you, you old thing!" exclaimed the little girl. "You are old enough to have

better manners than to frighten little chil-"Pardon me," said the old chair, in a voice like that of a mouse. "I have been speechless a great while; and now that I can speak, list-

en, and I'll tell you a story." "A story!" clapping her hands. "A story! What a funny story it must be! You are so old you must know everything."

"I was given your grandmother when she was young, and when your mother was a babe her mother rocked her in these stout arms, and your mother used to rock just as you do, but I was dumb then. I gave a comfortable seat to the weary, and listened; and I remember once, when your mother was quite a young lady-she was beautiful as a rose. I would say, my little girl, you will be like her, only it would make you vain. Your father came often to visit her. There was another chair like me on the porch, then. We used to stand near together, and as they talked we could not help hearing. What did they talk about? Oh, the moonlight and the stars and flowers, and about things you cannot understand now; but you will, and will talk exactly as your mother did

"They were exceedingly attentive, till once, I remember as though it were yesterday, there was coldness in their tones; a foolish disagreement, and he went away without saying good-

"And that was mean of him," said the little No, for your mother told him to go

she would be delighted to have him go. When he was quite gone, and the gate swung to sharply, she began to cry, and I knew then she had allowed her pride to tell a lie. She paid dearly for that, for he came no more, and she would come evenings and sit motionless for hours, and although I did not hear her sob, tears often fell on my arms. She grew thin and pale, and I heard them say she would die. She had no weight or strength, yet she did not complain, or say she was ill. One evening as she sat rocking, as was her custom, slowly like one in a dream, some one walked quickly up the path. I recognized the step in a moment, and your mother, she arose to her feet, to be clasped in your father's arms, and he told her that he was all in the wrong.'

"No doubt of it," emphatically cried the little girl.

'And after that there was a brilliant wedding. There were hundreds of guests, ladies in elegant costumes and flashing jewels, and fine gentlemen, but your mother was the queen of them all. She stood by your father under a canopy of flowers, her cheeks as red as the red rose, and her eyes blue as the violet. Her hair was a tawny yellow like old gold, spun fine as silk, and fell in fluffy masses over her white shoulders.

"Right there in the front room the ceremony was performed, the staple you can see in the wall from which the canopy of flowers was suspended. I was placed opposite, for I was the throne on which the minister sat, and from which he arose to solemnize the marriage yows. It was a happy hour, and there were years of happiness following. Your mother rocked you just as your grandmother rocked her, and sometimes sang the same songs; not often, for she loved the new ones best. Sometimes she sang those dear old words, with a plaintive melody which thrilled me through and through as she rocked, keeping time. Those were happy days, followed by sad ones." 'Ah! yes, dear papa!"

"He became ill. The last day he was able to leave his couch, he said, 'Bring me the old oaken chair; that sits easiest.' I was proud of his saying that; and he sat and looked out of the window. The snow was over the hills and weighed down the trees. 'It is a cheerless earth at best," he said. 'I am se very weary.' They carried him to the couch, and when the sun arose in the morning his spirit had left the body which gave it pain. Again the rooms were filled with guests, not smiling, and air laden with the fragrance of roses, but so still and subdued, and the odor of tuberose and lily-of-the-valley. The minister sat in these arms, and arose to give words of comfort to the weeping friends. 'Life here is but a span,' he said; 'over there where the dear one has gone a million ages is cannot conceive and therefore cannot consent one swing of the pendulum. Weep, for that is to. Words, however elequent, express nothing human; rejoice, for an angel is born in heav-PALIMPSEST. | enl' Ahl yes, I have wonderful stories to reinte since I was here, but more wonderful before I came."

'Were you not always here, old chair?' asked the little girl, eagerly. "By no means. Why, I remember the time when I was not a chair at all. Ages ago an

acorn was planted in the soil on a hillside. Who by? No one knows. A squirrel, perhaps. Maybe the foot of some animal pressed it down. The warm sun smote the soil above it, and a little oak sprang up, with just one leaf, and then another, till by the next winter it had three, and these the frost bit off, and there was left only a little brown stick. The next year it grew faster, and so continued for a hundred years. It then was tall and graceful, a strong trunk like a column, supported by roots knotted around and under the rocks of the Association, will reply to all requests for information. He is the inspiring genius, and full of energy for the Cause he loves so well. Though aged seventy-five years physically, his mind and heart are immortally youthful in conviction and desire that all the true, beautiful and good will yet gain the ascendency on earth. Let us all help; especially help those who are willing to help themselves.

G. W. KATES. the sky was a coronal of branches and green leaves. For another hundred years it grew. The storm smote it, the lightnings rived away its branches, the clinging ice broke them, the moss and gray lichens grew over the rough bark, yet it remained unbroken and defiant, and the tempest could not prostrate it unless it overturned the rocks themselves. The tree of a century was beautiful. The tree of two centuries was grand. There was strength in every line, and its scars told of victories won. For the last century it was generous in charities. Every year it threw down showers of acorns, and hungry animals came and ate, and in its branches the birds found a home. It was a delightful life for me, there on the hillside, the winds singing all the day, the sun giving warmth, and at night the stars, in won-

"For you?" exclaimed the little girl.

"Ay, for me, for I was a part of the oak, and I remember well the day when some woodsmen came to the foot of the tree and looked up its great trunk, saw it was a fine tree and just such as they wanted, and began cutting, when with a groan and a crash the oak fell. the wreck and ruin of two hundred years."

The Camp-Meetings.

Cassadaga Lake, N. Y.

The Twelfth Annual Meeting of the Cassa daga Lake Free Association will be held on its grounds at Cassadaga Lake, Chautauqua Co., N. Y., from July 24th to Aug. 30th, 1891. The lecturers for 1891 are as follows:

N. 1., From July 24th to Ang. 30th, 1891. The lecturers for 1891 are as follows:

Priday, July 24th, Mrs. R. S. Lillie, Boston, Mass.; Saturday, 25th, W. J. Colville, Boston, Mass.; Sunday, 26th, Mrs. R. S. Lillie, W. J. Colville; Monday, 27th, Conference; Tuesday, 28th. Lyman C. Howe, Fredonia, N. Y.; Wednesday, 29th. Mrs. F. O. Hyzer, Ravenna, O.; Thursday, 30th, W. J. Colville; Friday, 31st, Mrs. F. O. Hyzer; Saturday, Aug. 1st, Jennie Leys, Medford, Mass., and Lyman C. Howe; Sunday, 2d, Jennie Leys, Willard J. Hull, Buffalo, N. Y.; Monday, 3d, Conference; Tuesday, 4th, Mrs. F. O. Hyzer; Wednesday, 5th, W. J. Colville; Thursday, 6th, Willard J. Hull; Priday, 7th, Mrs. H. S. Lake, Boston, Mass.; Saturday, 8th, Hudson Tuttle and Emma Rood Tuttle, Berlin Heights, O., Dr. F. L. H. Willis, Glenora, N. Y.; Sunday, 9th, Mrs. H. S. Lake, Hudson Tuttle and Emma Rood Tuttle; Monday, 10th, Conference; Tuesday, 11th, Mrs. H. S. Lake, Wednesday, 12th, Hudson Tuttle and Emma Rood Tuttle; Thursday, 13th, Mrs. Cora L. V. Richmond, Chicago, Ill.; Friday, 14th, Dr. F. L. H. Willis; Saturday, 15th, Woman's Suffrage Day, Rev. Annie Shaw, Washington, D. C., Susan B. Anthony, Rochester, N. Y., Miss Hattle O. Peate, Jamestown, N. Y.; Sunday, 16th, Mrs. Cora L. V. Richmond, Meadville, Pa.; Monday, 17th, Conference; Tuesday, 18th, Miss Jennie B. Hagan, South Framtingham, Mass.; Wednesday, 19th, Mrs. Cora L. V. Richmond; Thursday, 20th, Hon. A. B. Richmond; Friday, 21st, Miss Jennie B. Hagan; Saturday, 22d, Temperance Day, Henry Frauk; Sunday, 23d, Mrs. Cora L. V. Richmond; A. B. French, V. Richmond, A. B. Fre A. B. Richmond; Friday, 21st, Miss Jennie B. Hagan; Saturday, 22d. Temperance Day, Henry Frank; Sunday, 23d. Mrs. Cora L. V. Richmond; A. B. French, Clyde, O.; Monday, 24th. Conference; Tuesday, 25th. Hon. Sidney Dean, Warren, R. I.; Wednesday, 25th. Mrs. R. S. Lillie; Thursday, 27th/Henry Frank; Friday, 28th. Hon. Sidney Dean; Saturday, 25th, Miss Jennie B. Hagan; Sunday, 26th, Mrs. R. S. Lillie, Hon. Sidney Dean.

The Cassadaga Lake Camp-Meeting ground is eight miles from Lake Erie, and seven hundred feet above it, situated midway between New York and Chicago, and convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea. Here can be found the perfection of delightful water scenery and the purity of mountain air. The sanitary condition of the camp is carefully guarded, and to believers and investigators of Spiritual Philosophy it is safe to say no better place can be found anywhere for rest and recreation than at Cas. anywhere for rest and recreation than at (as sadaga Lake.
The Grand Hotel is in fine condition. It will

be open from July 20th to Sept. 1st, under the management of M. R. Rouse.

Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is fifteen

cents per day, and for campers inside the gates ten cents per day. The platform will be occupied by the best

talent attainable. The list embraces many old and a number of names entirely new to the great many phases of mediumship will

be represented on the grounds—clairvoyance,

be represented on the grounds—clairvoyance, slate-writing, healing, test, etc.
P. L. O. A. Keeler of Brooklyn, N. Y., W. A. Mansfield, Dr. W. B. Mills of Saratoga Springs, N. Y., Miss Maggie Gaule of Baltimore, Md., and others, will be present.
The Children's Lyceum will be under the direction of Mrs. E. W. Tillinghast of Petrolia, Pa., assisted by Miss Rittenhouse, and Mrs. H. D. Barrett of Spartansburg, Pa.
The Northwestern Orchestra of Meadville, Pa., (Fred B. Nichols, leader,) has been engaged

The Northwestern Orchestra of Meadville, Pa., (Fred B. Nichols, leader,) has been engaged for the season. The orchestra will give daily concerts, and will play for the dancing parties. Mr. J. T. Lillie, vocalist, of Boston, Mass., will be present through the entire meeting. There has been more inquiry and a greater number of cottages leased than ever before at this time of the year. And there are as many people on the grounds as at time of June picnic in previous years.

nic in previous years. Three steamers make regular trips on the

Three steamers make regular trips of the lake.

All mail and express matter intended for the Camp should be addressed to Lily Dale, Chautauqua County, N. Y.

A. GASTON, President, Meadville, Pá., can be

The Indiana Camp-Grounds To the Editor of the Banner of Light:

addressed for further particulars.

Being in Anderson, Ind., April 29th and 30th to hold meetings, Mrs. Kates and self accepted the invitation of Dr. Westerfield to visit the camp-grounds now in process of improvement for the first camp-meeting to be held by the Indiana State Association of Spiritualists. This enterprising Association has secured thirty acres of beautiful grove, of sufficiently rolling land to make drainage and shade conducive for camp purposes. It is situated upon the White River, about a quarter mile from Chesterfield station on the "Bee Line," or a four-mile drive from Anderson.

Chesterfield station on the Bee Line, or a four-mile drive from Anderson.

The Association resolved to own the land and improvements under its charter—not as a stock-company, nor as a syndicate, but as a perpetuated property subject to the control of the State Association. To that end donations of money were asked, and the response has been very liberal. The land was purchased on easy payments, and the building fund accelerated by localities vieing with each other to do what they could. There are now three cottages finished, a thirty-room lodging house is in process of erection, and a dining-hall and pavillon for speaking are contracted for. Other cottages, seance rooms and buildings will be erected before the meeting, by individuals and the Association. been very liberal. The land was purchased on easy payments, and the building fund accelerated by localities vieing with each other to do what they could. There are now three cottages finished, a thirty-room lodging house is in process of erection, and a dining-hall and pavilion for speaking are contracted for. Other cottages, scance rooms and buildings will be erected before the meeting, by individuals and the Association.

That section of the country is fertile and healthful. Beautiful driveways lead among prolific farms and amid interesting scenery. The charms of Indiana country life abound in

their best and most generous aspects; and, withal, the spiritual feast will be spread with a bounty scarcely excelled by the material joys of the prosperous farmer's table. Ample speaking and medium talent has been employed, and volunteers in number will be present.

The populous centre of Indiana is invaded by the Spiritualists, and their summer featival will attract thousands of people. We anticipate great results. The march of improvement is not only in material affairs—but in the spiritual, man is restless, North, South, East and West.

Parkland Spiritualists' National Camp-Meeting.

To the Editor of the Banner of Light:

Situated on the Philadelphia and Reading Railroad's direct line, connecting in one unbroken chain the great cities of the Eastbroken chain the great cities of the East—Brooklyn, New York, Jersey City, Trenton, Philadelphia, Wilmington, Baltimore, Washington—with all their tributary counties and States, Parkland offers the greatest facilities for cheap excursions, and the most varied list of attractions to the largest number of people, and of all shades of religious opinion.

A new summer hotel; two miles of delightful boating; carriage and horseback riding; a carrousel equal to Coney Island's; a pavilion, the dancing floor of which is unexcelled at any popular resort; good music; athletic grounds and games—all the attractions and all the comforts that a lovely country place can

grounds and games—all the attractions and all the comforts that a lovely country place can afford constitute the temporal inducements to visitors, while some of the best speakers and some of the best mediums gather here to minister to the seekers after spiritual truth.

Parkland essays to become the National Spiritualists' Camp of the East, which her broad acres and unequaled location make possible to her in the near future. We ask Spiritualists everywhere to "come over and help us" to build up our new spiritual Utopia. Parkland. Pa. L. R. C.

Spirit Robert Pollok Unsays "The Course of Time."

To the Editor of the Banner of Light .

"As ye sow, so shall ye reap." This is the law and doctrine of "compensation," and there is no way of escaping it in our experiences in this world or the world to come. This law applies to him that hath, as well as to him that hath not; for "to him that hath shall be given, and from him that hath not shall be taken away

that which he seemeth to have."

Does that subserve the concurrent law of "even and exact justice"? Let the poet Robert Pollok, in his poem, "The Course of Time," tell of what he saw, of what he heard, and what he felt. His muse exclaims:

what he felt. His muse exclaims:

—"Eternal Justice!
Sons of God! tell me, if ye can tell, what there I saw, what there I heard. Wide was the place, And deep as wide, and ruinous as deeps. Beneath I saw a lake of burning fire.
With tempest tossed perpetually, and still The waves of fiery darkness 'gainst the rocks Of dark dampation broke, and music made Of melancholy sort; and overhead And all around wind warred with wind.
Storm howled to storm, and lightning forked lightning (Trossed, and thunder answered thunder, Muttering sounds of sullen wrath, And far as sight could pierce. Or down descend in caves of hopeless depth, Through all that dungeon of unfading fire, I saw most miserable beings walk, Burning continually, yet unconsumed, Forever wasting, yet enduring still; Dying perpetually, yet never dead. Some wandered lonely in the desert flames, And some in fell encounter fercely met With curses loud, and blasphemles that made The check of darkness pale, and as they fought And cursed and gnashed their teeth. And wished to die, their hollow eyes did utter streams of woe.

And there were groans that ended not, and sighs That always sighed, and tears that ever wept, And eyer fell, but not in Mercy's sight.

And there were groans that ended not, and sighs
That always sighed, and tears that ever wept,
And ever fell, but not in Mercy's sight.
And Sorrow and Repentance and Despair
Among them walked, and to their thirsty lips
Presented frequent cups of burning gall.
And as I listened. I heard these belings curse
Almighty God, and curse the Lamb, and curse
The Earth, the Resurrection Moru, and seek.
And ever vainly seek, for inter death.
And to their everlasting anguish still.
The thunders from above responding spoke
These words, which, through the caverns of perdition
Forlornly echoing, fell on every ear:
'Ye knew your duty, but ye did it not.'
And back again recoiled a deeper groan,
A deeper groan! Oh! what a groan was that!
Thus have I sum beyond thy first request. A deeper groan: On: what a groan was that:
Thus have I sung beyond thy first request.
Rolling my numbers o'er the track of man,
The world at dawn, at mid day and deelline,
TIME gone: the righteous saved, the wicked damned
And God's eternal government approved."

Some time in the year 1888 or 1889 I had with one, two or three persons a sitting with a me-dium, and with other communications received the following, as per memorandum: "Medium the following, as per memorandum: "Medium hears the name of Pollok, a poet, who says of his work as author, in reference to hell and damnation as the punishment for sin: Would ike to unsay or undo the evil such doctrines entail. He reproaches himself, and deplores the fact of such an influence from his writ-

And then, in "A Lyric of the Golden Age. T. L. Harris, medium, 1855, we meet with the young Scottish poet, Robert Pollok, in happy conditions; he thus states it:

onditions; he thus states it:

"As one who hears afar through trackless woods Where he has lost his way, the village choir Sluging hosannas, and by those sweet tones Is guided where the congregation bow In worship, I was led from Night's dim thrall (The Spirit Pollok said) to Love and Peace And Harmony. I left the lower earth Thinking mankind born reprobate, sin-cursed, Black as perdition from the mother's womb; The greater part doomed to an endless hell; But woke to realize that mercy lives, And reigns omnipotent wherever God Hath made an earthly footstool for his throne—Wherever suns blaze on the steeps of day, Or spirit-spheres their spiral rings unfold. Black terror made my life a hideous dream Of judgment and perdition—Better taught, I sing of Faith and Hope, and Joy and Peace, And loving kindness, infinite from God, Flowing to every soul on every world, In the wide universe his word best made?"

Flowing to every soul on every world, In the wide universe his word hath made." Robert Pollok, A. M., a Scottish poet, was born in the year 1798, and died Sept. 17th, 1827. He was the son of a small farmer, and destined for the plow, but trained himself for the University of Glasgow. Studied for the ministry of the United Secession Church. Besides other works he was the author of the celebrated Or. works he was the author of the celebrated Orthodox poem, "The Course of Time."

Philadelphia, Pa. Joseph Wood.

[See in connection with the above, on page seven of last week's BANNER, notice of a book entitled "Human Life."-ED.]

When drowning men for aid implore, some people run along the shore And weep and pray and hope, Till others with some common sense Come like a blessed providence And throw a saving rope.

And throw a saving rope.

If you are diseased, a word concerning the remedy for your trouble will be a saving rope to you. Observe what the rescued have to say:

Drs. Starkey & Palen - "Since using your Compound Oxygen Treatment I have a wonderful appetite, and my nerves also are much stronger." Mrs. A. Q. BROWN, Janesville, Wis., Aug. 5, 1889. Drs. Starkey & Palen. "I used your Compound Oxygen Treatment seven years ago for a had cough and general debility with good results." MARY S. BOYD, Sandwich, Illinois, June 28th, 1889.

Drs. Starkey & Palen: "I have used your Compound

"RESURBEXI."

I stand on a hill at midnight.
And gaze on the glistening sea,
While the treasured dreams of a long buried past
Come wafted across to me.
Bright Helias, rich with her temples grand,
Her sages, and maidens fair,
Speed back from death o'er the rainbow bridge,
On the frayrant evening air.

On the trayfant evening air.
Only tell me, ye souls from the realms of light,
Where ye passed in the long ago.
Must the land that we loved in the days agone
Be forever steeped in wo?
Will not the gods, from the heights sublime,
Return from that radiant shore
To lift our fair land from oblivion's hand,
To gather our people once more?

They had journeyed wide, with wind and tide,
To learn of the laws divine.
Fair Persia had oped her gates of gold
To its inmost, holjest shrine;
Across the desert old Egypt grand
Had welcomed the searchers true,
Where the lordly Nije swept on in its strength,
Till it merged in the ocean blue.

A sound like the rippling music
That at sunrise 'round Memnon crept,
A breath of sweet-scented violets,
And a vision before me swept:
O'er hill and dale, and the isles of the sea,
There sped a countless throng,
And again o'er the land of their early love
Swept the poet's sweetest song.

Once more 'neath Athens' bright-hued skies,
The sculptor's chisel keen
Had wrought from the marble and many-hued stones
Such beauteous forms. I ween,
Were never viewed in the days of yore,
And on breast of the Egean sea,
The ships of nations of other climes
Bring their treasures, bright Hellas, to thee.

Oh! glorious land of the long buried past,

Ont glorious land of the long buried past, Scarce a child of the great To Be:
A loving father hath marked thy course On the scroll of destiny.
Where are now only seen the ruins grand Of a people tried and true,
Shall rise from the ashes of former days A land neath the ether blue.

Free! free as the wind from the "Isles of the Blessed,"

Blessed,"
They have trimmed their sails once more,
As it speeds them back o'er the waves of light
To their sunny home of yere.
Oh! Oversoul, thy wondrous hand
Shall make our people free,
And out on the sun-lit fragrant air,
Rise our songs, great (Jod, to thee.
FRED L. HILDRETH

The Lost Races.

Away up in the fastnesses of the Sangre de Away up in the fastnesses of the Sangre de Christo range of mountains, to the southeast of the Trinchera headlands, near where the main range enters New Mexico and takes the name of Sierra Madre, is a beautiful little park. It is not more than twelve hundred yards in diameter at its greatest width, and is almost as level as a floor. At the southeastern extremity of this park, where there is gentle depression, a spring of pure water comes up out of the mountains and flows in a southwesterly direction down a small canon, where it is soon direction down a small canon, where it is soon lost among the rocks... In the midst of this park, in almost its geographical center, are the crumbling remains of an ancient temple, or place of worship. This building appears to have been of octagonal form, and fully one hundred and forty-four feet at its greatest dihundred and forty-four feet at its greatest diameter, based on a crude measurement. The foundation walls are in fair state of preservation, but are so covered with crumbling rocks, débris and drifting sand, as to render the character of the masonry almost undeterminable. Outside of this foundation, and at a distance of twenty-four feet from it, are the evidences of a circular wall that must have enclosed entire the inner temple. Around this outer wall, at a distance of twelve feet from each other, the crumbling ruin shows the foundations of the crumbling ruin shows the foundations of what must have been towers of defense. These are traceable in the entire circle, but no evidence of their height or capacity for defense is distinguishable in the ruins that are left to mark the handiwork of the race that wrought in these weird wilds ages and ages ago. In the center of the inner court or temple

In the center of the inner court or temple there are traceable the remains of an altar or sacrificial stone. . . . The stone or altar is broken, and its parts scattered among the rocks that are piled about on every hand. . . . Standing before this shot, one is filled with wonder and curiosity. Here human life may have been offered up as a sacrifice to some unknown god or genii of the mountains. As to the character of the roof that covered this wonderful structure there are no means

As to the character of the roof that covered this wonderful structure there are no means of determining. Whether it was arched with stone, or made of wood of primitive architecture, no one can tell. Under the shifting snows or rain in their season, lies the crumbled ruin, unable to tell its tale of grandeur or horror.

Between the innertemble or the outer wall

Between the inner temple or the outer wall we have said that the distance was twentyfour feet. This may have been a court for those who attended the peculiar worship, or a rallying place for the tribe in case of war. At sand people to stand with ease in this small space, and in an emergency four thousand could have been crowded into it. That the outer wall was a defense line in time of war, outer wall was a defense line in time of war, there are strong grounds, however, for believing. While there is no sign of a metallic weapon to be seen, there are to be found numbers of stones from the size of a hen's egg up to the dimensions of a twenty-four pound cannon ball. These are as round as human skill can ball. These are as round as human skill can make them, and of comparatively smooth surface. Doubtless these weapons were made round to insure precision in throwing, the larger ones undoubtedly being to drop on the heads of the enemy when in close proximity to the wall. A few flint arrow-heads were found in the locality, but the bow and arrow does not seem to have been the usual weapon of defense....

All around the outer edge of the park, in what appears to be an exact circle, were evidently the habitations of the tribe. These were also built of stone, but are in greater ruin than the buildings described in the center of the park, because not as massive in construction. The dimensions of these buildings are exactly alike, about twelve feet square, built adjoining each other, and were numbered by the hundred—perhaps nearly a thousand. But, as said, the park was about twelve hundred vards said, the park was about twelve hundred yards in diameter, which would give a circumference of ten thousand eight hundred feet, or room for nine hundred of such houses as those described. And there were not far from that number. Thus, counting four or five people to the house, there would be accommodations for about four thousand people, and they could all take refuge inside the central fortress. Inside of this circle of houses, equidistant from each other, were twelve other houses of larger di mensions, evidently the houses of chieftains or priests. Opposite to these, in the outer circle of houses, were twelve openings where exit and entrance was made, and perhaps where gates of some kind were used to shut out in-

truders, and where keen eyed sentries paced to and fro in the still watches of the night. and fro in the still watches of the night.

Scarcely any vegetation is growing in this park inside the outer circle of houses. Broken stones lie on every hand, around which sand is drifted. Occasionally a piece of broken pottery is seen, but so small as to tell no tale. On the outside, however, the park is skirted by pine, spruce and aspen trees, back of which, by rapid ascent, the mountains loom up in almost a complete circle. On the mountain sides have rapid ascent, the mountains foom up in aimost a complete circle. On the mountain sides, here and there, are old ruins, for what purpose erected no one can tell. No trace of any kind of image could be found, showing that those who dwelt here worshiped an unknown God, spirit or creature of which we have no record

or trace.

From the lowlands there is but one ascent or pass by which this silent city can be reached. This is by way of the little canon through which the water of the spring gurgles. Along the side of this, hewn or worn out of the stone, is a single footpath, which in many places is covered by brush and fallen timber. On the sides of the mountain which tower above the city are also well beaten paths, hewn or worn out of the rock, where ascent and descent of the moun-

rock, where ascent and descent of the mountain was wont to be made.

How the habitants of this ancient little fortress lived we can only surmise. Perhaps they tended flocks in the mountain wilds or were mighty hunters, like unto those we read of in the Holy Writ. It would not be strange if those people were a remnant of the ten lost tribes of Israel, as archæologists tell us there

is strong ground for believing some of them crossed Behring's straits and peopled the sun-ny plains bordering on the great southwestern

rivers... Where are they gone, those who builded here ages ago? Were they overpowered and massacred, or were they driven southward by the flerce onslaught of a stronger race? And if the latter, into what tribe were their descendants merged? If not, into whose hands was their history committed for keeping?—C. R. Bowman, in Cambridge Press.

[From the Jamestown, N. Y., Sun, May 3d.]

Curious Hindu Magic

STUDIED BY DR. PEEBLES DURING HIS RE-CONDITE RESEARCHES; MASONIC EMBLEMS IN CENTRAL AMERICA; INTERESTING LECTURES.

The spring monotony between winter and the lake season has, during the past week, been enlivened by the largely-attended course of radical health lectures delivered at Institute Hall by J. M. Peebles of Hammonton, N. J., suburb of Philadelphia; a town in a fruit-

J., suburb of Philadelphia; a town in a fruitgrowing region something like the Lake Erie
belt in Chautauqua County, and whence have
emanated a surprising quota of persons noted
in the world of letters and science.

The elasticity of body and mind of Dr. Peebles attest at least that he realizes the proverb,
"Physician, heal thyself," as unimpaired vigor,
maturity and expectation of longevity are in
him alike exemplified, so as to almost belie his
admitted age, closely crowding what is by some
ridiculously held to be the natural limit of
three score and ten. He appears to have found
the elixir of life not only in hygienic habits, but
varied mental and physical activity and a genial and bluff heartiness, and being "the man
of independent mind" would have suited Bobby Burns's notion.

Born on the Vermont hills, the Doctor has lived like Shakspeare's Adam, who "never did apply hot and rebellious liquors to the blood," so that his many years fall on him "frosty yet kindly," and he continues his chosen pursuits with unabated zest. Few medical men have been more energetic globe-trotters than Dr. Peebles, having been twice around the world, Peebles, having been twice around the world, not to beat the record, but curiously studying habits of the people, even among the chief priests and recluses, like the Greek wanderer, Ulysses. For instance, a Buddhist prelate and the American doctor amicably discussed, where the spicy breezes blow soft o'er Ceylon's Isle, the relationship of the great mutually confronting faiths of Christianity and of Buddhism. Long before Sir Edwin Arnold's "Light of Asia" and other oriental works became a fashionable fad. J. M. Peebles published sevof Asia" and other oriental works became a fashionable fad, J. M. Peebles published several books on the same themes that Edwin Arnold has just studied with the help of the Japanese and the same themes that Edwin Arnold has just studied with the help of the Japanese and the same themes that Edwin Arnold has just studied with the help of the Japanese and the same than the same that the same than the same t

nold has just studied with the help of the Japanese priests and others.

Some of the incidents which the Doctor relates as having occurred while among the subtle Orientals in those visits discount the wildest sensations published as to hypnotism and Spiritism. He has been allowed as a favor to observe a Hindu Brahmin cure an insane patient so thoroughly and suddenly as to completely traverse the views of our alleged experts in lunacy, who admit themselves unable to stem the tide of mysterious chronic mental maladies.

maladies.

Incidentally Dr. Peebles made a visit to faquirs or hermit priests, who in full light per formed at will the same feats alleged of Spirit ist mediums in the dark and under so-called test conditions—of moving objects by the un-known psychic force which has puzzled the ablest European and American scientists. In the meantime he made a trip to those capi-

tals of lost empires in Yucatan, and studied the picture-writings of the temples of the an-cients. There he found Masonic emblems most suggestive to the craft as being of fabulous an

suggestive to the craft as being of fabulous antiquity.

In 1869 President Grant sent Dr. Peebles as
Consul to the historic Turkish port of Trebi
zond on the Black Sea, where he studied the Mohammedan world, visiting the sites of the ancient churches of Smyrna and Ephesus, and doing Rome on his way home. As one of the famous Peace Commission of 1868 he improved the occasion to study the Indian problem in company with Generals Sherman, Sheridan and Harney. His literary and professional activity in the meantime shows that there is really very little danger of a man wearing out if he will

likewise avoid rusting out.

Dr. Peebles has had an extensive experience in conducting a sanitarium at Hammonton, and has just founded another on the most complete scale at picturesque San Antonio, Texas.

The Revue Spirite (Paris).

To the Editor of the Banner of Light:

The last number of this excellent spiritual monthly contains several very instructive and interesting articles, namely: an account of the celebration of the anniversary of the demise of Allan Kardec (called the Master), held on 30th of March last—which with us is also a great anniversary, but without a personality. Mr. Y. Camille Chaigneau next devotes thirteen pages to "Spiritism and the Superior Principles of the Being." The author is a poet and a sensible Spiritualist, and a hard worker for the Cause. He reviews the doctrines of the different schools of occultism, and, like the different schools of the schools

different schools of occultism, and, like the bee, takes that which is good in each. He also cites extracts of communications obtained cites extracts of communications obtained through an iguorant medium by Eastern spirits, which are highly philosophical and scientific at the same time. An illustration accompanies these teachings on the successive evolutions of man. Mr. J. Marcus de Vèze next continues his review of the "Religious Intolerance through Ages Past," which is ably presented. A report of the last sitting of the Committee of Propaganda shows that it is intended to have a Universal Spiritual Congress at Brussels, Belgium, in 1894. A delegate of Bavaria, Dr. Grau, to the Paris Congress of 1889, has written a work in German on the said Spirit. Dr. Grau, to the Faris Congress of 1803, has written a work in German on the said Spiritual Convention, and here next appear extracts, which go to show that the writer has been a close observer of the proceedings. He deals out his criticism in a congenial spirit; his articles with the congenial spirit with the congenial spirit with the congenial spirit with the co rows are pointed, but not made to wound. His style proves him to be a man of letters, gifted with a broad and sympathetic mind. I see with a broad and sympathetic mind. I see it stated in a short paragraph that a savant of Roumania, Mr. Hasdeu, writes to the Revue Spirite to introduce a young Roumanian who is going to Paris to study medicine, Mr. Cosmovici, who is a distinguished poet, a musician and painter, and also a mechanical writing medium. He is a member of the Spiritual Society of Bucharest, the capital.

Boston, Mass.

HENRY LACROIX.

Mme. Blavatsky Cremated.

The High Priestess Reduced to Ashes after an Imposing Ceremony.

LONDON, May 11th.—The earthly tabernacle

of Madame Blavatsky, the deceased High Priestess of the Theosophical Cult, who has started on her spiritual progress to Karma and Nirvana, was resolved into its original elements by the agency of fire to-day, in the presence of most of the disciples of the Theosophi-

ence of most of the disciples of the Theosophical Society in London. The funeral procession started from St. John's Wood Temple at
ten o'clock this morning. The bulk of the
mourners, however, were assembled at the
Waterloo Railway Station, and proceeded to
Woking by train, from whence they drove to
the crematory.

The coffin was attended by four pall-bearers,
Mr. G. R. S. Mead, Madame Blavatsky's Private Secretary, Mr. Claude H. Wright, Mr. W.
R. Old and Mr. Herbert Burrows. The bier
was smothered in flowers, the central wreath
being conspicuous by the orange flame-colored
silk plush bow by which it was tied. When
the procession arrived at the crematory it
halted, and Mr. Mead read an address enlogistic of the virtues and mystic gifts of the departed priestess. The coffin was then conveyed to the furnace, and the body was reduced to ashes in two hours.

Being separated from the remains of the coffin the scher ware placed in separatery.

Being separated from the remains of the cof-fin, the ashes were placed in an earthenware jar, which was handed to Mr. Mead and the Countess Wachtmelster, one of the trustees of

the Theosophical Society in Europe, who conveyed them to St. John's Wood, where they will be transferred to a sliver claket, and deposited in Madame Blavatsky's private room, which, in accordance with the last expressed wish of the deceased, will be left precisely in the same condition it was in when she died; nothing will be touched or removed. Mrs. Annie Besant will probably take up the sacrdotal robe dropped by the deceased High Priestess.

May Magazines.

WIDE AWAKE .- Opening with a musical greeting to the month, the contents continue with the story of "Old Sandy's Launch," pathetic and finely illustrated. Miss Plympton gives a unique story, "The Black Dog," and Susan Coolidge another, entitled "A Good Bad Horse." A folk-lore paper is contributed by Agnes Repplier, the subject being "Mother Goose's Pets." A recent visit to Anne Hathaway's Cottage is pleasantly described, and pictures of it given from late photographs. "Marietta's Good Times" continues the charming idyl of child life written by an Italian woman. "Uncle Sam's Two Stories" have much of historic interest. Several fine illustrated poems, a number of practical articles and four pages of anecdotes and reminiscences are additional attractions. Boston: D. Lothrop Co.

THE COMING DAY .- The editor, John Page Hopps, gives in full his discourse delivered by him on Easter Sunday. It is eloquent and truthful. Part IV. is given of "A Scientific Basis of Belief in a Future Life." In the Department "Light on Path," Mr. Hopps says:

Hopps says:

"It is seriously stated that four Scotch judges have laid it down, as a doctrine to be acted upon, that a belief in Spiritualism is conclusive evidence of a man's incapacity to manage his 'worldy 'affair. We should like to refer these four legal owls to the daylight supplied by three of the most enlightened men of this century—William Howitt. Alfred Russel Wallace and William Crookes, all ardent Spiritualists; the first, the writer of 'Cassell's History of England' and a 'History of the Supernatural'; the second, the author of 'The Theory of Natural Selection' and 'Miracles and Modern Spiritualism'; and the third the discoverer of the metal thallium, the creator of the radiometer, and the writer of 'Researches in the Phenomena of Spiritualism.' From these books any one might learn three truths: first, that the Bible is full of Spiritualism; second, that there never was a religion which was not vitally related to it; and third, that it has been accepted as a verity by some of the keenest thinkers and most patient investigators in this and every age."

London: Williams & Norgate.

VICK'S ILLUSTRATED MONTHLY opens with a serviceable paper upon "The Era of Spraying," a practice becoming generally adopted for the destruction of insects and the prevention of fungus growth on growing vegetation. Its frontispiece is an elegant print in colors of Pyrethrums, and lovers of flowers will find on its pages suggestions and helps for having them in abundance. Rochester, N. Y.: James Vick.

THE PHRENOLOGICAL JOURNAL continues its sketches of those who first placed the truths of phrenology before the public, and in its various departments is entertaining and instructive. New York: Fowler & Wells Co.

CURRENT COMMENT.-The second number of Vol. 111. contains a portrait of Hon. Joseph Story, and in its letter-press "Hon. John Blair," "Harvey Birch, the Spy," "No Jokes on Royalty," "Color Blindness," "Rhode Island Lawyers," etc. Philadelphia: The D. B. Canfield Co.

In Memoriam. To the Editor of the Banner of Light:

Moses Hutchins, passed to spirit-life May 9th, from the residence of Mr. J. C. and Mrs. Ida E. Vittum. Newark, N. J., aged eighty-two years.

from the residence of Mr. J. C. and Mrs. Ida E. Vittum, Newark, N. J., aged eighty-two years.

In the springtide, when nature underg ses the resurective process and puts forth leaf and bud and follage, and the air is laden with perfume and fragrance, our venerable friend has passed through resurrection of the spirit to immortal life. Although personally unacquainted with our arisen brother, the writer was requested by the bereaved family to address the friends assembled at the funeral on Monday last.

The clear, reliable and conclusive testimony in our possession, unmistakably stamp Moses Hutchins a man of unswerving integrity, a man who acted well the part of mortal life, and faced death with composure and with joy. He was a member of a Christian church, but not creed bound. His Christianity consisted simply in being Christ like. He was a firm believer in spirit manifestation and communion, and was himself a medium. On the day of his transition be clearly saw and discerned his beloved wife, who had gone before him to the land where death is known no more, and saw also a number of spirit friends beside. This fact, of itself alone, affords infinite satisfaction and consolation to the daughter. Mrs. Vittum, who so carefully and tenderly ministered to his wants during the sickness preceding dissolution.

The undertaker remarked, upon reading the inscription; and yet how natural and reasonable does that inscription seem to every true Spiritualist, who realizes that death is but the gateway to higher realms of being.

A beautiful floral star, wrought by Mrs. Vittum, under self control and consolation of the sate, wrought by Mrs. Vittum, under self control accounts of the same star of the same self-control accounts.

Brooklyn, N. Y., May 13th, 1891.

Carpenters and mechanics use Johnson's Anodyne Liniment. It is healing and very soothing.

Passed to Spirit-Life,

From the home of his son, in Hartford, Ct., April 10th, Lu-

From the home of his son, in Hartford, Ct., April 10th, Lucian H. Clark, at the age of 79 years.

Nearly all of his life was spent in Willingantic. He was identified with its growth and business interests. He was a man of sterling character, and above reproach. From a young man he was outspoken, and a worker in the Abolition cause. When the Rochester "raps" were heard, himself and his wife investigated, and became converts to this glorious philosophy. His wife died twenty-five years ago. She was excommunicated from the Congregational church for becoming a Spiritualist. She asked for a letter of dismissal, but it was denied because she was not going to join an Evangelical church. Mr. Clark was an active worker in the Spiritualist Society until a few years since he went to realde with his son. He was a reader of The Bannen for years. His remains were brought to Willingantic; funeral from the little "church around the corner." Mrs. H. S. Lake was the speaker.

We who knew him best mourn him most. His wife was a noble woman; Mr. Clark has been lonely, yet comforted by the many messages he has had from her; now they are happy in their reunion.

April 21th Mrs. Syrah Cortwick Message here were the state of the speaker.

April 9th, Mrs. Sarah Gertrude Moore, wife of Chester J. April 9th, Mrs. Sarah Gertrude Moore, wife of Chester J. Moore of New York (after a short illness), in her 66th year. Peaceful, calm and happy her spirit passed "the portal," leaving a lonely husband and niece to miss her loving counsel, though fully in the belief of her continued presence. Of a fine spiritual nature, she had only to become acquainted with the philosophy of Spiritualism in its early dawn upon us to embrace it, and became a fine medium.

A purer or more affectionate spirit it was nover my privalege to know during thirty years of infilmate acquaintance. Buffalo, May 4th, 1891.

SARA ANTHONY BURTIS.

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

Grove Meeting in Oregon.

The Spiritualists of Northern Willametre Valley will hold a Grove Meeting at New Era, Clackamas Co., Ore., beginning Friday, June 12th, and ending Monday, July 6th. Good speakers and mediums are being engaged for the occasion. Half fare tickets on the railroads will be allowed those attending the meeting.

There will be a hotel opened on the grounds during the meeting for the accommodation of visitors, and those who do not choose to camp.

Camping facilities are good, wood and water convenient, and food for teams at reasonable rates.

This camp is a beautiful spot; the stately firs growing there afford a delightful shade in summer weather.

By order of Committee, WILLIAM PHILLIPS.

Pienie at Cassadaga.

Pienie at Cassadaga.

The Annual Pienie and Sunday Assembly of the Cassadaga Lake Free Association will be hold at Cassadaga Camp-Grounds, Chautauqua Co., N. Y., June 5th, 6th and 7th, 1891, Speakers: Mrs. R. S. Lillié of Boston and Willard J. Hull of Buffalo, N. Y. The Northwestern Band of Meadville, Pa. will furnish the music on Saturday and Sunday, and this celebrated orchestra will furnish music for the dancing Saturday evening.

A. GASTON, Pres., A. E. GASTON, Sec'y, Meadville, Pa.

Meeting at Sturgis.

The Harmonial Society of Sturgls, Mich., will hold its hirty-Third Anniversary June 12th, 1sth and 1sth. Mrs. R. Lillie of Boston, Joel Tiffany of Uhicago and Abram Smith Sturgis, are engaged for the occasion. O. ORESSLER. Sec'y.

Bunner Correspondence.

California.

SAN FRANCISCO.-S. B. Clark describes an interesting experience with Dr. D. J. Stansbury as follows: "The last week of October, 1890, a friend of mine, Mrs. Helen Epler, a good clairvoyant and trance medium, wife of Geo. W. Epler, was very low from the effects of six hemorrhages of the lungs. On the 11th of that month I called on Dr. Stansbury, and while we were talking he proposed that we step into his back parlor, as he felt the guides wished to do something. We did so, and in about half an hour upon one slate (we were holding four together that I had cleaned myself) appeared a crayon likeness of a guide of my own (Marie), and a short message. Upon one of the others were likenesses of two controls of Mrs. Epler, also many flowers and messages to her signed by the above controls, 'Marguerite' and 'Flossie,' and others of her band, 'Dr. Mason,' 'Nemo' and 'Frankie.' I took the slate to Mrs. Epler, who was still confined to her room and bed. She thought it wonderful, and wished, if she gained strength, to arrange for a personal sitting with the doctor. In a few days Mr. Epler called Dr. Stansbury in to see his wife professionally, it being the first time she had ever seen him, and an engagement for a sitting was made. In a few days she was better. On one of the closing days of October I took her out to Dr. Stansbury's, and while on the way she spoke of how much she desired a likeness of 'White Cloud,' one of the first and best of her controls.

We arrived about 3 P. M. and remained one 1890, a friend of mine, Mrs. Helen Epler, a good

likeness of 'White Cloud,' one of the first and best of her controls.

We arrived about 3 P. M. and remained one hour—all the time her weak condition would permit. Dr. Stansbury, Mrs. Epler and myself sat at a table; a strong power was felt, and work commenced immediately by our cleaning three pairs of slates and putting a rubber band around them, one pair being held by each one of us, prior to which Mrs. Epler had written four private questions on paper ballots folded closely, and deposited them in the Occult Telegraph Box. In about five minutes the doctor, taking his pair of slates from the top of the egraph Box. In about five minutes the doctor, taking his pair of slates from the top of the box, walked to our side of the table and held them on Mrs. Epler's shoulder. The sound of writing commenced immediately, and upon opening the slates one was seen to be covered with writing, a joint message of all of her band of controls and guides. The doctor prepared another pair of slates and took his seat. He kept it but a minute, then came to Mrs. Epler's side and took hold of the slates she held in her lap. The signal being given to open them the lap. The signal being given to open them the band was slipped, and one slate was found cov-

side and took hold of the slates she held in her lap. The signal being given to open them the band was slipped, and one slate was found covered with a crayon message in various colors and shades of color, no two lines being the same. It was a beautiful message to Mrs. Epler from the doctor's psychic control, 'Jeanette.'

The doctor then opened the pair of slates he had held but a minute, to see and show us there was nothing on them, saying to Mrs. Epler she had better hold them in her lap. She did so. The doctor placed his hand upon the telegraph box; it began to click, and continued to do so until it had answered Mrs. Epler's four questions in full, and about twenty other verbal ones. Then the doctor put one of his hands upon Mrs. Epler's head, touching the slates in her lap with the other, for not over two minutes, when he said to her, 'You can open your slates.' Upon doing so there was seen an exquisite likeness in colored crayon of a spirit signing her name, 'Flora,' and in one corner the words, 'Do you not think I look like you?' meaning Mrs. Epler; and, sure enough, their profiles were almost exactly alike. I at that time, knowing that spirit's power, mentally requested her to show it by bringing some flowers for Mrs. Epler, she never having seen the flower phase of mediumship. Then it was Dr. Stansbury turned to me, laughing, and asked what I was trying to do, holding that pair of slates so long in my lap. I had really forgotten I had them, there had been so much going on: but I found I was holding them, to our surprise one slate contained a splendid likeness of Mrs. Epler's Indian control, 'White Cloud,' in all his feathers and glory; around the edge of the slate was a fleecy white cloud. Mrs. Epler could scarcely speak for a few minutes; she had for two years wanted what was now before her.

I arose, and was standing near the mantel, when the doctor picked up a fresh pair of slates, saying to Mrs. Epler, 'Hold them with me; here is something more.' I begged him to stop, fearing Mrs. Epler's strength wo

under date of May 4th, the following letter from a grateful correspondent residing in this western city: "Words cannot express my de-light and pleasure at the message I received on light and pleasure at the message I received on my slates. I thank you more than I can tell for your kindness in sitting for me. The slates were returned to us in perfect condition, and we have received positive proof that those who watch over and protect us can make their presence known to us—though it seemed impossible to me that they could do so until I held the proof in my own hands. On one of the slates was a good letter in answer to my questions, and on the other slate a picture of one of my guides.

questions, and on the other slate a picture of one of my guides.

I received the slates this morning. I shall show them to my many friends, and shall vouch for the condition in which they were sent and returned again. Thanking you for your prompt attention to my request, and hoping that many more will receive the light they crave through you, and that you may grow and prosper in the work, I remain your sincere friend and co worker in the good Cause.

MRS. LILLIAN L. WOOD.

704 Jefferson street."

New York.

ROCHESTER.-Latham Gardner gives a few outlines of his life-experiences as follows:

"Sixty years ago William Lloyd Garrison dared to speak and say, 'All men are created free and equal.' For so doing some of the voters of Boston thought he should be stoned; hanging was too good for such as he. Theodore Parker and Charles Sumner lived in those years. The people sent Charles to Washington, D. C., to speak some of the best thoughts of the people of Massachusetts. You know the result. There was a fugitive slave law in those days. It commanded that if a slave called at your door because he was hungry, it was your days. It commanded that if a slave called at your door because he was hungry, it was your duty to hand him over to the Sheriff of the County. Samuel J. May, Amy and Isaac Post, Joshua R. Giddings and others lived in those days. They did not feel called on to obey the law; neither did I; so we all went to work on the underground railroad. Some of us had read the story of one Abraham, who, while he sat at the door of his tent one evening, saw three men coming to make a call on him. So he pluced food before them, and they all went away full. In a later age James G. Birney had been nominated for President. Three men called on him one morning; they had dark skins, and were hungry; so he gave them food, put money in their sacks, and they moved on to find a land of freedom.

of freedom.

Now go with me back into the thirties. One day a sloop arrived at Nantucket, having aboard one passenger; his skin was dark. When the sloop reached the dock, with one bound he sprang to the shore, and said: 'I, too, am a man, and I have reached free soil.' I was on the dock. I asked who the stranger was, and was told it was Frederick. Early in the forties I found myself in New Orleans, a sailor. One morning, while around sight seeing, I saw a large building, and was told it was the slave

market, where men, women and children were sold at auction. I felt that I must move on; I did not want to stay.

Within two years I found myself married and settled in Newark, N. Y., a mile and a half from Hydesville, so I was in time for the first 'raps.' Most of the ministers in those days, as in these, said it was the devil. I was seared, so I did not go to hear them.

Well, the world had moved from the forties into the sixties, and another Abraham had come to the front, and he called for 300,000 more of the boys. One morning Frederick and I met again in this city, and he said to me: 'I have just received papers from Washington saying that I am wanted, and I am ready; but it being new business for me, I don't know the proper way for me to move.' Just at the time Lieut. Marshall (afterward Col. Marshall) a West Pointer, came along; he gave F. some points, and he moved toward the front, and the world heard of him later on. To-day Frederick Douglass is at work for his Uncle Samuel, and getting the full pay of a man.

Although I did not go to hear the first raps at Hydesville, later they came to me, sometimes in a whisper and them in a loud voice. They come now; they tell me the story of the life they who make them are now living. They say while I am living in the shadows they are living in the broad sunshine. Yes, they come to me; father, mother, sisters, brothers come. To me there are no dead, and I, like a good Methodist, say I enjoy my religion."

AUBURN.—S. A. Walter writes: "I passed several weeks in the early part of this year in

AUBURN.-S. A. Walter writes: "I passed several weeks in the early part of this year in Moravia and Groton, where there has been much interest awakened among those who were in a measure acquainted with the truths of our philosophy, and others of all denominations, or nearly so. Let the good work go on. As one anniversary after another goes by, I ask What shall the harvest be? What worker in the field shall be able to say at our next anniverfield shall be able to say at our next anniver-sary, I am better in heart, am less glorified of self than I was at the last observance of this

WEST SALAMANCA. - Mrs. E. Gamble writes: "I have been taking THE BANNER three years, and there is nothing I could be dethree years, and there is nothing I could be deprived of I should miss as much. I think it the best spiritual paper published. Spiritualism is gaining fast here, new mediums constantly being developed. Five years ago, when we commenced meetings at our home, we were the only Spiritualists here; still we kept on, in spite of all the derision and calumny heaped upon us. Now we have the satisfaction of seeing quite a society here holding regular meetings, and many are rejoicing in a knowledge of the truth who were in darkness, their minds fettered by ignorance and superstition. We have the truth who were in darkness, their minds fet-tered by ignorance and superstition. We have been Spiritualists thirty-five years. It is in-deed a comfort in declining years to live in daily communion with the loved ones gone be-

Massachusetts.

LOWELL.-Ed. S. Varney, writing upon the subject of "Ministry," says: "The significance of this word is not confined to the clerical pro fession. There is a universal ministry of the spirit, to which we are all 'called.' The branches and phases of this ministry are innumerable. Individual influence, personal example, earnest endeavor, united with associative labor and effort, help to form the grand, cosmopolitan, creedless church of human uplifting. Its temples of worship are not built of imposing stone or brick or granite, with stained glass windows, and other costly appurtenances, but they rest upon the enduring foundations of love and justice, supported by the firm pillars of unflagging purpose and unselfish devotion to those who need assistance. Aspiration, sympathy, helpfulness, practical aid, are among the principles which unite to form the gospel preached by this church. What a blessed ministry this is of trying to raise the indifferent or benighted to a more progressive plane, to a higher mental, moral or spiritual condition! How wide the field of labor! How many there are who, like driftwood, are heedlessly, listlessly, floating down the river of time, tossed hither and thither by waves of chance or crushed among cataracts of temptation and sin, neither knowing nor caring for higher planes fession. There is a universal ministry of the maryland.

BALTIMORE. Alies Lot Le Western of spiritual condition of spiritual condition of spiritual condition.

I arose and was standing mear the manted, and thither by waves of chance or state was a fairly mean there is something more. I begand him to stop, fearing first by left in the standard come, so they led the states together, for not over three minutes. Upon opening them, they lay a beautiful flower, a full-blown marguerite, emblematic of her own control, over a little, I saw from from the celling a perfect red rose. It struck the doctor on the said and dropped into for the celling a perfect red rose. It struck the doctor on the said and dropped not Mars. Epiler's lap that somebody's garden must have been minute of, for there was not, previous to this moment, a flower of any After this there was a half hour's talk with known spirit-friends, Mrs. Epiler's lap that somebody's garden must have been minutes of for there was not, previous to this moment, a flower of any After this there was a half hour's talk with known spirit-friends, Mrs. Epiler's lap that somebody's garden must have been minutes of or there was not, previous to this moment, a flower of any After this there was a half hour's talk with known spirit-friends, Mrs. Epiler's lap that somebody's garden must have been minutes of for there was not, previous to this moment, a flower of any After this there was a half hour's talk with known spirit-friends, Mrs. Epiler's lap that somebody's garden must have been minutes of the previous to this moment, a flower of any After this there was a half hour's talk with known spirit-friends, Mrs. Epiler's lap that somebody's garden must have been minutes of the course of the co

life beyond the grave.

But does the thought ever occur to us that the angels—many of them—have been made happier, and aided in their progressive unfoldment, by the ministry of mortals? That is a point rarely dwelt upon, but, nevertheless, it is true. Every loving thought we cherish for an angel-friend, especially if coupled with the conviction that in spirit the loved one is near us, enhances the joy of that arisen friend. Every pure motive that is born within us, every kind word we voice, every good act we perform. kind word we voice, every good act we perform sends a thrill of pride through the hearts of sends a thrill of pride through the hearts of loving watchers whom we cannot see, and adds to their bliss, while that which is unworthy in our lives, whether of motive, word or deed, detracts from their happiness. As to the progressive unfoldment of spirits who have passed to the other shore, there are many who went over in an ignorant, undeveloped condition, and as a natural consequence are not so far advanced in their moral, spiritual or intellect ual development as are some who still dwell in the mortal. Such spirits have often controlled mediums, receiving light and benefit which have given them an upward impetus which has never been lost, for retrogression in the other never been lost, for retrogression in the other world is unknown.

I call to mind the case of a benighted spirit who in earth-life had been an evangelical cler-I call to mind the case of a benighted spirit who in earth-life had been an evangelical clergyman. I was present at a circle when he controlled the medium. He said he was unhappy; was in a darkened condition; that when in earth-life he was bigoted and narrow in his religious conceptions; that he did not even attempt to live up to the light he had; that he sacrificed principle for popularity; was intolerant, self-righteous, hypocritical, and he implored us to help him. Several of the members of the circle talked encouragingly with him, using reason, kindness and persuasion, and finally he departed, saying he felt bettes; that he had received some light, and he gratefully thanked us. The medium was then influenced by another intelligence—an exalted spirit, who commended and encouraged us, remarking that we could not begin to realize the great work we had accomplished toward the improvement and spiritual regeneration of a creed-bound, undeveloped soul. How grand, how inspiriting was the reflection that we had aided a struggling soul; that with the help of those wise, beneficent spirits who had brought him to the medium, we had led him from darkness into light; from moral midnight to the dawn of a true repentance!

him from darkness into light; from moral mid-night to the dawn of a true repentance!
The ministry of angels has a sweet, exalting influence upon the receptive soul. It refreshes his spiritual nature, and produces a calmness of thought, a serenity of joy that lifts him from the earth and envelops him in a halo of more than mortal beauty. With the eye, or ear, or sense of intuition, the aspirational soul, in the interludes of life's activities, feels the friendly, guiding hand placed upon his shoul-der, hears the dear, familiar voices, and sees bending o'er him tender, loving eyes. And let us all say, with him:

us all say, with him:

'Sweet souls around us watch us still;
Press nearer to our side;
Into our thoughts, into our prayers,
With gentle helping glide.'"

CAMBRIDGEPORT.-A correspondentsays: A conference meeting was held in St. George's Hall, 639 Main street, on Sunday evening, May 10th. The subject of Spirit, ualism was introduced by Mr. T. Dowsing, who spoke of its rise, progress and influence

at the present time in connection with the closy, science and public opinion. Spiritual knowledge, he remarked, is received from human spirits out of the body—many of such as they held when in earth-life—so that a great variety of teaching is given by spirits controlling mediums. The simple truth of love to God and humanity running through the religious creeds of the past and present was believed in by all—not practiced. Charity, or Christlove, he considered the highest spiritual gift; and if Spiritualists wish to establish a religion superior to the past and present, they must live outwardly what they profess to believe. Several friends took part in the conference. There was a good attendance, considering the short notice given of the meeting, and the collection fully covered expenses. It is under consideration whether these meetings shall be continued for a time."

WORCESTER. - Fred L. Hildreth writes: 'The Worcester Children's Progressive Lyceum had a large attendance Sunday morning,
May 10th, and carried out its programme as
follows: Song, "Tenting Nearer Home," Lyceum; reading, "Music of Nature," Lyceum;
song, "Buttercups and Daisles," Flossie Isaacs;
recitation, "Abou Ben Adhem," Mrs. H. W.
Hildreth; song, "For Goodness Sake Don't
Say I Told You," Allie Hendricks; maxims,
M. E. Adams; reading, "I Used to Kill Birds,"
Irving Prentlss; remarks, Mrs. H. E. Smith;
plano duet, Lulu Isaacs and Edith Hendricks;
reading, "On the Street," T. R. Johnson;
grand march, Lyceum; song, "They 're Calling
Us Over the Sea," Lyceum.
On motion of T. R. Johnson the Lyceum
voted to take up a collection for the wife and
children of James L. Pooley, who passed away
to-day by disease, contracted while caring for
a poor, sick horse. We hope to give them quite
a little sum."

ROXBURY.—S. P. Haskins writes: "In my. ceum had a large attendance Sunday morning,

ROXBURY.-S. P. Haskins writes: "In my young days I was a member of a Methodist Church in New Bedford. The winter of 1852-3 was in New York, and while there became a Spiritualist. I have found great pleasure in reading The Banner; it is my Bible. I have bought it every week since it started, and would not be without it if it were twenty cents per copy. I am seventy-two years old, and work at my trade as a carpenter. Spiritualism, as taught in its columns, brings me unalloyed happiness and convincing proof of a bright immortality."

Kansas.

TOPEKA.-F. P. Baker writes, May 12th: "I see in last week's issue of The Banner there is a clipping from the Twentieth Century which

is a clipping from the Twentieth Century which states that a man had been sentenced in Kansas to I think (I have not the paper before me) two hundred and ninety-two days' punishment in the county chain gang for practicing medicine without a diploma or license.

Now in reply to this I have to say that there is no law in Kansas against any one practicing medicine who chooses to do so, whether they have a diploma or not. In the second place there is no such thing as a county chain gang in the State of Kansas.

As an old resident I feel called upon to ask you to correct the statement in the publication

you to correct the statement in the publication referred to."

[We cheerfully publish the disclaimer of our friend, Mr. Baker, who is a prominent newspaper man in Kansas, and one qualified in the highest degree to speak authoritatively on this subject. We copied the item referred to in good faith from the issue of the Twentieth Century, of New York, for April 30th, where it appeared among the editorials on the second pagethe number of days being given as 294. We are glad

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April 11.

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THE AGE OF WOMAN'S RIGHTS,-The contury's closing decade may bring to woman a far wider and fuller entry into her domain, It is but a little over four decades—less than forty-two years ago—since the meeting of the first Woman's Rights Convention. The women who did the pioneer work, making not only that Convention but all that has followed it of right and justice to women a possibility, are some of them still with us. Those of them who have "gone over to the majority" went thither within the full memory of a generation now living and working. The names of Lucretia Mott, of Angelina and Sarah Grimke, of Frances D. Gage, of Abby Kelly Foster, of Sojourner Truth, born a slave, and rightfully coming to wear the title of the "Libyan Sibyl," were but a few years ago answered to on earth by their possessors. To-day they may be well written on every woman's golden roll of remembrance.—Susan E. Dickinson, in Scranton Truth. It is but a little over four decades-less than

NEW MUSIC.-We have received from the White-Smith Music Publishing Company, Boston, Mass., the following: Instrumental-" Vows of Love," rev erie for piano and violin, Bertram Harriott; "The Old Homestead," C. C. Stearns; "Jeunesse," Henri Ravina; "Robert le Diable," Sidney Smith, Op. 78; 'Love's Dreamland Waltz," a duet, Otto Roeder "Fallen Leaves," a schottische, C. A. White; "Ashton Polka," John Wiegand; "Arlel," Mrs. H. B. Hudson; "Columbian Exposition March," G. R. Lampard; "The Edith Gavotte," Edward Baxter Felton "Princess Royal Galop," J. Helfrich.

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CPHINX. Anti-Materialistische Monatsschrift
D für die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit Beiträgen von
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Newspapers sent to this office containing matter for in-spection, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, SATURDAY, MAY 23, 1891.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

Publication office and Bookstore, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY. 89 and 41 Chambers Street, New York.

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

The Soul's Destiny.

An attentive and well-equipped correspondent of the Dubuque Herald, M. Loughlin, an agnostic, writes to that paper to approve of its editorial criticism of Orthodox Christian churches in opposing the investigation and development of spiritual phenomena, and of the inconsistency of these churches in preaching immortality while at the same time denouncing the only method of research which claims, through the evidence of the senses, to present tangible proof of a spirit existence after death. For himself he finds no occasion for surprise that the Church should oppose Spiritualism. The Church's stock in trade is blind belief, and it wants no other power to maintain itself than absolute dominion over the understanding of mankind. Hence it is by nature jealous of the presence of any other force which should come between unreasoning belief and unquestioning obedience, to lead any part of its membership to seek elsewhere for the light of im-

In opposing the investigation of the spiritual phenomena, says this intelligent agnostic, the clergy unwittingly take sides with the materialist, who contends that all sensations of conscious life are nothing more than varying conditions or states of matter, induced by the attraction and friction of other particles of matter, and that, if there is anything besides tangible matter in this universe, we can never have a knowledge of it.

Against this materialism, he rightly reasons, there are the phenomena of Spiritualism presenting an array of facts, or at least a synthesis of facts, which go to establish the theory that death is but a chemical change in which only the special combination of atoms has been shattered; that these same atoms unite again in precisely the same order of arrangement, though in a much more refined and sublimated state, and exhibit the same phenomena. The former individuality is developed; the man who was dead lives on in the realm of attenuated or spiritual matter. Therefore the writer concludes that in opposing the demonstration of this idea, the Church takes common ground with the materialist, who concedes the victory to the grave.

The real truth, he says, is that the Church would much prefer that the question of man's future existence should forever remain a mystery, to having it settled by scientific investigation or through any agency that does not bear the approved label of orthodox theology; it is not now and never was a very warm friend of honest investigation or scientific inquiry in this particular department of thought: even the discussion of the subject in the secular press and the magazines is a bitter pill which the progressive spirit of this century compels the theologians to swallow.

Religious Revolution.

As another proof of the revolution that is going on in religious thought, belief and opinion, a recent English paper gives the report of a remarkable interview with Rev. A. M. Momerie, professor in King's College, which shows, says the Port Huron Daily Times (of Michigan), that the clergy are drifting away from the old beliefs as well as the laity and those who have never been believers.

Mr. Momerie said the Bible does not make the ghost of a vestige of claim to inspiration in hope and trust such will be the case for many the Orthodox sense. All that is good and great in it is inspired, but it is full of contradictions and inaccuracies which are not inspired, therefore it cannot be inspired as a whole. No educated man can honestly believe it is inspired in history or science. Huxley in science or Freeman in history is far more inspired. The inspiration of the Bible must be restricted to moral and spiritual matters.

Hell, he said, is another word for punishment which is a matter of experience. The Orthodox hell he denied. There is no reason to suppose that when a miracle occurred a violation of hope), and greater efficacy than at any time in nature took place. Some of Christ's miracles, like that with the "unclean spirits," may have been akin to the modern hypnotism. The evangelists were honest but ignorant. The unscientific mind looks upon the unusual, not the usual, as the special proof of God.

rose again, he answered. "Certainly not, physi- hoped he may be able to do much medial work. Valley, in Northern Chill, and covering it with cally. All great religious teachers have had in the season about to commence. Burn his at the state of the state of the same of the

1.

an immaculate conception, a physical resur-rection -- Gautama as well as Christ." But Christ, said he, did not rise in his body. Flesh and blood cannot inherit the kingdom. It must be a spiritual resurrection.

As regards the Church, continued Dr. Momeric, in teply to further questions, "I can only say that I think the Christianity of Christ and of ecclesiasticism are as wide apart as the poles. Christ did not wish to establish a religion of creed or of ritual, but of conduct. There are only two beliefs which are fundamental to goodness-God and immortality. Our destiny hereafter depends not on what we believe or profess to believe, but on our conduct. I wish the Church would realize that she must go forward with the times. Truth cannot be symbolized by a circle, but rather by an infinite line. The Church which insists solely upon righteousness is the only Church that will not pass away. The best creed in the world will never save a single soul."

Big Fortunes.

The New York Sun having quoted from an article of Rev. Dr. Howard Crosby on overwealth, and simultaneously invited him to explain his views further, he proceeds to do it as follows:

He says his "syllogism" is this: (1.) Dangers to the peace and prosperity of the country must be guarded against by the government and laws. (2.) Men and corporations so large pecuniarily as to be able to buy up legislatures, are a danger to the peace and prosperity of the country. (3.) The acquisition and holding of such wealth should be carefully hedged about by wise legislation.

To this syllogistic statement he requests permission to add a few notes. The first is, that a large part of the enormous wealth of individuals and corporations is made by lying, stealing and oppression. Bulling and bearing and stockwatering, he says, are only polite methods of dealing out this same order of wrongs upon the people.

His second note is, that the rich man is protected by law, and what with preferred creditors, and property held in his wife's name, and a hundred other devices, he fails and—is as rich as ever! The poor man is thrown out of employment, and has no help for himself. He can be turned out without a moment's warning, with starvation staring him in the face.

The third point is, that legislation is needed that will defend the poor; such, for example, as giving a month's notice before discharging a hand, paying him by the year as a salaried man, and admitting to an interest in the busi-

ness.

The next point is, that men as they grow richer should be made to bear more of the public burdens. Dr. Crosby thinks the graduated income tax would be the most equitable. He next lays it down that the power of corporate bodies should be restricted by law, forbidding all gifts, direct and indirect, all watering, all use of franchises without full payment of value to the State, all interest of directors' in side schemes of a parasitic nature, all secrecy of operation, all combination with other corporations, and all exorbitant dividends at the cost of the public.

With legislation like this, Dr. Crosby thinks there need be no limitation of property. Equal justice will give trade and acquisition a natural health, now denied by partial legislation in favor of the rich and of great corporations. Property will be naturally limited, and there will be no place for discontent or anarchy.

Church Electioneering.

Jersey City has of late been canvassed in an entirely novel way. The ministers have joined in going on a hunt for sinners who do not attend the churches. They went from house to house with their inquiries. A church-member was not exempt, but was asked what conattended services. If he attended no church, or went to his own only to pass away the time. he was labored with till a result of some sort was reached.

The ministers of Jersey City were well acquainted with the fact that an almost unappreciable portion of the two hundred thousand population are associated with the churches; but were encouraged by an evangelist who had worked in the field a year before, to make some exertion to beat up the recruits and drive in the stragglers. Each canvasser has a slip of paper filled out with memoranda concerning the persons visited. The final report will be shown to the Ministers' Union in June.

We have often asseverated in these columns that Modern Spiritualism came to the earth just at the right time to answer questions that mortals had well nigh despaired of ever having answered; and we are gratified to know that as soon as the welcome syllables of response fell upon their ears, their attention was turned more or less away from the fleeting enticements of the material and the changeable to the revelations of the richer and the only real life, which is rightly called the spiritual. It may and undoubtedly will for some time to come continue to be a contest for su premacy between the material and the spiritual, but it is not doubtful which is to achieve the final triumph, however artfully our creedal adversaries may conspire against us with their malign forces.

It is well known that THE BANNER has been the untiring advocate and exponent of these grand spiritual truths, and will continue to be so as long as it has the approval of the spiritworld and the needed material support of mortals. We have thus far been so sustained, and years to come.

We have been assured many times that our course has met the approbation of the spiritual intelligences who inaugurated this publication; and are gratified also in being aware that we have hosts of friends on the material side of life as well.

We shall continue our appointed work during our allotted time with renewed zeal, more exalted courage, a larger appreciation (we THE BANNER'S long history.

We are glad to learn that Dr. D. J. Stansbury-reference to whose powers is made under "Banner Correspondence" the present weekis now comfortably located at Onset, Mass., and Being inquired of if he did not believe Christ | that his health is so greatly improved that it is of mud and water on the beautiful Lunahuana

Economic Reform Convention.

A general convention of all the recognized reform associations of the country, including those having land, labor, transportation and currency reform in view, opened its sessions on Monday of the current week, with a numerous body of delegates from East and West, North and South. 'The Farmers' Alliance, Industrial Alliance, Knights of Labor, Nationalist Clubs and other reform organizations attended. Edward Bellamy was a delegate, but found it impossible to attend, sending a letter instead to be read to the convention. The original call for this general meeting of practical reformers states that it is the object of the convention to try to "arrange a union of all reformers who can federate upon a platform demanding relief on the issue of currency, land and transportation; to arrange a systematic plan for the education of the industrial classes on these reform issues; and to make such arrangements for the political conflict of 1892 as such conference may deem best."

The general purpose is to unite and work in harmony upon a common ground upon national issues or upon measures which affect the general welfare of the whole country. The task is confessedly a great one. But the determination of those engaged in it is serious, and results of much more than ordinary interest promise to follow. The Farmers' Alliance is pledged to relax no effort to put an end to usury, a task which has tried the best thought and labor of the reformers of all ages and civilized countries. Even among the Jews the lending out of money on usury, in place of employing it in trade as a medium of exchange, was discountenanced as oppression. All Christian nations regard it with abhorrence, up to the time of Henry the Eighth of England. The Fathers of the early Church unanimously condemned the practice of taking usury. Even in the age of Plato the laws of Athens forbade

it. Rome abolished all interest four centuries before Christ, in order to end the abhorrent practice. As far back as the reign of Alfred in England, lending money on usury was looked upon as despicable. It has got to be stopped in this free republic, if we are to achieve the destiny of right belonging to us as a people.

The farmers of the country are handicapped with high prices for labor, low prices for their products, usurious rates for money borrowed on mortgages, and heavy taxation. All these they are resolved to remedy if a remedy is to be had through legislation. The Knights of Labor likewise recite their standing grievances and assert their purpose for reform. And the same with those who advocate the improvement and enlargement of the national currency by the free coinage of silver. The Industrial Alliance and the Nationalist Clubs are equally resolved on ameliorating the general condition by reforms which they openly announce and advocate.

The immigration question also comes up for its share of treatment, a question of rapidly growing importance in view of the fact that the nations of Southern Europe and Russia are annually pouring out upon us their criminal and outlawed classes, to set up colonies of crime amongst us and seriously menace the stability and safety of our society. Moreover, with the rapidly increasing immigration of this dangerous character, labor is threatened by a competition that has no part in our common social life, and is willing to subsist on far less than is consistent with the calls of genuine civilization. This is one of the problems for the convention at Cincinnati to dispose of, and all the more because of its bearings on the welfare of honest labor as well as of society.

Choctaws at the Capital.

A delegation of Choctaws recently paid a visit to Washington for the purpose of securing the appropriation made by the last Congress for the Choctaw and Chickasaw lands. They made a call at the Interior Department. One of the delegation said to a Washington Post reporter that they did not anticipate any trouble in getting their money. While they well knew that Secretary Noble did not favor the appropriation, yet the bill was passed by Congress and approved by the President, and its express provisions could hardly be ignored. The Indian Office was preparing the papers, and whatever was done by the department would be satisfactory to the delegation.

In answer to the inquiry, how many people are there in your nation to be benefited by the division of this appropriation, the speaker answered that there are ten thousand of them, and that the two millions of dollars coming to them as their share would be very acceptable. He said times were pretty hard with them just now. They had given up stock-raising almost entirely, and were devoting their time and money to raising cotton. They suffered severely when the bottom recently fell out of the cotton market, and have not yet recovered. They still had some four million acres of land for sale, to say nothing of the three million acres in Greer County, Texas. The Government and Texas are at law over this County, and if it does not b long to Texas then it does belong to them. It certainly is not the property of the United States. The land in the County is worth from two to four dollars an

After Rev. Heber Newton.

The honesty of some of the clerical profession in their expressions of dissent from the nearly obsolete creeds and dogmas of the church, appears to be making a vast amount of trouble among the more conservative of their brethren. Heber Newton seems just now destined to follow in the footsteps of his illustrious predecessors, Mr. MacQueary, Dr. Briggs and others, Bishop Potter having been petitioned to appoint five examiners to look into his publicly expressed views from an Episcopal Church point of view.

A question is fully answered by the spirit on our sixth page, to the effect that a person in the earthly life who lives by crowding and injuring his fellow creatures, will find. when he passes to spirit-life, that the law of retribution will meet him face to face, and that he will terribly suffer for a time for his misdeeds, and receive a just punishment until his spiritual nature becomes unfolded through deep regret. This is Divine justice, and none who are culpable will escape.

It seems that the ferocity of man is being supplemented by the forces of nature in the effort to turn the Republic of Chill into a desert waste. It is said that since Feb. 22d fifteen craters have been pouring out masses

nard.

We give place to the letter below, from this lady—called out by our editorial comments in that article, but print her second letter in sorts. response to her earnest request, premising, however, that to our best knowledge and remembrance no such letter, or disclaimer, as she speaks of having mailed to this office so long ago was ever received by us.

To the Editor of the Banner of Light: Your kind and straightforward criticism on my letter of May 1st shows me I made a mistake in not writing you more fully, and I thank you for calling my

attention to the subject as you have so clearly done. In 1876 I first saw in Mind and Matter (a spiritual paper published in Philadelphia) the statement that the Emancipation Proclamation was dictated by the spirits through me. I at once wrote to Mr. Roberts (the editor), as my friends here and in New York City know, denying the statement, and asking him to publish my denial. I waited four weeks, but my letter did not appear in that paper, nor was any notice taken of it.

I then wrote to the BANNER OF LIGHT a similar letter, and Horace M. Richards (boarding with us at the time) malled the letter for me. As this letter never appeared in THE BANNER, my friends and myself concluded that so little publicity had been given to the statement, both Mr. Roberts and yourself thought it unnecessary to call further attention to the mistake.

I heard no more of the matter for a long time; but whenever questioned concerning my Washington experiences I was always particular to disavow any connection with the Emancipation Proclamation.

When I met Dr. S. B. Brittan I found he had heard and believed the story; I corrected the matter with him, and related what was afterward embodied in manuscript form by me at his request, during the last year of his life, and he offered to edit it for me and attend to its publication.

His sudden death, soon after, left his affairs in some confusion, and I never recovered the manuscript, nor knew its fate. I thought then to abandon the subject of publishing my reminiscences altogether, but as the years passed I was induced to try and rewrite the This I have very imperfectly done under many difficulties and much suffering.

The facts are, Mr. Editor, that I did give sittings to President Lincoln, and he was advised concerning important public matters, and he did follow that advice, as I have related in my forthcoming work.

I presume some person or persons, knowing the above facts, have confounded the Issuing of the Proclamation with such events as I was connected with, and gave expression to the idea with no intention to mislead the public. Good Bro. Tuttle wrote his article to The Banner after reading what manuscript I had prepared, and commended it in strong terms to me, as in fact every one has who is acquainted with its contents. If I have been too modest in speaking of my work, and by so doing created this misunderstanding, I trust you will find it a pardonable fault. I think it is often the case that familiarity with and participation in events cause them to appear less striking and important than to those who view them from the outside.

Of my publisher, I will say he is not a Spiritualist, nor is he at all acquainted with the subject. He was greatly surprised, therefore, when he saw what I had for publication, and like all who enter for the first time the "wonder-land" of spiritual experiences, expresses himself strongly upon the subject.

Hoping I am not troubling you too much with this lengthy explanation. I am.

Yours for the truth and right always, NETTIE C. MAYNARD.

White Plains, N. Y., May 16th, 1891.

MR. CONKLING.

The above letter from Mrs. Maynard explains itself. We now append one from a Philadelphia correspondent, in which it will be seen that there are those who claim that it was seen that there are those who claim that it was ton, once a captive among the Sioux, who in the the late Mr. Conkling, a very noted medium in course of her interesting statement says: "Sitting his day, who was the avenue through whom the spirit-intelligences were able to give President Lincoln the advice which brought to pass the issuance of the Emancipation Procla-

Be that as it may-individuals aside-we adhere to what we said last week in this connection, to wit: "The fact remains that Mr. Lincoln did have sittings with various mediums during the war period, and without doubt re- member in Americus, Ga., put a lightning-rod ceived the impulse to bring out the great Char- | upon his new ten-thousand-dollar house, when ter of Freedom for the slave through some one

of these sensitive instruments.' To the Editor of the Banner of Light:

In glancing over the issue of THE BANNER for May 16th. I noticed an article with reference to Mrs. Maynard being the medium through whom the spirits irged the Proclamation of Emancipation to the good President, Abraham Lincoln.

The following is the story of Col. Kase (Fifteenth and Oxford streets, this city), and I have heard him repeat it séveral times:

repeat it several times:

"I was [says the Colonel] in Washington during the war. One day while walking in the street of that city I met the medium Conkling of New York. I was surprised to see him, and inquired as to the business that brought him to Washington. Conkling replied that the spirits brought him to deliver a message to the President, but how to approach Mr. Lihooin he did not know. He requested me to assist him to an interview. I did what I could to bring the medium and the President together, and finally succeeded; and through Mr. Conkling came the urgent request that the President issue the Emancipation Proclamation as the only salvation for the Union."

I do not of course claim in this instance to report

I do not of course claim in this instance to report the Colonel's story verbatim, but give his words as memory serves me. JOHN A. HOOVER. Philadelphia, Pa.

The Spiritualist Camp Meetings. By reference to our second page it will be

seen that the friends at Cassadaga, N. Y., PARKLAND, PA., and ANDERSON, IND., are already moving for the season of 1891, with every prospect of success. The following announcement, received after the forms containing the other notices had gone to press, shows that the Spiritualists of the South are also on the alert:

Lookout Mountain, Tenn.

The Lookout Mountain Camp-Meeting Association of Spiritualists will hold its annual sessions on its grounds at Natural Bridge Springs Hotel, Lookout Mountain, Tennessee, commencing Sunday, July 5th, and closing Aug. 2d.

The following speakers have been engaged for the season: Mrs. Helen Stuart-Richings of Boston; Geo. P. Colby of Lake Helen, Florida, and Geo. A. Fuller, M. D., of Worcester, Mass.

The following mediums are either engaged or expected to be present; Mrs. Judge Ivey, independent slate-writer; Mrs. Thomas of Atlanta, Ga., test medium; Mrs. Nellie Ulrich of Nashville, Tenn., business and test medium; Mrs. R. T. Clenny of St. Elmo, Tenn., business, test and physical medium. Others are expected. Good mediums of all phases will be welcomed by the officers of the Association, and meet with a cordial reception from the people visiting the mountain during the summer season, They will certainly do well financially. Arrangements are now being completed for excel-

lent and appropriate music for the meetings. The hotel under the management of Mr. Russell,

formerly of the Point Hotel, is already doing a most excellent business, and is giving the best of satisfac-

The railroads will issue excursion tickets to the mountain from nearly all the principal cities in the Circulars will soon be issued giving full particulars.

All letters of inquiry should be addressed to either of the tollowing parties: Jerry Robinson, President, Lookout Mountain, Tenn., or J. Seeman, Treasurer, Chatta- occur in the early fall.

Additional from Mrs. Nottle C, May- nooga, Tenn. The Secretary holds himself ready to give at any time all information in his possession It is hoped that a large delegation will attend from the East, as the mountain is a most delightful place to spend the summer. Two years' residence there have nothing to alter or amend which we said it is one of the most healthful as well as delightful re-GEO. A. FULLER, M. D.

Sec'y Lookout Mt. Camp-Meeting Asso. of Spiritualists. 42 Portland street, Worcester, Mass.

The Case of the Sloux.

That excellent and much-needed organization, The National Indian Defense Association, located at Washington, D. C., has lately placed before the people a pamphlet of thirty-two 8vo pages, giving a brief history of the late military invasion of the home of the Sloux. Being edited by the Society's Corresponding Secretary, Mr. T. A. Bland, reliance can be placed upon the authenticity of its statements, and assurance entertained that all the most important particulars

The opening chapter gives a review of the rights of the Sloux nation of Indians granted them, or supposed to have been, by a treaty made by the United States in 1876, by which, as a consideration, the Indians surrendered all right and title to the Black Hills region. The United States Government, this narration sets forth, wholly ignored its obligationsfalling to keep its part of the contract. Hence widespread disaffection has many years existed, and largely increased of late among the Sloux, while the Cheyennes have been on the verge of starvation, and forced to commit depredations to sustain life. "These facts," wrote Gen. Miles to the Commander of the Army, Gen. Schofield, Jast December, "are beyond question; the evidence is positive, and sustained by thousands of witnesses."

Of the immediate cause of the late disturbances, Mr. Bland received from one Sloux delegation, during its recent visit to Washington, a brief statement which he gives in full. It is given by Two Strike, Commander-in-Chief of what was called the hostile party. It is stated so clearly and succinctly, and explains so fully what have been termed "Ghost Dances," that we here present it:

fully what have been termed "Ghost Dances," that
we here present it:

"We have been suffering for food and other things,
which the government promised to give us for our
lands which we sold in 1863 and 1876, and we were disappointed at not getting pay for the land we sold to
the government a year ago last summer. We had
come to fear that the government would let our wives
and children starve, for rations were getting less and
less all the time. Last spring we heard of a great
Medicine Man out in the far West, who had been sent
from the Great Spirit to help the Indians. From what
we could learn of him he was like the white man's
Christ. We sent one of our men out to Montana to
see this new Messiah. He came back and told us that
it was all true which we had heard, that he had seen
that he had come to restore the Indians to their
former state. Some of us believed this good news,
and we began to hold meetings. These meetings are
what the white people called 'Ghost Dances.' We
pray to the Great Spirit, and dance around a pole or
post while we pray. 'We did not think we were doing
any harm by dancing our religious dances and praying to the Great Spirit to send the deliverer to us
quickly. We had no thought of going on the warpath against the government or our white neighbors.
One day a white man employed at a trader's store at
the agency came to my camp, and told me that the
as owe put our women and children into wagons and
got on our ponles and left our homes. We went to
Pine Ridge, and asked Red Cloud and his people to
let us have a home on their reservation. They said
we might stay, but in a short time we heard that the
agent at Pine Ridge had sent for the soldlers to come
and make us stop dancing. Then we went to the Bad
deant and some of the Ogallallas, who had joined
our dance, went with us. We went there to keep away
from the soldlers. We did not want to fight, we only
wated to be let alone, and be allowed to worship the
Great Spirit in our own way. We did not go off the
Great Spirit in our own way. We d

Following the above are narrated interesting accounts by Indians and others of subsequent events. The character of Sitting Bull is well set forth by several writers, one of whom is Mrs. Kelly, of Washing-Bull was a true nobleman and great man. During my stay with them food was scarce more than once, and both Sitting Bull and his wife often suffered with hunger to supply me with food. The news of his base and treacherous murder wrung my heart with anguish." We commend Mr. Bland's brochure to the considera tion of all.

Curious things are happening now-adays in various parts of the country. A churchsome of the hardshell Baptists objected, charging him with "resisting God's will in thus protecting his earthly mansion against the fiery bolts that are launched forth when the heavens are rent by a storm." With this serious (?) matter in view, the whole congregation, headed by the pastor, called upon Mr. Dukes one night last week, and labored to convince him that he should not resist the will of God by a vain device to keep off such electric bolts as He might send that way. Failing to convince him, charges have been preferred; the trial is now in progress, and it is said will result in the expulsion of the offender.

Mrs. Partington" was and will always be more famous than her genial creator. Benjamin Penhallow Shillaber. But it was a little surprising that, upon the death of the old humorist not long since, so little was said in the press concerning him. "Mrs. Partington' achieved not only American fame, but she is known wherever the English tongue is spoken. In England she shares the honors with Mrs. Malaprop, and "Partingtonisms" are borrowed without credit by all the English alleged "funny" papers. In the New England Magazine for June Mrs. Elizabeth Akers Allen writes an appreciative and bright account of Mr. Shillaber (who always requested us to call him "Ben") that certainly deserves all that can be said in favor of this genial character, who was a brother printer of ours, and we knew

Mr. W. H. H. Bowers, President of the First Society of Spiritualists of Denver, Col., has been in Boston for the past week-a guest at the Quincy House. We have received, during his stay, several pleasant calls from this intelligent gentleman and hard-working Spiritualist, who finds time, amid the heavy press of business connected with the mining interests of his district, to do yeoman service for the Cause so dear to him. Among other pleasant things in his trip eastward was a visit to Hon. Sidney Dean, at his home in Warren, R. I. Mr. Bowers was to commence his homeward journey on Tuesday, May 19th.

Somebody has been writing to The Globe to ascertain if any one can tell of any perfectly painless method of extracting teeth other than by gas or ether, or ansathetics of that nature? Yes, there is another method, but it is seldom practiced, however. We have seen it tried several times with perfectly satisfactory results, namely: by having the patient thoroughly magnetized. The result in several cases was that the persons operated upon were not aware that their ulcerated teeth had been extracted until told by the operator.

Preparations are now making at Summerland, Cal., for the next camp-meeting, to

Matters at Onset Bay.

It is publicly stated that the Old Colony Railroad Company and the directors of the Onset Bay (Irayo Association, the East Wareham & Onset Buy Street Railway Company and the Onset Street Railway Company, have come to an understanding which is of great importance to the town of Warcham and the future prospects of her several summer resorts along the Wareham shores. The Onset station, located be-tween the East Wareham and the Buzzard's Bay stations, is to be discontinued, and but one street railway will connect with the Old Colony Railroad from Onset Bay Grove and Point Independence. This connection will be at the present East Wareham station, which will be known hereafter as the Onset Junction Station. The rival street rallways will consolidate, and will be styled the Onset Street Rallway Company, which will operate a line of horse cars from the Onset Junction Station to Onset Bay Grove and Point Independence. The Old Colony will move the present Onset station to Onset Junction for a union depôt, and all of these changes it is proposed to have brought about in season to accommodate the rush of summer travel which sets in at Onset Bay usually during the summer excursion season.

The location of the union dépôt will be at a point half-way between the East Wareham highway and the frog-pond below the present station.

Just What the Revs. Deserve! - "Eleanor Kirk," of Brooklyn, in a recent syndicate letter to the press gives her opinions—and to the point—regarding the recent bigoted action of the Methodist Conference thereabout. We here subjoin some of her outspoken sentences:

sentences:

"The New York Methodist Conference has certainly written itself down an ass with a capital A. Some of the speeches of some of the ministers who argued against admitting women to the councils of this remarkable body would disgrace a fourth-rate politician in the heat of an excited canvass. One of them declared he would as soon hug a grizzly bear as throw his arms around a petiticoated philosopher... My advice to the wives, daughters, coustins, aunts and friends of these hide bound men, is to carefully read 'The Strike of a Sex,' and then strike themselves. Let the Mission school, the Sunday school, the sewing circle, and all the other church societies which depend so largely for their social and financial success upon the women, be managed by the men. There will be a few women who have no higher aim in life than to be hugged by Methodist ministers, and will esteem it a favor to listen semi-occasionally to the account of St. Paul's opinion uttered two thousand years ago. These will stay and obey the brethren. But if there are any self respecting women in the Methodist Church, this is the time for them to protest against the bigotry, the narrowness and the cruel sensuality of these men who look upon women as toys and conveniences when they are not slaves and scrubs. Dr. Day says it is greater to be a mother of men than a ruler of men. The mothers of some of these Methodist ministers cannot feel very proud of their achievements in this line."

An Italian Bandit Foiled .- Among the Italians who recently arrived in New York was a bandit who came over to murder his successful rival in love, now in this country. He is an ex-convict, and will be sent back. Mem: If he had succeeded in "removing" his rival, would the United States—within whose borders the killing was done-have been called to account by the Italian government?—Further, we see it announced that Italy is moving, by means of a circular addressed to the European powers, to initiate an international agreement to compel the United States to find means to guarantee the protection of foreign subjects. If such a subvention is concluded, would not the United States be justified in at once closing its doors upon such immigrating "foreign subiects" altogether?

Changed His Views .- In the issue of THE BAN-NER for May 16th we published No. 1 of two articles on "Spiritualistic Thought in Germany," from the pen of a correspondent, "S. W.," in Bradford, Pa. This week on our seventh page will be found the concluding number. Now we have just been requested by letter, by the same correspondent, to state—to put it in his own words: "I think I wrote unadvisedly regarding the doctrine of reincarnation. I would like to have your readers know that I have changed my mind on the subject. I have since begun to reconsider the question, and feel guilty of having judged somewhat hastily in the premises."

"Annoy Him Forever."-Dr. Cuyler tells of a annoy [enjoy] him forever." A God of justice must be annoyed" every day by the views taught by the bluelight Presbyterians concerning him, but modern progress is at work in their narrow ranks, and in spite of the "heresy-hunting" now going on, the spirit behind the friends of "revision" will lead these representatives of modern thought and more just conceptions to final victory.

A Close Condensation .- Speaking of the recently-elected Bishop, Rev. Phillips Brooks, to whom we have referred approvingly in a former issue, The Christian Union, of New York, sums up in this wiseand justly-his leading characteristics:

and justly—nis leading characteristics:

"He is a man of great affirmations; and in affirmations is unity; it is denials that are divisive. He is Protestant, but not anti-Romanist; Evangelical, but not anti-Unitarian; Churchman, but not anti-Independent; Christian, but not anti-Humanitarian. He has the rare quality of being vigorous without being controversial; positive without being dogmatic; intense without being narrow."

Meredity in Crime.—Some interesting evidence in favor of the claim that mental as well as physical disease is handed down from father to son is found in the history of a Charles Ford who was hanged for murder in Illinois not long since. His father, says The Herald, was hanged for the same crime before him, and his brother likewise: "His mother's brother is now doing time at Sing Sing for train-wrecking, and his sister has run a thieves' paradise in New York for several years. There are numerous other relatives in the same line of business.

A Significant Event.-The recent International Congress of Miners held in Paris may be regarded as making a great advance in the cause of labor withinthe past few years. The mere suggestion of an international strike (which was argued upon during its sessions) proves that the wage-workers of Europe are making themselves known directly as a power in modern society not recognized heretofore-the outcome of which, as to its action, none may prophesy.

Mr. John Madden, senior member of the Cleveland Children's Progressive Lyceum, passed to spiritlife from the residence of his daughter, Mrs. Kate Tracey, May 6th, aged seventy-five years and four months. A letter from our correspondent, Thomas Lees, in reference to the service rendered Spiritualism, as represented by the Children's Lyceum, by Mr. Madden, his life, transition, obsequies, etc., will be given next week.

THE CARRIER DOVE gives in its May number the Anniversary Address delivered in San Francisco by Charles Dawbarn, having for its theme "The Lesson of Spiritualism," also an address on "Natural Law" by W.N. Slocum. In its general contents it is entertaining and instructive, treating upon the facts and philosophy of Spiritualism and collateral themes. San Francisco, Cal.: 121 Eighth street.

Mrs. Cushman will hold a birthday party at the Ladies' Aid Parlors, 1031 Washington street, Boston, Wednesday afternoon and evening, May 27th—the society kindly donating the use of its hall. Mrs. C. is one of our old workers, and needs a helping hand at the present time, therefore the attendance should be large on this occasion.

Charles Houghton, Esq.-of the law firm of Chas. & F. L. Houghton, Boston—passed suddenly to spirit-life on the evening of May 18th—aged some sixtyeight years. His decease is ascribed to apoplexy. He was a pronounced Spiritualist to the closing hour of

Read the announcement (on second page) of its anniversary meeting-to be held by the Harmonial Society, Sturgis, Mich.

See second page for a card concerning the annual June pionic at Cassadaga Lake, N. Y.

NEWSY NOTES AND PITHY POINTS.

BAST - WEST. When the wind is East, Just go in and feast. When the wind is West, Let the stomach rest.

Poor old Margaret Connolly of Beaver Meadow Pa., has had her life shortened by the excessive use of tobacco. She died from smoking her pipe in bed, it is said. Her age was only one hundred and tena ten-der age! It is a sad lesson of the insidious swiftness with which the noxlous weed hastens the devotee to an early grave-says the Boston Evening

It cannot possibly be that any law is an educational force which puts a premium on hypocrisy and deceit, tempts large numbers of men and women to become habitual law-breakers, and encourages the growth of so many of the meanest of human vices-lying, spying, treachery, the bearing of false witness, etc.

[OPENING OF THE SHAD SEASON.]-Watter-" [Opening of the Shad Season.]—Watter—"I expect you to pay in advance." Guest—"What do you mean, sir?" Watter—"No offense, sir, whatever, but the last gentleman who ate shad here got a bone in his throat and died without paying, and the boss took it out of my wages."—Texas Siftings.

> Scandal-mongers all detest, Taken at their very best.

Chicago will have to grow a great deal older, a great deal richer, take in more of the State of Illinois, and pay off its mortgages held in the East, before it can begin to hope to take anything but the third place among American financial centres. It is the clearing-house exchanges of a year, not of a single week, that tend to give to a city its position as a financial centre.

The awakening feeling for Wagner's music through out the country lends especial interest to an article on Wagner and Tannhauser in Paris, 1861, by Edward H. House, in the New England Magazine for June Mr. House was personally acquainted with the great composer in the time when, as all new systems must, the Wagnerian order of musico-dramatic expression was forced to undergo persecution at the hands of the old and established one.

Thin skinned-Grapes. A regular beat-The heart's Trust funds-Borrowed money. A round-about pro ceeding-The Fulton circular saw.

The fact that Dr. Lorimer can return to Boston a Christian after living twelve years in Chicago, says a Boston daily, is among the many proofs of his stanch ness both in faith and works. We should say so.

The Pennsylvania railroad system employs seven thousand six hundred and seventy-one engineers.

A RUSTIC SURPRISE! The old cow walked by the dairy shed, And she said, in her ruminant way she said: "I'm feeling about as fine as slik, But I'd like a drink of my own good milk," But I'd like a drink of my own good milk,"
And, looking around, she presently saw
A pail a standing beside the door;
It was buttermilk, about two days' old,
But the aged vaccine had n't been told;
So she only remarked, "It's mean to bilk
An industrious cow of her own good milk,"
And she took a drink and she looked surprised,
And she walked away, and that cow surmised.
She surmised about half-way down the lane,
And she said, in astonishment mixed with pain:
"To judge by the flavor of that there milk
I can't be feeling as fine as silk;
I must be billous, I'll bet a hat,
When I get to giving down milk like that."

If you wait till you are able to do great things beore using your faculties and opportunities, the likelihood is that you will do nothing. The great things are only done now and then by a few, and then as the result of the smaller ones done beforehand.

We talk of the barbarism of those past epochs when We talk of the barbarism of those past epochs when men slew their enemies with the edge of the sword, and won their way to power by the murder of competitors, but what shall we say of an epoch when men slay their foes by the malaria of malicious scandal, and seek their way to power by the wholesale murder of character? Is this progress? Then give us the other thing.—Springfield Union.

A few months ago, says an exchange, there were fourteen persons at Carroll, Mo., who lived on friendly little boy, the son of sound Presbyterian parents, who, terms. Then an unknown relative in California died when asked the question in the Catechism: "What is and left \$70,000 to be divided between them. Now man's chief end?" answered: "To glorify God and there are fourteen persons in Carroll who do not speak

"Are you the judge of reprobates?" said an old lady the other day, as she walked into the judge's office. "I am the judge of probate." was the reply. "Well that's it, I expect," quoth the old lady. "You see my husband died detested, and he left me several little infidels, and I want to be their executioner."—Ex.

County, Pa. Its members call themselves "anticipators," a title derived from the fact that they anticipate an early end of the world. Its leader and founder is a farmer named Zachariah Meyers. While plowing in his field one day a cloud appeared in his path from which came a voice warning him that the world would soon come to an end, and bidding him tell his people to prepare for that event.

Grip is prevalent in the vicinity of Mount Vernon, O., nearly every family being afflicted. The undertakers are unable to attend to all calls for service.

PROFESSIONAL JEALOUSY.—Living Skeleton (to man with the elastic skin)—"About all you are good for is to be worked up into tambourines, and tambourines are cheap now." Elastic Skin Man.—"They're worth more than bones."—Chicago Tribune.

People who really ought to lead never have to scheme and pull wires to get a position.

In the case of George A. Mason, arrested for (alleged) blackmailing an old gentleman in Springfield some time ago, the jury brought in a verdict of guilty

A frontier town has settled the social question in a novel manner. Those who put out their washing belong to the aristocracy; those who do their own laundry work are members of the middle class, and those who take in washing form the lower class.—Rochester Chemicals Chronicle.

TO BLANK. Ingratitude Is rotten wood, Veneer it as you may. It is a curse, Or something worse!

You'll find it does n't pay. [HYPHEN.

Frozen oranges are quite a fad just now for break fast. The skin is removed before the freezing, and the fruit eaten from the end of a fork.

A German educator in a recent article on Danish women says that in that country "high and low, rich and poor" teach their daughters by and through advanced educational and practical methods to support themselves in case of need without being obliged to stifle their lives in the crowded rooms of great factories and workshops.

A young lady now employed in the Tiffauy jewelry house receives a salary of \$2500 for designing watch cases and lorgnettes, which are submitted to critical buyers. This young woman was an unsophisticated country girl living on a farm up in the hills of Massachusetts ten years ago.

God always has an angel of help for those who are willing to do their duty.—Cuyler.

The woman's rights movement in Roumania has received a new impetus from the recent election of a woman to the mayoralty of Branessci. The New York Recorder wonders why nobody has

ever thought to call Behring Sea simply "L. S."which signifies the place of the seal.

Of the 11,000,000 square miles of Africa, only 2,500, 000 remain in the hands of the native rulers.

Young Doctor (triumphantly)—"That is my first patient." Undertaker (blandly)—"Will you kindly give me an introduction?"—New York Recorder. Macaroni croquettes are something new, and are

eaten with a sauce of grated cheese that is nothing if George Andrews of Lowell, with ulcers over half his body, cured by Ayer's Sarsaparilla.

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

Mrs. Kate R. Stiles addressed the people of Somer-yile, Conn., May 10th and 17th; will be in Quinoy, Mass., the 2th; 19. New Bedford, 31st; the first two Sundays in June in New York City. Would like en-gagements for the two remaining Sundays in June. Address at 43 Dwight street, Boston.

gagements for the two remaining Sundays in June. Address at 43 Dwight street, Boston.

On Sunday, May 17th, W. J. Colville lectured to two very large audiences in Memorial Hall, Cleveland, O.; on Sunday, May 24th, he will speak at 2:20 P. M. on, "The Life and Writings of H. P. Blavatsky, and the Future of Theosophy"; at 7:45 P. M. on "Woman's Work in Human Elevation Here and Hereafter." On Sunday, May 31st, his engagement in Cleveland ends. Lottle Fowler has a letter under "Banner Correspondence," wherein she-announces that she will hereafter make Baltimore her home.

Dr. Geo. A. Fuller having filled successful engagements in Hanson, West Hanover and West Duxbury, Mass., will lecture in Worcester, Mass., May 24th, and Brockton, Mass., May 31st. Would like engagements for the month of June. Will be at Lookout Mountain from July 5th to Aug. 2d; at Niantic from Aug. 14th to the 21st; at Sunapee, N. H., from Aug. 14th to the 21st; at Sunapee, N. H., from Aug. 23th to the 31st. Ready for engagements for June, also for fall and winter months. Address 42 Portland street, Worcester, Mass.

Helen Struat-Richings closed a very successful engagement at Grand Bantle Mide Munder verster.

street, Worcester, Mass.

Helen Stuart-Richings closed a very successful engement at Grand Rapids, Mich., Sunday evening, May 10th, with a strong and able lecture upon capital punishment, shewing its failure as a preventive of crime, and arguing that it had, per contra, proved an incentive to its commission. The Telegram-Herald gave a copious report of Mrs. Richings's remarks, which to most of the people thereabouts were new, but which, no doubt, will materially change the views of many upon the subject.

J. Frank Baxter will speak for Salem's Spiritual

or many upon the subject.

J. Frank Baxter will speak for Salem's Spiritual Society on next Sunday, May 24th, which will be his last appearance there this season. On Sunday, May 31st, he may lecture in Boston in the afternoon; but will lecture in Waitham in the evening. He speaks in St. Louis, Mo., in June.

Bishop A. Beals closes his engagement with the Literary Club of Watertown, N. Y., on Sunday, May 31st, and can be engaged for June by addressing him as above.

Mrs. J. R. Stone, 31 Common street, Boston, will an swer calls to lecture and give psychometric readings from the platform. from the platform.

The subject of Mrs. H. S. Lake's discourse at the First Spirftual Temple, next Sunday afternoon, May 24th, will be "Joan of Arc." In the evening she will speak in Waltham upon "Personal Experiences in Spiritual Progress." Her Camp-Meeting dates are all filled, and are as follows: Parkland, Pa., July 9th, 1th, 14th; Harwich, Mass., July 24th, 26th; Onset, July 31ta and Aug. 2d; Cassadaga, N. Y., Aug. 7th, 9th, 11th; Sunapee, N. H., Aug. 16th, 18th; Niantic, Conn., Aug. 23d. Present address, 52 Worcester street, Boston.

John Pirnie. To the Editor of the Banner of Light:

It is my painfully pleasant duty to record for the perusal of your readers, the passage to the higher life of Mr. John Pirnie of this city.

The duty is painful because Mrs. Sarah F. Pirnie, one of our most devoted workers and best mediums, has lost the visible presence of an amiable husband—one by whose side she walked forty-seven years. Chicago has lost a good and intelligent citizen, and we who were the most intimate with Bro. Pirnie feel that we have been called to part with a valuable brother.

brother.

On the other hand the dúty is pleasant, because Bro. Pirnle had lived a long and a useful life, and was as well prepared to meet death's white angel as any one I know. He has entered upon his reward, and heaven is better for having the spiritual presence of John Pirnle

Pirnie.

His exit to the better world occurred at his residence on Madison street on Tuesday morning, March 31st—the forty-third anniversary of that religion which had been his solace for so many years, and of which his wife has been a devoted evangel almost since the movement began.

His sickness was less than twenty-four hours, having been stricken with apoplexy the day before; his wife was with him, and of course did all she could for him until the last. Bro. Pirnie was conscious until near the end, and had no hesitation about going with the pale messenger.

near the end, and had no hesitation about both he pale messenger.

Rev. Dr. Thomas conducted the funeral services, and poured the oil of consolation into the wounded hearts of family and friends.

The remains were taken to Cleveland, O., for burial.

Mrs. Pirnle is now resting at her daughter's residence in Cleveland. Her numerous friends and patrons hope to soon see her genial face in Chicago, where she has worked long and earnestly for the Cause we all love.

ALFRED WELDON.

The lower house of the Prussian Diet has put the seal of its approval on Prof. Koch by voting a handsome sum of money for his institute, but the apolegetic tone of the speeches made in behalf of the grant indicates that little faith is put in his lymph as a remedy for tuberculosis. General disappointment was expressed at the relative failure of the discovery. and Prof. Virchow went so far as to warn the doctors that the use of the lymph endangered life; and yet certain American M. D.s are telling how nice it is!

A TESTIMONIAL BENEFIT is to be given to the First Society of Spiritualists of New York City, next Sunday evening, in Adelphi Hall, cor. Broadway and 52d street, to consist of an entertainment comprising Vocal Music (Miss Addie Gage), Instrumental Music (Miss Annie A. Watson, Prof. J. Jay Watson), Tests and Communications (J. W. Fletcher), Slate-writing and Raps (Mrs. Mott Knight and Dr. Henry Slade). Form Materialization (Mrs. Effic Morse). In addition Johnnie McKeever, five years of age, will perform upon a baby violin, one-eighth the usual size.

WALTER EMERSON WILSON, eldest son of Mary E. and E. V. Wilson-once well known as a public test medium-passed to spirit-life from the home of his mother in Chicago, Ill., April 22d, at the age of

Read the call for the Annual Meeting in New Hampshire, eighth page.

HORSFORD'S ACID l'HOSPHATE. A NERVE-FOOD AND TONIC. The most effective yet discov-

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH. Publishers.

For Sale at this Office:

THE TWO WORLDE: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S. JOURNAL OF HEALTE. A Progressive Family Health Magazine. Published monthly in New York. Single copy. 16 cents. copy, 10 cents.

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THE PROBLEM, OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Coville. Single copy, 10 cents.

Ocenia. THE THEOSOPHIST. Monthly, Published in India. Single copy, 50 cents.

THE BETTER WAT. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

ALOYONE. A Semi-Monthly Journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5

conts.
THE PATH. A. Monthly Magazine, devoted to Universal Brotherbood, Theosophy in America, and Aryan Philosophy. Single copy, 30 cents.
THE PHOGENERALVE THINKER. Published weekly at Chicago, Ill. Single copy, 3 cents.

To Correspondents. .

Mo attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guranty of good faith. We cannot undertake to preserve or return canceled articles.

G. F., Philadelphia, Pa.—We cannot personally recommend any one such as you sak for; for the reason that the

person who might be entirely satisfactory to one inquirer, would not prove to be so to another.

Kate R. Stiles has brought out a pamphiet of some eighteen pages—a copy of which we have received—wherein in poetic phrase the thoughts of "Sitting Bull" are briefly expressed from spirit-life as to the past, present and future of the Indian problem. A portrait of the noted Indian chief forms the frontis plece. Copies of this "Message" may be obtained from Mrs. Stiles at 15 cents each, by addressing her at 43 Dwight street. Boston.

THIS PAPER may be found on file at GEQ. P. ROWELL (10 Spruce street), where advertising contracts may be made for it in New York.

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The BANKE UP LIGHT cannot well undertisee to outer for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. April 4.

A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25.

Suspended during the summer. Mr. and Mrs. A. J. Davis desire to inform their friends that their Monday Social Receptions will be discontinued after May 31st until further notice. May 16.

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

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

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In excellent taste and fine assortment. Arres of Maria assort urkish set of Turkish Persian

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Late Childs, Crosby & Lane, 544 WASHINGTON ST.,

OPPOSITE ADAMS HOUSE, May 23. BOSTON.

REMOVAL.

JAMES R. COCKE,

CLAIRVOYANT PHYSICIAN, also Developing and Business Medium, has removed to 24 Worcester street, between Shawmut Avenue and Washington street, Boston, where he will welcome friends and patrons. 2w May 16. A STROLOGY.—Most fortunate dates for A all purposes, life writings, advice, etc.; full descriptions free. Sens date and hour of birth with stamp. T. A. BEAREE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass. Western May 23. 14, Boston, Mass. Iw May 23.

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May 23.

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Ohairman, will be prescried to the presiding spirit for consideration. The Questions and Answers will be published
each week under the above heading.
On Friday Afternoons MRS. LONGLEY, under the influence
of her guides, will give decarnated individuals anxious to
send messages to their relatives in the earth-life, reports of
which are printed on this page each week, an opportunity
to do so.

to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether 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 the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

J. A. SHELHAMER, Chairman.

QUESTIONS ANSWERED

By Spirits through the Mediumship of Mrs. M. T. Longley.

Report of Public Séance held March 3d, 1891. Spirit Invocation.

Spirit Invocation.

Oh! our Divine Parent, our Father and our Mother Goodness, whose name should be Love, since thou hast manifested such infinite tenderness toward thy children everywhere, we praise thee at this hour for the experiences and the discipline of life, even though these experiences come to us checkered with sunshine and shadow, for we know that they are for our soul's best unfoldment. We realize that the discipline is given to stimulate our mental forces, and to bring our own spiritual natures into that training which shall develop their best attributes and powers.

Oh! thou Infinite Presence, in whom we live and move and have our being, without thee we are as naught, less than the grain of sand upon the seashore; but with thy soul-life breathing throughout the human, we may become powerful and full of possibility to unfold nearer and nearer to thy likeness and to thy divinity. We praise thee for life, and we bless thee for that change which man has called death. We know that in passing from one condition to another the spirit finds greater opportunity for growth, and more facility in expressing its own powers. We come to a consciousness that here in this material world all things are fleeting; none can abide forever, for they are of the temporal; but, beyond the limitations of time and matter, we realize that spirit is so fully vitalized with thy life, with the intelligence drawn from thee, that it may rise above the narrow confines of this earthly plane, and dwell in an immortal world where existence never fades.

We would at this time, oh! our tender Parent, come into closer relationship with thee, gathering consciousness of thy life and thy works, and gaining a keener appreciation of thy great, eternal truths. To this end we would come under the influence of wise and exalted souls, those who have passed through the experiences of time, and have come in contact with matter, gaining their own conceptions of life, unfolding their own powers, and working out these powers for the benefaction of man.

Controlling Intelligence.

"In the midst of life we are in death;" so have the words wisely been spoken, and so does human experience prove them to mortal understanding. We might also add, in the midst of death we are in life, for death is merely the transformation of those elements and particles that have been utilized in a special form, but which, having performed their work in that direction, are to be transposed into new forms, through which the vitalizing life may manifest itself in active ways. Death for humanifest itself in active ways. Death for humanity is but a change of conditions, a sloughing off of the mortal part, that outward husk which has served the spirit, which has been a vehicle of expression to the intelligent mind, but which, having exhausted its powers, can no longer retain its hold upon the interior being, and is obliged to let that immortal part slip away. This change brings to the arising soul such new experiences, such wonderful vistas of opening light as must indeed appeal to its intelligent nature with force and beauty. So, friends, although in the midst of life you are in death for the spirit of change is present.

are in death, for the spirit of change is present with you; so, while death is all around, touch-ing with mystic finger here and there some form that you have loved, it is also the har-binger of new life, of new activities, and it opens the way for this new life to appear.

We cannot refrain this afternoon from speak-

ing a few words in memory of friends who have recently ascended to the higher life from this condition of mortality. But a few days since one of our old pioneer workers, a brave, grand man, who dared to stand fearlessly forth grand man, who dared to stand fearlessly forth in the face of persecution and opposition, when to advocate Spiritualism or any of the then unpopular reforms, such as Anti-Slavery, Total Abstinence and Woman's Suffrage, was to bring upon one's self the scorn and contumely of pulpit and press, was called to the higher life. This stanch and brave spirit, knowing not the word fear, but true to his convictions and faithful to duty, for many long years proclaimed his adherence to principle, and earnestly advocated each of the reformatory measures just mentioned. Indeed. ple, and earnestly advocated each of the re-formatory measures just mentioned. Indeed, he labored until the lengthening years cast their shadows upon him, and the burdens of physical life became too heavy to bear. Dur-ing the last year he has been quietly waiting for the change which we call death to liberate his spirit that it might arise to another world. The hope has been fulfilled. The waiting is ended now, for he has been summoned to the heavenly world, where companion and friends have awaited him, and they have given him have awaited him, and they have given him

We speak a word of tribute for that brave defender of truth, Warren Chase, because he has deserved it at our hands and at the hands of all liberty-loving men and women; he has deserved it from the tongue of all who believe in the expression of free-thought and of tolera-tion of sentiment. That he has laid down his burdens is true; but that he has laid down his burdens is true; but that he has laid down his labors for humanity is not true. As an enfranchised spirit, strong in his arisen might, filled with that vigor of character which manifested itself through all his working years, he will continue in the defense of truth and human freedom; and you may well believe, friends, Spiritualists and liberalists, that Warren Chase will use his influence in helpful ways for the service of mankind, brought through such avenues as may reach directly down into the cesspools of human life, where ignorance and vice abound, and there will he stir his spirit until it sends forth an active force that will be utilized in assisting these unfortunate ones to rise. in assisting these unfortunate ones to rise. Were he here he would waft his friends greeting, emphasizing our words with a thought that would ring in their ears, expressing the freedom and power of his soul. He is not presented the state of the soul.

that would ring in their ears, expressing the freedom and power of his soul. He is not present, for he has not yet fully arisen from the conditions of the material life; but he is with spiritual friends, gaining that power which he shall exercise by-and-by.

We must also speak of the dear, gentle spirit with whom we have associated for many years in the dissemination of spiritual truth from this platform to the world; one who, gentle through physical suffering and patient under mental discipline, has at times, like the rest of us, borne the scathing touch of misrepresentation, but who has (would that each one of us cipline and experiences, pleasant or distasteful, with a meek and loving spirit. We must full, with a meek and loving spirit. We must too-because of her deliverance from pain and care and sorrow in this earthly life. We do not weep for the dead: they need no tears; they have only been lifted from the lowly conditions of the external life to the heavely at mosphere of a more congenial clime. They do mot need our tears. They have our enongs of recting, our congratu-

lations that they have gained the heavenly heights. What tears are shed are shed for those who mourn because they feel they have lost a friend; because they miss the bodily presence of those who have been so dear and near to them; but with the great light of spiritual revealment shining upon our pathway, friends, we need not mourn the loss of any friend. Our friends do not depart. Their love remains, their sympathy and watchful guidance still is ours, though they are elevated to a higher sphere. If we miss the external presence, if we long to hear the physical voice speaking to us and to hold the visible hand of the mortal form, and this longing is denied, yet we may feel that in this, which is a loss to us, there is such a heavenly gain for the arisen one that we can afford to remain silent and not grieve our spirit-friend with our weeping and lamentation.

The expect and that the was to go out into oblivion when the body ceases to perform its polition when the body ceases to perform its oblivion when the body cease to perform its about a heavily an infinite part, then certainly would we say that life is a mistake, a fallure, and unworthy an infinite part, then certainly and lamentation.

and lamentation.

The sweet and beautiful soul, who has been accustomed to sit by our side and faithfully transcribe for us the messages and words of instruction that we have brought from the other world, now opens her eyes upon a grander light and finds her home in a more beautiful world than these she has been accustomed to on earth. Many, many dear friends had gone before her; many who loved and sympathized with her, parents, kindred and friends, have been waiting on the spiritual shore to welcome the sweet soul who had gained her spirituality here, her ideas of the diviner life while yet on earth, and who had become sufficiently educated in the spirit to take her place in a lofty school on high. Many dear friends are left to miss the physical form of one who had become so dear to them, because she was one who made friends everywhere by her gentle, loving presence. But these friends may feel that already has the spirit become aware of her condition, and she is now rejoicing in the awakened, beautiful life of her soul. She is at this moment and she is now rejoicing in the awakened, beau-tiful life of her soul. She is at this moment resting quietly under the magnetic influence of angel friends, recuperating the vital forces, and asking if she may not by and by become a ministering spirit to those whom she has left on

earth.

The mortal life of Emily Chace is closed; but the spiritual birth is now her portion, and she finds the glorious beauties of immortal life even more than what she dared to hope.

Questions and Answers.

Ques.—[From the audience.] What was the origin and object of animal sacrifice, as offered by the Jews and other Eastern nations to their respective gods t

Ans.-Humanity has ever, we think, from the earliest dawn of existence, felt an impulse for religious worship stirring within the soul Blindly man in the past has groped through the shadows of ignorance enveloping him, while yet the immortal spirit within has reached out to learn something of the great Beyond, the Divine, moving upon and within Beyond, the Divine, moving upon and within the human—panting, we may say, for a recognition and expression. Not understanding his interior nature, not realizing anything of the possibility of spiritual unfoldment, man yet became stirred by religious promptings, and sought to manifest this power. Coming to recognize a supernal force outside of himself, coming to conceive faintly at first of some omniscient power breathing through the universe, expressing itself in order, law and regulation through all the various works of nature, lation through all the various works of nature, he attempted to gain some knowledge of this great creative force. We are giving you our opinion merely. You may accept or reject it, just as it appeals to your minds.

Watching the movements and manifesta-tions of natural law and of these forces in the physical universe that sometimes expressed themselves convulsively, so to speak, suddenly bringing whirlwinds, tempests, earthquakes and general disorder, man feared the wonder-ful power producing these disturbed condiful power producing these disturbed condi-tions. Knowing by experience that the sun-light of spring and summer brought warmth and radiance to his surroundings—vegetable growth and ripened harvests—he came to be-lieve that the creative force and personal in-telligence perhaps dwelt in the solar orb that cast its rays downward upon the earth. Un-doubtedly there was a confusion of ideas in the primitive mind; undoubtedly there was not one clear train of thought upon the sub-ject of supreme power or superior intelligence; not one clear train of thought upon the subject of supreme power or superior intelligence; but through the confusion of ideas generated in the mind because of these very strange and misunderstood manifestations of nature around him, man began to conceive of a deific force, or Deity. He felt that this was a being gigantic in stature, stupendous in form, and while altogether layer enough to fill the miwhile altogether large enough to fill the universe, yet possessing parts, and possessing pas-sions which must be propiliated.

It seems to us that man in those earlier times felt that he must offer a sacrifice to this Superior Being, which must consist of his most highly-prized treasure. In one age of the world's history we discover that he offered up as a bloody castified some purpose of his any facility. sacrifice some member of his own family, perhaps the human being whom he cherished above all others, who was most closely entwined around his heart; for if this Supreme Intelligence demanded a sacrifice, it demanded the yielding up of that which was nearest and dearest. Later on we discover that there has been growth in the human mind, expansion of religious ideas and the conceptions of Deity. Man does not offer up an only son as formerly, but he now lays upon the altar an offering from his flocks, perhaps the pet lamb, perhaps the choicest, most promising and most highly-prized calf. sacrifice some member of his own family, per-

Man in those days also believed that this great Deity required not only the sacrifice of flesh as food, but also the offering up of the products of the earth in order that he might draw from them a spiritual sustenance for his own sup-port. We may laugh at such an idea in the present time, but to our mind it has a certain present time, but to our mind it has a certain significance. It was only the first conception of a truth that has been revealed to you by returning spirits from another life. Some of these intelligences have told you that there are spirits who have not passed out of the physical environments, but are still in contact with the earth, and dwelling in your atmosphere, sometimes because of psychological attraction and sometimes because of individual inclination. They are doing a certain work, exercising an influare doing a certain work, exercising an influ-ence, but remaining en rapport with yourselves and your conditions; and these intelligences and your conditions; and these intelligences have taught that such spirits do really gather a nutriment, or sustaining force of a certain quality, for their systems from the aroma of your food, or its essence, so to speak, which is its spiritual part. This is the same thought which perhaps these people of the past held, that the Divine Spirit required sustenance from this material life, and this could be provided him through the odor of those offerings which were sacrificed upon the fire.

We may therefore behold a gleam of truth running through all the ages in the spiritual or religious conceptions of human kind. We may learn a lesson from the past and apply it to our own lives, realizing how immeasurably humanity has grown out of the crude condition of ignorance into the clearer light of knowledge

gnorance into the clearer light of knowledge

Q.—[By H. F. P., West Indies.] It seems that the hardest and the most conscientious workers are the sufferers in this world. Will the Con-trolling Spirit please say why? and also some-thing to comfort a sister who is weary and heavy-ladon?

ceive.

ceive.

So, we find the law of compensation at work in behalf of humanity. Those who bear their sorrows and pass through tribulation on the earth will find the glorious compensating power beyond which brings relief from pain, which brings release from bondage, which brings beauty, glory and peace untold in exchange for the sadness and despair of the mortal life. On the other hand, he who on earth is unfaithful, is impure, is not strong to doright or to attempt to find the right, but lives by crowding and injuring his fellow-creatures, finds the law of retribution in operation on the spirit-side. He may have had a healthy physique on earth, free from pain; his worldly possessions may have been great, affording him ique on earth, free from pain; his worldly possessions may have been great, affording him opportunities for branching out in the material world and gaining influence, power and authority; but it matters not, the law is unering, and he comes under its discipline on the other side, there to find his share of pain and sorrow, there to meet his meed of experience which is necessary for the proper unfoldment of the spiritual nature.

If we look at this life from the spiritual standpoint, then we shall be able to reconcile these incongruities, and feel that there is something beautiful and sweet in the simple thought of living, in the mere act of breathing in the atmosphere of vitalized existence. We shall be able at least to see that beyond the pain

in the atmosphere of vitalized existence. We shall be able at least to see that beyond the pain and shadows there will be found sweet life and happy peace. While we may also realize that one may revel in his wrong doing on earth, may rejoice in his strength of body and mind, yet if these be not exercised for good, then we know will shadows and sorrows come by-and-by. But our friend may say, Oh! I do not refer to those who do wrong and consciously injure their fellow-creatures; there are some good men and women in the world whose lives seem to be free from shadow and pain. We reply, Not so, dear friend. Though their outward lives may appear peaceful, though the world may not understand that sorrow has come to them, yet rest assured that they have had, and will have, their share of suffering, and it makes its own record upon the human life.

SPIRIT MESSAGES, Given through the Trance Mediumship of Mrs. M. T. Longley.

Report of Public Séance held Feb. 20th, 1891.

[Continued from last week.] Lotela, the Indian Maiden, Speaks for the communicating spirits.

Justin Howard.

I get the name of a man who would have been very old if he was here now, but in spiritlife he feels young and free, and full of strength and power. It is Justin Howard; and connected with him I see the words, Easton, Mass. He says he has felt for a good while he would like to step round and make himself known from this place, and especially has he felt that way since his companion went out of the hody from this place, and especially has he felt that way since his companion went out of the body and joined him on the spirit side. He thought it would be good to speak for them both, and tell of the reunion in the other life, and also of the pleasing experiences they have had since coming together in that other world. The wife has been gone eight or nine years, the man a good while longer. She did n't go away from Easton, but from somewhere in Rhode Island. They both send their love, express gratification at their spiritual condition, and would like the friends to know that all is well with them.

Dr. William Brown.

Now I must speak for a brave that comes Now I must speak for a brave that comes here once in a while with a word to send out to his wife and boys. He wants his family to know of his interest day by day; how he is watching them and their unfoldments. It seems to him that new power is to come to some of them within a year; he thinks he can see it developing in their lives; a power that will bring something which they have waited for, desired and tried to reach. I get the name of Dr. William Brown. I think he was a dentist. I get than Brown. I think he was a dentist. I get the idea of work on teeth connected with this spirit. His people are here in Boston. He sends them his love and his spiritual greeting.

Jane Smith.

Here's an old squaw—or she was when she went out of the body. It do n't look as if she was full of pain, but as if she slipped out. I should n't wonder if she went kind o' unexpectedly to some of her people. I do n't get very much about her, only she wants to have her name spoken, hoping it will be known by her friends that she comes back from the spiritlife. She seems to come from Kentucky. I get the word Newport, and also the word Covington, as if she was connected with those places; I think she has friends in both of them. She do n't understand this way of doing, but She don't understand this way of doing, but says she is trying to learn, and when she gets learned up right smart she is coming back to see what she can say and do for her friends. The name is Jane Smith,

Hanson Hoyt and — Folsom.

Now a spirit wants to send a word for himself and his wife, who is with him in the other life, to mutual friends in Newington, N. H. I have n't much to give, only to report that all is comfortable with them; they have a home that is pleasant on the spirit-side, and by-and-by they hope to greet all the friends who have been kind, and who have been congenial to them. Another spirit comes, an old gentleman, with them. I don't get his first name, but he is tall, has a high forehead, a bright eye, and seems to have been gone a good while. His name is Folsom. He belongs with those people, and they have met him on the spirit-side. The name of the first man is Hauson Hoyt.

David Foster.

And now a spirit comes from a place called Hanson, in this State. He gives his name as David Foster. He knows people in Hanson and Pembroke, and two or three places around there. He didn't believe in spirit-return when he was here; he says he has got to believe it now, sure, and he is willing to tell his friends it is all true, after all. He has been coming back, trying to manifest himself, and has done it in some ways round among his people. I think he has been trying to show himself, and do all sorts of things to make people know he does live. There's a change coming pretty soon with some one that he is attracted to, and he wants to let'em know that it is all right, appropriating is prepared and he thinks the con-

guess, in Boston, or ground here. He don't want, om to feel that he is dead, or cut off, or anything of that kind, but that he is alive, and learning and growing, and loving all the friends, just the same as if he was in the body. I get the name of Fred Downing.

Henry Forrest.

A man that calls himself Henry Forrest wants to get to his friends in Springfield, Ill. He has been hunting around quite a while to find a way to reach his friends—an open avenue—but every one seems closed to him. He was quite full of life and of business when here, but didn't live to be real old. He supposes he overworked himself, wanted to do too much, got exhausted, and so had to go to the spiritworld, he sometimes thinks, before his time, because there is a good deal on this side that attracts him, that makes him feel as though if he was only here how he would hustle things round. But he can't do it, and so it kind o' troubles him, thinking of some matters that were left that he used to attend to; some connected with his friends' affairs. He says he didn't expect really to get the attention of his people from this place, but thought if he could say a word it might be in some way of service to them. He don't know about this spirit return, he says; never tried it for himself; he has only heard of it, and has been looking to find a chance where he could come. heard of it, and has been looking to find a chance where he could come.

Mary Jane Hurley.

Mary Jane Hurley.

A squaw gives me the name of Mary Jane Hurley, and her people are in Worcester. She used to work in some shop: That's the way it comes to me. I can't quite get her age; I think it is between twenty and thirty. She had kind of a hard life—got all tired out, and wants her people to know she is rested and strong now on the spirit-side, and don't have to fret about things that worried her here; so she feels happy, and hopes they will feel so to. Then there is something they have been doing that they thought they ought to do for her. She says no; there is no need of it; it is all right: "I am all right. That is the way I want to see all my friends, and I will do what I can to help them while they stay on earth, and when they come to the spirit-world they will find a bright welcome and a pleasant will find a bright welcome and a pleasant home.

Caroline Fletcher.

Here's a young lady whose name is Caroline, and I also get the name of Fletcher. There's something mixed about it, and they used to call her Carile. I don't get as close to her as I want to. She has something that falls down from her shoulders like a veil; it aint over her head, it is from her neck, down over her shoulders, and is of a white, lacey material. It is gathered up in her hands, and seems to be full of purple flowers. I think that ought to be recognized as belonging to this life. She brings it as a token, and it seems to me that somebody who has known this spirit reads your talking-sheet, and will see what I say of her. She don't come near enough for me to tell in what place she belonged. Over her head I see seven stars, which means something, too, and ought to be understood. ought to be understood.

Samuel S. Pettingill.

I see a spirit that I have seen at different times, and especially lately. He has been two or three times with an old lady, who 1 should think belonged to him; but he has been gone a good while longer than she. It seems as if she was anxious to speak, or to have him speak, just as if she had made up her mind a good while ago, before she went out of the body, while ago, before she went out of the body, that she was coming here and was going to have people know she could get back from the spirit-land. All this comes as an impression from these people. Back of the lady I see a tall brave: he is n't old in spirit-life, but lived a good while on earth. I don't get his name, only I see the letter P over his head, and he belonged to the lady's family, not to that of the brave that comes with her. These spirits are trying to manifest. They would like to give private communications, and I think they will sometime get the opportunity and find just the best way of doing so. I see their anxiety to be recognized and to have it known that they are happy in the spirit-world; especially for the man, I get that he found it so true, what had been told him, and a good many things that he didn't expect or believe to be possible he found to be real and beautiful on the spirit side. This spirit has good friends all around here, I should think, because I get the words Malden, Chelsea, Somerville and Boston connected with him, and his name is Samuel S. Pettingill. The old lady that comes with him nected with him, and his name is Samuel S.
Pettingill. The old lady that comes with him
I don't think has been gone a great while; she,
seems to be throwing off all the conditions of
the earthly life that were depressing, and
brightening right up in spirit. I have spoken
for them in this way because they will feel better. I have they will some again and give ter. I hope they will come again and give something more.

Polly Taft.

There is one here that it seems I must speak There is one here that it seems I must speak for anyway, such a feeling comes over me. It is a lady who lived a good while, I should think seventy-four or seventy-five years. She wants her people to know that she gets back from the spirit-world in a bright, strong condition, full of health and vitality. A gentleman comes with her that belongs to her life; he has been gone a good while, and met her when she went to the spirit-world. Oh! she says, if she could only tell her dear ones of the reception she had, and of the home-coming, it seemed so sweet and of the home-coming, it seemed so sweet and helpful to her, so different from what she dared to hope, but all in divine accordance with the Heavenly Father's will. She sends her love to those who are left, and wants them to love to those who are left, and wants them to be ready to meet those who have passed on, when they too are called to go. She says: "Do right; live as good lives as you know how; be just to all men, and the spiritual life will open sweet and inviting to you when your earthly eyes shall close." This spirit, I think, lived with her son in Palmer, Mass. I get the name of D. W. Taft as of some one in the body that belonged to her. Her name is Polly Taft. She's a nice old lady, too.

I guess that will do for to-day.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Feb. 27.—W. S. Courteney; S. B. Brittan; Thomas B. Ped die; Grace C. Bloxam; George Savage; Caroline H. Bacon Joshua Gordon Brinckie; Lucinda F. Willett; Louisa Blanch

Messages here noticed as having been given will appear in due course according to routine date. May 8.—Lena Ritter; Geo. Stearns; Andrew A. Osgood; Mary A. Waters; Tim O'Donnell; Billy Gray; Nancy E. Clapp; Abble E. Cutter; Lizzie Longley; Controlling Spirit, for Rev. Abraham Cassell.

Verifications of Spirit Messages. MRS. O. J. WILCOX.

Many years ago, when residing in Springfield, Mass., and living on Wilcox street, I was quite well acquainted with MRS. O. J. WILCOX, whose communication was published in The Banner of Oct. 11th, 1890. Every statement made by her as regards her earth-life is correct. She passed to spirit-life February, 1890. I also knew her husband, Philo, whom she mentions, and other members of her family, and gladly add my testimony in verification of spirit return.

MRS. JAMES CROSIER.

Amherst, Mass., Nov. 3d, 1890.

ELIZABETH JORDAN.

I see in THE BANNER of Oct. 25th, 1890, a message from our old neighbor, ELIZABETH JORDAN of Washington Village, South Boston. Mrs. Jordan and her good husband were the ploneers of Spiritualism in that place. She was a healing medium many years, and cured many who were pronounced incurable by the doctors. She lived a long and useful life. Many thanks for the privilege of hearing from her through the Banner Circle.

Townsend Harbor. Mass.

Townsend Harbor, Mass.

ROBERT C. TOPHAM.

In THE BANNER of Oct. 18th, 1890, is a communication from the spirit of ROBERT C. TOP. HAM. The message bears the unmistakable

impress of the man's characteristics while in the flesh. I knew him forty-five years or more. He was a member of the Fourth-street Methodist Church of New Bedford, Mass. He belonged to the Order of Masons, well up; so did my brother, at whose house I often met him. Ills allusion to that institution establishes the fact in my mind that the message was from him.

24 Maywood street, Roxbury, Mass.

HARRY 'M. S. HOLMES.

I have delayed verifying the message of HARRY M. S. HOLMES, given in the BANNER OF LIGHT Nov. 1st, 1890, hoping his more imof Light Nov. 1st, 1890, hoping his more immediate friends would do so, as I put the paper in their hands and they acknowledged the message to be very much as he would speak or write. In 1886-7 Harry was in Pocasset three months of each year. I then became well acquainted with him as a smart, intelligent boy, and have met him frequently since that time, and did so a few weeks previous to his passing over. He was not wholly ignorant of Spiritualism, for his father, Mrs. Holmes and myself often conversed upon the subject in his presence. His message, I think, verifies what our spirit-friends have always taught, that a little knowledge of spirit return is a great help to a spirit after transition. Joseph Dimmock. Pocasset, Mass.

W. H. LIVINGSTON.

The message from my son, sent to his New York friends in THE BANNER of Jan. 17th, York friends in The Banner of Jan. 17th, reached me. I cannot sufficiently express my thanks. We could not fail to recognize this spirit, W. H. Livingston, from his communication. The description of him is perfect in every way. He was very much interested in studying materialization, and was a frequent visitor at the cabinets of our best mediums. Under the spirit teaching of Mr. Holland he became satisfied of the immortality of the soul. His life thereby became better, and he often expressed himself to the friends there that he was made a better man every time he attended a scance. We, his friends, knew what Spiritualism did for him. He publicly acknowledged it, and was proud to do so. Through those beautiful lessons he learned from the cabinet spirits of Mrs. M. E. Williams, his life was made happier and his death peaceful. He did, as stated in the message, return, was recognized by his friends perfectly, and said: 'Friends, this is true; I am glad to be able to give my testimony,' and from time to time we hear from him. I do wish to thank those dear mediums who are chosen by the angelworld to comfort us. May we be made worthy of such favors, is my sincere prayer. With a thankful heart, yours gratefully,

MRS. M. C. WILLIAMS.

264 West 129th street, New York. reached me. I cannot sufficiently express my

264 West 129th street, New York.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

Written for the Banner of Light.

A Tribute to the Memory of Marcus Turner.

BY MRS. HARRIETT RATHBUN, OF LILY DALB, N. Y. It has been my privilege to attend the funeral services of Marcus Turner, who passed to spirit-life from his home in Fredonia, at the advanced age of ninetysix years and two months.

He had for many years been a resident of Fredonia; he had retained his mental faculties, and until the last

six years and two months.

He had for many years been a resident of Fredonia; he had retained his mental faculties, and until the last four weeks of his last sickness he was clear and vivid in his memory of the past, and often recited both thrilling and pleasant incidents of his ploneer life.

He had the courage to speak his earnest and original convictions upon the subject of politics and religion; to denounce the existing cylls of the day, and to present a noble example of temperance in all things. While the friends gathered about him, and looked for the last time upon his mortal form, the expression of their faces was an unspoken eulogy; and when an old friend said; "I have known Mr. Turner many years, and have never heard of one wrong thing he has done," we thought that winners of wealth and fame, and heroes of war who have lain in state, with pomp and splendor around them, might not have been worthy of this heartfelt culogy. But he had won it. He had written his name in love, kindness and honor in every heart, and well might we say: "May our last days be like his." His children gathered about him, and called him blessed. His sons Allen, Oren and Gilbert Turner, and two daughters, Mrs. George C. Rood and Mrs. Orpha E. Tousey, survive him. Mrs. Rood was not able to be with him on account of sickness, but Mr. Rood, who received a fall, and has been unable to walk for over a year, was brought in an arm-chair, and sat at the head of the casket.

One feature of the event which was particularly pleasing, was that a group of children came from the helds and woods with their arms full of wild and beautiful flowers, as if they thought the dear old man still loved the fragrance of the blossoms he had in the springtime of life gathered on these same grounds. Our thoughts went back through the years; fourscore and sixteen, almost fivescore—springs, summers, aumms and winters—had passed, and now midst the fragrance and beauty of spring flowers, and the loving assemblage of youth, middle age, and those whose heads were s

He has passed through years to a ripened old age; In the book of his life there's no blot on a page; And in heaven they placed another bright star When he passed through the gates for him left ajar. T was only transition to heaven from earth, When he wakened and found t was his new spirit birth. In the land he had dreamed of—a hand just above, Where all are received and greeted with love. Oh! sing not a requiem, one chord that is sad, But Join with the angels in feeling so glad That a mortal has stranded his barque on their shore, Where the pains of the earth-life can reach him no more!



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The Cleveland Cook Book. (free), containing over \$50 proved receipts. If he does not have it; send stamp and address to the Oleveland Baking Powder Co., 81 Fulton Street, New York, and a copy will be mailed you. Please mention this paper.

For the Banner of Light. IF WE COULD KNOW.

--- BY MYRA WENTWORTH EMERSON.

If we could know that we should sometime meet Our loved and lost upon some fairer shore, Though bruised and bleeding were these weary feet, Though chill above our heads the black clouds lower,

Could we not patient bear life's seeming ill? The dreary path that must be short at best— A little while, shi yes, until, until We too shall reach that land of perfect resti

If we could know that dear ones linger near To guide and cheer along the lonely way, Would not the thought the saddest bosom cheer, And change the blackest night to perfect day?

If we could know-and yet it must be so; The soul within dies not with mortal breath; "If we could know," say not—for we do knou In all this changeful world there is no death.

free Thought.

SPIRITUALISTIC THOUGHT IN GER-MANY.

PART TWO.

In a former paper, attention was drawn to two leading writers in this department of research, namely, Dr. Carl du Prel and L. B. von Hellenbach. It is the object of this paper to point out on what grounds both adopt, in a modified form, the doctrine of Reincarnation incorporated into their works. These works, especially those of Du Prel, are epoch-making for German thought. In his "Philosophy of Mystic Phenomena" and in his "Monistic Psychology" this subtle metaphysician demonstrates the immortality of man by mere induction of facts and data, and thus disproves, once for all, the pessimism of Hartmann and of his prototype, Schopenhauer. Of Hellenbach's writings may be mentioned, first, "The Philosophy of Sound Common Sense," in which individualism is shown to be the immediate basis of human existence. This individualism is more specially treated in a treatise entitled, "Individualism in the Light of Biology and Philosophy," and here it may be remarked that both authors, at first somewhat hesitating, subsequently accept the facts of Modern Spiritualism, as all honest investigators who persist in their researches inevitably do. Hellenbach's "Birth and Death, or the Dual Nature of Man," is very outspoken, both as to the reality and truth of spiritual phenomena, and in the maintenance of the doctrine of Reincarnation, this latter much modified, as we shall see. Their premises seem to be these:

1. The Ego, or, to use Du Prel's language, the Transcendental Being, preëxisted as an individual.

2. The Transcendental Being cannot be fully expressed or incarnated in a phenomenal or ganism.

3. Hence the transcendental phenomena in certain abnormal states disclose powers which are normally possessed by the Transcendental Being before birth as well as after death.

4. That repeated incarnations are for the acquirement of intellectual and moral elements accruing to the Ego.

free will, embodies itself again and again, according to its transcendent judgment or wisdom. As an actor, now playing one part, now another, once representing this character, then another, and all for the ultimate purpose of \$1.50. Sold by every Druggist in the U.S. perfecting himself in his art, so the human being voluntarily plunges again and again into the darksome earthly organism, in order to gain experience through the discipline of suffering and the process of overcoming. This analogy of the actor is Hellenbach's. Du Prel also makes reincarnation to be the free act of the Transcendental Being. It is true, he says, a superior state is here for a time exchanged for a much inferior state; but three score years and ten are only a moment in transcendental existence, and the experience gained in earth-life is reward enough. Hellenbach goes so far as to assert that mere desire to change one's

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Dec. 6. 26w* consciousness, such, for instance, as induces men to eat opium and drink wine, may induce the Ego to reincarnate itself. ("Birth and Death," page 260.) Both writers will not allow Reincarnation to be a necessary natural law, and thus differ from the Buddhistic doctrine, as well as from that of which Allan Kardec is the exponent. Holding, then, this doctrine in a much-modified form, they both give it a distinctive name, calling it "Palingene-

sis," literally, to be born again. Now, intuitively or instinctively there is a shrinking, a recoil in most cultured persons from the contemplation of reëntering earth-life after death. It is also à priori improbable that nature should repeat a lower process, or phase of development, after the subject has emerged from it. Shall the plantlet return back into the germ? Shall the birdling go back to its embryonic condition in the egg? But what is thus intuitively uncongenial, if not repugnant, and what is antecedently improbable, cannot but be opposed to the universal law of evolution.

For the upshot of evolution is the truth that man is the final and ultimate product of all the kingdoms that preceded him. See John Fiske's "The Destiny of Man," and A. J. Davis, who repeats this fact in almost every chapter of his voluminous writings. Did man exist before birth? Yes, his soul, his inmost deific immortal principle, preëxisted, but not as an organized individual. See Davis, Great Harmonia, Vol. V., page 392. As regards the transcendental phenomena as manifested in clairvoyance, somnambulism and other allied states, these are functions of the spirit, foretastes of the future decarnated entity, which Du Prel calls the "Transcendental Being" and Hellenbach the "Meta-organism."

Where is the logical necessity of postulating either preëxistence as an organized individual, or repetition of the earth-life? Does not progress continue on a higher plane after the close of mundane life?

As an exceptional necessity, and under peculiar circumstances, reincarnation may and probably does take place. But exceptions prove the rule. While we admire the bold independence, originality and genius of Dr. du Prel and von Hellenbach, we hope that further thought will induce these eminent writers to eliminate from their writings this fallacy of Palingenesis, and thus remove the only obscurity from their otherwise pellucid and profound disquisitions. s. w.

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several hundred dollars' expense, by using Ayer's Sarsaparilla, and would strongly urge all who are troubled with lameness or rheumatic pains to give it a trial. I am sure it will do them permanent good, as it has done me."-Mrs. Joseph Wood, West Plattsburgh, N. Y.

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about a dozen bottles, was restored to perfect health — weighing 230 pounds — and am now a believer in the merits of Ayer's Sarsaparilla." — James Petsy, Mine Boss, Breck-enridge Coal Co. (Limited), Victoria, Ky.

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Mrs. H. B. Fay, MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Seances Thursday and Saturday, at 2:30 P. M.; Sunday at 7:30. 5w April 25.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 84 Bosworth street, Room 7. Hours 9:30 to 5

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 May 23. MRS. CHANDLER-BAILEY, 26 Cazenove street, suite 8, Boston, near Albany R. R. Station, Conhibus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons. Platform test speaking.

May 16.

MRS. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 4, at 375 Columbias Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for pattents.

April 4.

Miss Helen A. Sloan, MAGNETIC Physician > Vapor Baths. No. 178 Tremont May 16.

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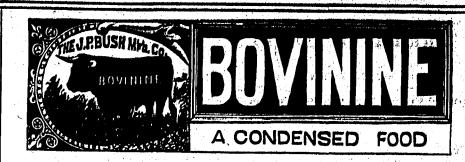


During the month of July the Northwestern Spiritualist Camp-Meeting will be held on most beautifully-selected grounds in the immediate vicinity of the Hotol. Bome of the most prominent Speakers and Mediums in this country have been engaged. Among them we notice the names of Rev. Moses Hull and Mrs. Mattle E. Hull, Inspirational Speakers, Composers and Authors; Mrs. Ada Shenan, Inspirational Speaker and Pisterial Stephenetrist. Mrs. H?S. Slosson, the wonderful Test and Business Medium; Krs. Anna Oryis, Inspirational Speaker and Pisterial Stephenetrist. Mrs. H?S. Slosson, the wonderful Test and Business Medium; Kr. Moster of Cincinnati, the Spirit-Photographer; A. Willis and Mrs. Bessle Aspinwall, Mediums for Full-Form Materialization; Hugh R. Moore, Independent Volce, Trumpet and Ethercalising Medium; U.J. Barnes, Trumpet; Dr. A. B. Dobson, Spirit-Physician of world-wide fame; and many Test, Rusiness and Healing Mediums from St. Paul, Minneapolis and abroad. All will have an opportunity to investigate the peculiar colains of these peculiar people. A rate of one fare for the round trip has been made with the R. R. Companies by the Ohristian Endeavor Society, good for sixty days, giving all a chance to visit, those beautiful cities and the Northwest, and attend the Christian Endeavor Convention and Spiritualists' Camp-Meeting.

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THE Late Hou. John Roach, America's BOVININE for Two Months. His Son, Stephen W. Roach, in a Letter, said: "For more

than two months past the nature of the disease from which my father was suffering has totally precluded the use of solid food, and it was at first feared that, from inability to administer proper nourishment, his strength would fail rapidly. To my great surprise and delight, however,

has been able to supply that need of the system, being in a palatable. highly condensed form, easily assimilated under all conditions."

Best in the World. Sales, 1890, 250,077 pairs.



\$5.00 Genuine Hand-Sewed. \$4.00 Hand-Sewed Welt Shoe.

\$3.50 Police and \$2.50 Extra Value Calf Shoe.

\$2.25 Working-man's Shoe.

\$2.00 Goodwear W. L. Douglas Shoes for Gentlemen are made in Congress, Button and Lace, size and ½ sizes, 5 to 1t, all widths and styles of toe. Boys' sizes and ½ sizes, 1 to 5½, and Youth's 11 to 13½.



For LADIES.

83.00 Hand-\$2.50 Best Dongola.

\$2.00 Extra Value.

\$1.75 For MISSES. For BOYS & YOUTHS.

*2 **&** *1.75

SCHOOL SHOES

W. L. Douglas 83.00, 82.50 and 82.00 Shoes for Ladies are made in "Opera" and "American Common Sense." Sizes I to 7, and half sizes: C (except in 82.50 shoe), D. E. EE widths.

made in Congress, Burton and Lack, Boys' sizes and ½ sizes, I to 55 to 11, all widths and styles of toe. Boys' sizes and ½ sizes, I to 5½, and Youth's II to 13½.

CAUTION! BEWARE OF FRAUD.

I to Boughas' name and the price are stamped plainly on the bottom of all his advertised shoes before leaving the factory. If a shoe-dealer attempts to sell you shoes without W. L. Doughas' name and the price stamped on the bottom, and claims they are his make, do not be deceived thereby.

It is a duty you owe to yourself and your family during these hard times, to get the most value for your purchase W. L. Doughas Shoes, which, without question, represent a greater value for the money than any other make in the world, as thousands who have worn them will testify. We send single pairs by mail, postage free, where dealers do not keep W. L. Doughas Shoes.

To Order by Mail, Gentlemen and Boys will state size usually worn, style and width desired. Ladies will please state style desired, size and width usually worn, and if a single olose fit is preferred W. L. DOUGLAS, Brockton. Mass.

The Birds of Spring, If they could be weary of their songs, would find in our great stock an almost infinite variety of new melodies

40,000 kinds of our old music are still called for, and the new are more numerous than the old.

antatas.-THE JOLLY FARMERS, Sargent i0 ets., \$3.60 doz.] New, bright, easy, and all jolly farmers and their friends will like it. HEROES OF '76 \$1, or \$9 doz.] Trowbridge, for 4th of July; and NEW FLOWER QUEEN 60 ets., \$5.40 doz. Root, for flower time.

inday Schools like PRAISE IN SONG 40 cts., o \$4.20 doz.] Emerson; SONG WORSHIP [35 ets., or \$4.60 dor.) Emerson and Sherwin; NEW SPIRIT. UAL SONGS [35 cts., \$3.60 doz.) Tenny and Hoffman

hoirs constantly send for our Octavo Music 2000 num bers of Anthems, Sacred Selections, etc., 5 to 8 c/s/cach Send for Lists. pranists furnished with Voluntary and other music, and players on Violins, Unitary, Manufolius, Ramos and all

other instruments, supplied with appropriate music. Send for lists and information. EMERSON'S VOCAL METHOD for ALTO. BARITONE and BASS VOICES [\$1.50] Is

new and superior method Any book maded for retail price OLIVER DITSON COMPANY, Boston, Sept. 6.

QLECTRICITY DR. THOMAS APPLIANCES cure when drugs fail. Lung and Spine Batteries, Galvanic Insoles, Kidney and Stomach Batteries, and Female Battery Support. Awarded Gold Medal and Diploma by the Academy of Science, Paris, France. Write for Pamphlet. Liberal terms to agents. Address, THE THOMAS BATTERY CO., Box 417, Cardington, Ohio. Jan. 31.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

With fine Lithographic Title-Page, bearing excellent Pertraits of C. P. LONGLEY and Mus. M. T. SHELHAMER-LONGLEY, and representing a Spiritual Scene of much significance and beauty.

LONGLEY, and representing a Spiritual See
of much significance and beauty.

"We will Meet You in the Morning."

"Other the Gates, Beautiful World."
Echoes from Beyond the Yell, "with flute obliga
"Sweet Summer-Land Roses."
"Gentle Words and Loving Hearts."
"Your Darling is Not Sleeping."
"Vacant Stands Her Little Chair."
"Back from the Silent Land."
"What Shall Be My Angel Name?"
"What Shall Be My Angel Name?"
"What Shall Be My Angel Name?"
"Love's Golden Chain." rearranged.
"Love's Golden Chain." rearranged.
"All are Waiting Over There."
"Onen Those Pearly Gates of Light."
"They in Welcome Us Home To-morrow."
"Mother's Love Purest and Best."
"There are Homes Over There."
"On the Mountains of Light."
"The Angel Kisseth Me,"
"I Love to Think of Old Times."
"We'll All Be Gathered Home."
"Thirty cents each, four for \$1.00. The last nine!

Thirty cents each, four for \$1.00. The last nine Songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five copies for \$1.00. For sale by COLBY & RIOH.

For sale by COLBY & RIOH.

The Writing Planchette.

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

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

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

NOTICE TO RESIDENTSION CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the burchaser's expense.

To sale by COLBY & RICH.

MYS. C. B. Bligg

Mrs. C. B. Bliss,

At Onset, Mass.

May 16.

TO RENT, LAKE PLEASANT, Furnished
Cottage, 6 Rooms, fine location. Address A. A. JACKBON, at Lake, or 8 Cliff street, Roxbury, Mass,
May 16.

2w* DIAGNOSIS FREE.

CEND two 2 ct. stamps, look of hair, name in full, age and Sex, and I will give you a CLAIRVOTANT DIAGNOSIS OF YOUR ALLMANCS. Address J. C. BATDORF, M. D.; Principal, Magnetic Institute, Grand Bapids, Mich. . lime May 2.

New York Advertisements.

THE "GLOVE THUMB RETROGRADE"

Seamed Mitts cannot Rip. are a Perfect Fit, Pure Slik, and are manufactured only by the Jennings Lace Works, N Y. All Large Dealers Keep Them, May 2. 13w

I have a positive remedy for the above disease; by its

standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FIRE, with a VALUABLE TREATISE on this disease to any sufferer who will send mo their Express and P.O. address. T. A. Slocum, M. C., 181 Pearl St., N. Y.
Jan. 10. 6m*

JOHN W. FLETCHER, BUSINESS AND TRANCE MEDIUM,

268 West 48d Street, New York City. A LSO Electrician and Magnetist. Advice on development, and private scances attended at residences.

Public scance every Thursday, 8 P. M. May 2.

"HERBA-VITA." HERBA-VITA. The Old Oriental Cure. No family should be without it. CURES Constipation, Corpulency, and all complaints caused by a clogged condition of the system, especially those affecting the Liver, Kidneys and Bowels. Send for 12-page circular of testimonials. Trial Packages Io cents. Large Box 81.00. Small Box 25 cents. Live Agents wanted in every town.

HERBA-VITA REMEDY CO.,
Mar. 21. Up-town office 340 West 59th street, New York. Mrs. Stoddard-Gray and Son, DeWitt

C. Hough, HOLD Materializing Seances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 223 West 34th street, New York. Daily Sittings for Communication and Business. 13w April 11.

DR. DUMONT C. DAKE, 499 FIFTH AVENUE, NEW YORK CITY, phenome and phenome send for curing incurables." Send for May 23.

DR. F. L. H. WILLIS May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

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

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

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

April 4.

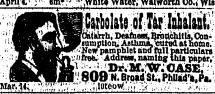
SOUL READING.

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

MRS. A. B. SEVERANCE would respectfully announce MI to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps.

MRS. A. B. SEVERANCE,

April 4. Sm* 1. White Water, Walworth Co., Wis.



CER and Tumors CURED: no knits: book free. Drs. Granichy & Dix. No.; las. Elm St., Cincinnati, C. August Ward opposition to the

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 151 Lexington Avenue, Brooklyn, N. Y.

May 16.

RUPTURE POSITIVE CURE. By mail. Sealed, Address W. S. RICE, Box 3, Smithville, Jeff. Co., N. Y.

17. Dec. 20.

Banner of Bight.

BISTON, SATURDAY, MAY 28, 1891.

Grand Entertainment at the Soldiers' Home.

(Reported for the Banner of Light.)

Friday evening, May 15th, was a gala night at the above-named institution in Chelsea, Mass., when mem bers of the Children's Progressive Lyceum of this city, under the auspices of Mrs. Wm. S. Butler, ten dered a musical and literary entertainment to its inmates and friends. The order of exercises consisted mates and friends. The order of exercises consisted of the following excellent numbers, which were presented with fine expression and good taste, and elicited the hearty and prolonged appliance of the spectators, who would not be satisfied until their encore had been responded to in each case. Mr. J. B. Hatch, ir., who presided as Chairman on this occasion, presented the following artistes in his usual happy manner.

who presided as Chairman on this occasion, presented the following artistes in his usual happy manner;

The Lyceum Orchestra—under the direction of Mr. Willis Milligan (who also served as accompanist during the evening), assisted by Mr. Coules, cornetist, and Mrs. Eliza Percival, violinist—which opened the exercises by the overture, "Bridal Rose," after which effective recitations were given by Willie Sheldon, Alice Ireland, Lottle Glies and Miss Maggle McNiven; a plano duet was presented by the Misses Law and Gordon, and plano music was also rendered by Mrs. Loveland and Mrs. Philbrook. A bone solo by Master Sammy Cramer evoked enthusiastic applause from the veterans of the Home, which was renewed by the spirited song and dance of that general favorite, Louise Horner, who was called upon repeatedly during the evening to render other favors in the same artistic line. A song by Baby Maude received its share of applause, while the "Highland Filing" as danced by Flossie awakened enthusiastic praise. Baby Lou and Eddle Hatch in appropriate costume rendered the duet "Gipsy Countess" in fine style, and Miss Mabel Waite sweetly sang a song that touched every comrade's heart. Mr. Burt Thayer, the popular impersonator, favored the audlence with a whistling song, and followed it with a whistling solo in response to his recall. A character song by Josie Smith was effectively sung; a costumed duet by Jeppe and Alice Barnes, a skirt dance by Baby Lou, and the "Salior's Hornpipe" by Gracle Bowles were each given with finish and grace, and met with a recall. A mandolin solo by Mrs. Fillebrook and a Spanish dance by Genie Bowen also gained the same generous approval as had the numbers that preceded their rendition, while the selected songs of Miss Belle Hinckley were so effectively rendered as to draw forth the tumultuous applause of her auditors.

About midway of the above programme a most pleasing feature was introduced by Master Eddle Hatch, who in the following poetical speech—the lines having been written by Mrs. M. T. Lo

- of the Home, with an elegant booduer of the Children's Lyceum:

 Oh! lady fair, whose gentle air
 Has captured every heart.

 We linger here with song and cheer,
 Unwilling to depart.

 We know your power to bless each hour
 That passes in these halls,
 To make a home for all who come
 To dwell within these walls.

 No title clear is half so dear,
 Though won on fields of fame,
 As boys in blue now give to you.

 "Our Mother!" hollest name!
 And for your care, of! lady fair,
 They hone you full well.

 In tenderness your life they bless
 E'en more than tongue can tell!
 In roses bright of red and white,
 That tell of peace and love,
 And daisles fair, so sweet and rare,
 That shine like stars above.

 We bring to you our greeting too,
 And may you never know
 An hour less bright than this to-night,
 With Friendship all aglow!

 Junningham was so thoroughly overce

An hour less bright than this to-night.

With Friendship all agiow:

Mrs. Cunningham was so thoroughly overcome by this unexpected episode that she declared herself unable to express her thoughts, though she returned heartfelt thanks to the friends for their lovely gift, and to her "boys" for their enthusiastic recognition of it, and of herself.

At the close of the exercises Mr. Hatch stepped forward, and said: "Friends, our programme is about concluded, but we have with us a little girl whom many of you expected to hear, and for whom whis pered inquiry has been made around the hall. She is timid, and has forgotten her piece, but we know you all want to see her, and I shall present her as one whom you all love, even if she cannot remember anything to say."

By this time the audience was on the qui vive to see the child whom they all admired, and when Mrs. Wm. S. Butler was led forward as "the little girl who could not remember" shouts of laughter and applause rang through the hall. Mrs. Butler made a few graceful remarks showing that she had no need to commit "her piece" to memory, and the entertainment—which Gen. and Mrs. Cunningham pronounced one of the best that had ever been given at the Home—was brought to a close.

Many thanks are due to the artists who contributed

best that had ever been given at the nome—was brought to a close.

Many thanks are due to the artists who contributed to this affair, to Mrs. Butler and her assistants, and to Mr. Milligan and his aids for their brilliant and generally work

* The familiar title by which Mrs. Cunningham is known at the Home.

Onset Bay Grove. To the Editor of the Banner of Light:

visit to Onset on Saturday last ing fact that the much needed renovation of the grounds and public buildings was going forward with

grounds and public buildings was going forward with alacrity. The débris of leaves and refuse has been cleared from off the Parks. Bay View grove has been seeded down, and is already verdant with the springing grass. The Temple, newly painted, with really artistic taste, never looked so bright and cheerful before, and all the Association's cottages, most of which are already rented, have also been painted. The auditorium and office building of the Association will undergo the same process.

Several first-class private cottages, of unique design, have been erected since last season, and others are contracted for. Workmen are busy in all parts of the grounds, and everything indicates that Onset has entered upon a new career of prosperity.

An important change has been made in the railway facilities to the Grove. The two railroads have been consolidated in one company—rolling stock has been increased to meet the emergencies of summer travel. The dépôt building, formerly at Onset station, has been moved by the Old Colony railroad to its permanent location at East Wareham. which will hereafter be known as Onset Junction, to which all tickets must be purchased. The fare from Boston and return will be \$2.10, instead of \$2.15 as heretofore.

known as Onset Junction, to which an increts must be purchased. The fare from Boston and return will be \$2.10, instead of \$2.15 as heretofore.

The lovers of fishing and sailing will find increased facilities for their enjoyment, as in addition to the numerous yachts for public hire, Mr. Cutter has just added a new steam yacht capable of carrying some seventy-five passengers, and Mr. Nelson Huckins is about to launch another, which will safely carry one lundred persons, this last to be propelled by the recently invented naptha engine, the absolute safety of which is guaranteed by the fact that the Government require no inspection of the engine, and any one capable of steering a boat can run the vessel.

The new Board of Directors receive assurances of sympathetic support from the members of the old board, as well as from the cottagers and lot-owners. Everybody desires to see Onset prosper. The notices of the grounds, have already been promptly responded to, and those who declare that they cannot pay such assessments on principle are freely subscribing to the fund which will be used solely for that pur-

pay such assessments on principle are freely subscribing to the fund which will be used solely for that pur

pay such assessments on principle are freely subscribing to the fund which will be used solely for that purposes.

The Opening Day will be as usual on the 17th of June, and interesting exercises may be expected.

The Camp Meeting season will commence on the 12th day of July and close on the 30th of August, a longer session than heretofore. The list of speakers will include Hon. A. B. Richmond, Dr. H. B. Storer, Miss Jennie Leys, Mrs. C. K. Linball, Eben Cobb, Esq., Mrs. C. E. Loring, Miss Jennie B. Hagan, A. E. Tisdale, Mrs. Kate R. Stiles, Dr. Geo. A. Fuller, Mrs. Ida P. A. Whitlock, Mrs. Cella Nickerson, Prof. W. F. Peck, Mrs. M. T. Shelhamer Longley. Prof. J. W. Kenyon, Mrs. H. S. Lake, Mrs. Carrie E. S.Twing, J. Frank Baxter, Mrs. C. Fannie Allyn, and Mrs. Amanda Spence. The eloquent orator, A. B. French, Esq., of Ohio, will visit Onset, and undoubtedly be heard from, and if conditions favor, Rev. Minot J. Savage will address the meeting.

Among the prominent platform test mediums may be mentioned Joseph D. Stiles, Mrs. E. C. Kimball, J. Frank Baxter, Edgar W. Emerson, Mrs. Carrie E. S. Twing, and Mrs. Carrie E. Loring. Conferences will be frequently held, as the contributions of the people to these exercises have always been found valuable and interesting.

The Middleboro Band has been engaged for Sundays, and the Saturday night dances at the Temple. The Conset Quartette, under direction of Mr. F. E. Crane, organist, will furnish vocal music for the platform.

NICKERSON-WARNE.—A few of the near relatives and mere intimate friends of Miss Emma Nickerson witnessed her marriage last evening at her home, 1351 Michigan Avenue, to George B. Warne, cashier of S. A. Kean's late bank. Both of the contracting parties are quite well known in Chicago, where they have won large circles of warm friends. The presence of an abundance of flowers, arranged by the bride's own hands, proved a very tasteful feature of the large double parlors where the ceremony took place. The bride wore dove colored slik and diamonds. She was attended by Miss Neille Penelton, who was attired in black and white slik. Victor Vogel had the honor of being the best man. Rev. Dr. Thomas officiated. Mr. and Mrs. Warne will make their home in this city for the present.—Chicago Daily, May 6th.

meetings in Boston.

Epiritual Meetings are held at the lianuer of Light Hall, 9 Hosworth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. the binding. Chairman. These interesting meetings are free to the public.

to the public.

First Spiritual Temple, corner Newbury and Egeter Streets.—Spiritual Fratarnity Society: Sunday, "Temple Fraternity School for Children" at II A. M.; Leoture at 28 P. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 18 P. M. Wednesday, Sociable at 18 P. M. E. A. C. Sanger, Secretary.

The Boston Spiritual Temple States.

The Hoston Spiritual Temple Society, Herkeley Hall.—Services at 10/4 A.M. and 7 P. M. Social Confer-ence at 3 P.M. Seats free; public cordially invited. Wil-liam Boyce, President; George S. McCrillis, Treasurer.

Ham Boyce, President; George S. McCrillis, Treasurer.

The Children's Progressive Lyceum meets in
John A. Andrew Hall, corner Essex and Chauncey streets,
every Sunday at 10½ A. M.

First Spiritumits Ladies' Aid Society.—Organized 1857; incorporated 1852. Parlors 1031 Washington street.
Business meetings Fridays at 2½ P. M. Tea served at 6 P. M.
Public meeting, with music, addresses, tests, etc., at 7½
P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

P.M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, 86Cy.

America Hall, 724 Washington Street.—Echo
Spiritualists' Meetings Sunday at 2% and 7% p. M.; also
Thursdays at 3 p. M. Dr. W. A. Hale, Chairman.

Dwight Hall, 514 Tremont Street, opposite
Berkeley.—Spiritual meetings at 2% and 7% p. M. Mrs.
Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut

John A. Andrew Hall, corner Essex and Chauncey Streets.—Sundays, at 10½ a. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street.—Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

W. Mathews, Conductor.

Rathbone Hall, 694 Washington Street.—Spirit all meetings every Sunday, at 2% and 7% P. M.

First Spiritual, Temple.-Last Sunday afteroon, May 17th, Mrs. H. S. Lake, entranced, delivered a discourse upon "Moral Responsibility as Related to Mediumship." It was said:

a discourse upon "Moral Responsibility as Related to Mediumship." It was said:

"The revelation furnished by interior life establishes the fact that there is always before the individual the possibility of choosing either of various ways; that the choice made corresponds to the individual conception of what will produce the most satisfactory states; that results flowing from such choice are legitimate, and the responsibility lies with the soul making the decision. No individual, medium or otherwise, is freed from the operation of this law. The mere fact that one is so constituted that he or she can receive messages—and communicate the same by whatsoever phase of mediumship—from the realm of inward being, does not shield him from the consequences which he has set in motion in the moral realm. When mediums endeavor to bargain with us that we shall 'take care of them,' because their bodies or brains become channels for communication between the two spheres of being, they simply indicate their ignorance of spiritual law.

It is not possible for any spirit to protect any person from ill result, if his interior state invites it. The work done by mediums is not, in any way, ours alone. It is that which, as individuals, it is necessary for them to perform for growth and advancement, and we act as adjuncts or cooperators—that is, the labor may be regarded as, in a measure, a mutual undertaking performed for unfoldment, wrought out by the working of the law of interdependence.

I know there are many persons in your world who hold to the view that, because one is a medium, he is necessarily 'irrespousible.' This idea obtains because of a confused notion, in the minds of many, that excarnated intelligences compel mortals, by force, to execute their designs.

In the realm of spirit there is no recognition of what you here term forces. All operates accounties to the term of the content of the

In the realm of spirit there is no recognition of what

In the realm of spirit there is no recognition of what you here term force. All operates according to interior trend or proclivity.

While you should hold mediumship amenable to moral law, you should become acquainted with the fact that much which is called moral is quite the reverse, and much held as immoral is strictly in accord with collective individual rights. The time is coming when moral codes will receive the same searching investigation which is now being bestowed upon the Christian creeds, and many new views of human responsibility will be presented and proclaimed. To this end we work."

The lecture was preceded by the reading of a poem.

this end we work."

The lecture was preceded by the reading of a poem, congregational singing, and a solo by Mrs. Jennie H. Bowker.

The audience was good, and listened attentively. At the close many came forward to express appreciation to the process.

At the close many came forward to express appreciation to the speaker.

Next Sunday the subject will be: "Life and Work of Joan of Arc."
School for Children at 11 A. M. Meeting of the Psychical Research Society Tuesday evening, May 26th. Usual Social each Wednesday evening. Class in elecution on Thursday evening. All welcome to all sessions.

REPORTER.

Berkeley Hall .- Mrs. R. S. Lillie occupied the platform morning and evening of last Sunday, giving two grand discourses to large and enthusiastic audi-

two grand discourses to large and enthuslastic audiences. The theme of the forenoon address was: "The Message of Spiritualism to Our Age and Time"; in the evening: "The Gates Ajar." These inspired lectures were replete with eloquent thought, beautifully-rounded sentences, and an eloquence of diction unequalled and unexcelled. The rapturous applause of her hearers showed the sympathetic rapport in which they were held by this eloquent speaker.

Mrs. Lillie will speak the remaining Sundays of this month. Come and hear one of the finest orators occupying the spiritualistic platform.

For the past two Sundays Joseph D. Stiles of Wey mouth has officiated at this hall in the afternoon, giving two of his inimitable scances. Excellent audiences were present at each, and all expressed intense satisfaction with the success of both. At the first over one hundred names were cited with startling inclients in their lives, the control giving with marvelous rapidity and accuracy their occupations, manner of death, and various other tests of their individual presence. At the second scance about two hundred and fifty tests were given, all of which were promptly recognized.

With Mrs. Lillie and Mr. Stiles occurving our plat-

and fity tests were given, an of which were promptly recognized.

With Mrs. Lillie and Mr. Stiles occupying our platform, can our meetings be other than pronounced successes? We rejoice in our ability to welcome Mr. S. again to Berkeley Hall, where he has a large number of friends in the Sunday audiences. He will be with us for the last time this season next Sunday afternoon at three o'clock. Come early. Admission, afternoon, ten cents.

C.

The Annual Meeting of the Boston Spiritual

THE ANNUAL MEETING of the Boston Spiritual Temple Society for the election of officers and the transaction of any other business that may properly come before it will be held at the house of Wm. Boyce, Rutland Square, Tuesday evening, June 2d, 1891, 7:30 P. M. BOYCE, Pres.

The Children's Progressive Lyceum continues to prove that a spiritualistic school is a needed and a useful institution, for every Sunday morning brings a crowd of happy faces to John A. Andrew Hall, whose possessors come to participate in the ex-ercises and to receive spiritual instruction and good

Hall, whose possessors come to participate in the exercises and to receive spiritual instruction and good cheer.

On Sunday, May 17th, the hall was well filled with members and visitors—there being seventy-six pupils in the March. The session opened with a selection by the orchestra, followed by singing by the school, an invocation by Mrs. Longley, reading of the lesson by the members, and the usual explanatory remarks upon the same—which, on this occasion, showed the strength of character and sweetness of spirit a human life may gain by resisting temptation and refusing to do wrong—by Mrs. Longley, the grand march and the physical exercises.

The musical and literary exercises consisted of remarks by the able conductor, W. F. Falls, also by one of our earnest leaders, Mrs. Blodgett, whose timely words to the children were of a very pleasing nature—with a short address by J. B. Hatch, sr., who was introduced as one of the oldest Lyceum conductors in the world. Mr. Hatch referred to the nearness of Memorial Day, and anticipated being with us on the 31st to participate in the exercises which we shall hold in remembrance of the dear ones whose bodies are at rest, but whose spirits are active in worlds of light, and who return to us with loving greeting and tender care.

Interspersed between the speeches the following talented little ones were heard from in recitation and

tender care.

Interspersed between the speeches the following talented little ones were heard from in recitation and song: Baby Lou, Willie Sheldon, Lottle Glies, Josie Smith and Flossie Butler. Words cannot portray the beauty of expression or the depth of meaning which each of these children pictured in their selections;



A cream of tartar baking powder. Highest of all in leavening strength.-U. S. Government Report, Aug. 17, 1889.

such rendition should be witnessed to be appreciated, and as our school is free to the public, and all are welcome, there is no lack of opportunity for those friends who would like to know what the Lyccum is doing, to visit the school, target march, and a benediction by the Conductor, closed the session.

Denations of flowers for our school on our Memorial Sunday, May fist, are solicited, and will be thankfully received.

The officers and members of the Lyccum Association are notified that a special meeting on important business will be held in the ante-room of John A. Andrew Hall at 12:45 on Sunday next, by order of Dr. J. A. Shelhamer, president.

Our collections are generous, and evince the interest of the friends in our Lyccum. Service every Sunday at 10:30 A. M. at John A. Andrew Hall, corner of Essex and Chauncey streets.

Dwight Hall .- The developing circle in the morn-

Afternoon Music led by Prof. Peak. Invocation

ing was well attended. Mrs. Dr. Heath made re-

Mirks. Dr. Heeth, who also made remarks in which she reviewed the work done the past year and expressed the hope that the future of these meetings may be prosperous.

Mrs. A. Forrester spoke of the law of attraction by psychic power, and gave psychometric readings illustrating the subject of her remarks. Mr. Heath said that St. Paul was one of the grandest mediums that ever lived, and that he spoke once of being "taken up into the third heaven," where he "heard things that were not lawful for man to utter, and whether in the body or out of the body he could not tell," representing very nearly the condition of the mediums of the present day, also of the knowledge which he gave us that if "this earthly house of our tabernacle were dissolved we have a building of God, a house not made with hands, eternal and in the heavens."

Mrs. M. W. Leslie said we are living under a new inspiration. If our mortal vision could only be clearly opened we should see our dear friends around us, and be conscious that we are walking with them and that they are keeping us from the dangers about our pathway.

Several tests from spirits present were given and recognized.

Mr. J. E. Hall gave several instances where, in his

Several tests from spirits present were given and recognized.

Mr. J. E. Hall gave several instances where, in his regular avocation, he had been sayed from accident by a guardian spirit who is ever around him. Mrs. C. H. Loomis-Hall followed her remarks with clear and explicit proofs of spirit-presence. Miss L. E. Smith gave tests while blindfolded.

Evening.—Mrs. Mary Eddy Huntoon held a séance for full form materialization and physical manifestations. A committee of the most skeptical persons from the audience examined closely the cabinet and its surroundings, and held the hands of the incedium. Many powerful demonstrations took place, messages were written by spirit hands, and full forms distinctly seen. The committee reported that, while they were doubtful in regard to these manifestations being those of spirits, they were positive Mrs. Huntoon did not move a particle and could not have made them herself.

Mrs. Heath will soon leave for Onset, where she is to conduct meetings in the Pavilion during the coming season. Meetings at this hall will be in charge of Mr. Heath during her absence.

Heath.

America Hall.-Last Sunday morning an able lecture was delivered by the Chairman, Dr. W. A. Hale. Mrs. Dr. Julia Crafts Smith offered remarks

Hale. Mrs. Dr. Julia Crafts Smith offered remarks and related incidents of experience in the early days of her mediumship. Miss Shaw closed the exercises with remarks and tests.

Afternoon.—Remarks and an invocation by the Chairman. Miss Nettle M. Holt favored us with remarks and tests. Mrs. Dr. C. E. Bell gave tests, and Mrs. Ella A. Higginson after remarks and a poem gave readings. Dr. Hale closed the service with tests somewhat remarkable in detail.

Evening.—Invocation. Address by Dr. Hale. Tests by Mrs. J. E. Wilson, Mrs. Dr. Higginson, Mrs. Fannie Stratton, Dr. Thomas and Mrs. L. A. Collings. Excellent music at each session.

Thursday, May 14th, Mr. Chaapel, Mrs. Dr. Higginson, Mrs. A. Wilkins, Dr. Thomas and the Chairman, in remarks and tests. Service every Thursday at 3 P. M; Sundays at 2:30 and 7:30.

Thursday evening, May 28th, Social. Dance from 8 to 12.

Sunday, May 31st, closing Sabbath service of the season. Mr. J. Frank Baxter will speak at 2:30, following with exercises in mediumship if conditions are favorable. Arrangements are being made for the services of Mr. Joseph D. Stiles for other parts of the

day.

Mrs. Mary Eddy Huntoon held two séances in this Mis. Mary Eddy Huntoon held two seances in this hall May 5th and 13th, under rigid test conditions and full examinations by ladies and gentlemen of skeptical views. Manifestations of a startling nature took place with great rapidity. Both séances were attended with remarkable success. Mrs. Huntoon's mediumship is worthy of being considered by all thinking men and women.

M. M. H.

Engle Hall.—Wednesday, May 13th, the usual test circle opened with a song by Miss Bean, accompanied by Messrs. Anderson and Bartlett. Remarks and tests by Mrs. J. E. Wilson, Mrs. E. M. Hammond, Mrs. Chandler-Balley, Mr. Anderson, and Mrs. J. E. Davis. Sunday, May 17th, the developing and healing circle was attended by large numbers and good results accomplished. Magnetic healing was demonstrated by Drs. Willis, Chute. Eames and Dr. Mathews. Atternoon.—Quartette singing. An address by Dr. Eames of Charlestown was listened to with close attention. Tests and readings by Mrs. E. M. Hammond, Dr. Toothaker, Mrs. Dr. Robbins, David Brown, Mrs. J. E. Wilson, Mrs. H. W. Cushman, Mr. A. Hatch, and Mrs. Dr. Bell.

Evening.—Singing by Miss Bean, Mrs. Carlton. Mr. Anderson and Mr. Bartlett. Address by the Chairman, Dr. Mathews, with tests and psychometric readings. Tests by Mrs. Hammond, Mrs. Dr. Bell, and Mr. Anderson. Mrs. Abble N. Burnham spoke on "The Beauties of Psychometry." Dr. Willis closed the exercises with remarks and tests.

Meetings in this hall every Wednesday at 3 o'clock. On Sundays a developing and healing circle at 11 A. M., regular services at 2:30 and 7:30.

F. W. MATHEWS, Conductor. Eagle Hall .- Wednesday, May 13th, the usual test

regular services at 2:30 and 7:30.

F. W. MATHEWS, Conductor.

The First Spiritualist Ladies' Aid Society .-At the session Friday afternoon last resolutions were presented in memory of Mrs. Henry Wood. [These presented in memory of Mrs. Henry Wood. (These will appear next week.) A selection appropriate to the occasion was read by Mrs. Willis.

Contributions of flowers are earnestly requested for the platform for Memorial Sunday, May 24th. Services at 2:30 and 7:30. Addresses by Dr. A. H. Richardson, Dr. H. B. Storer, Mrs. Kate R. Stiles, Mrs. Hattle C. Mason, Mrs. Shackley, Dr. Arthur Hodges, Mrs. N. J. Willis. Music: Miss Amanda Bailey, Mr. Charles W. Sullivan. Tests: Dr. Hodges, Mrs. Stiles, Mrs. Mason, Mrs. Shackley.

A. L. WOODBURY.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at so clock in the Parlors fol Loxington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; allare cordially invited. Also meeting every Friday at 3 r. m. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 224 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Eureka Hall, 278 Bedford Avenue, between 80. 4th and 80. 5th streets, Brocklyn, E. D. Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A. M. and 74 P. M.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- J. W. Fletcher addressed two highly interested audiences on Sunday. The morning lectures upon "Planetary Influences" will be continued until June. Next Sunday evening Mrs. Augusta Fletcher will speak upon "Heretics, and what shall be done with them?"

CONNECTICUT.

Norwich .- Sunday, May 10th, our Society closed its lectures for the season. Mr. F. A. Wiggin of Salem, Mass., lecturer and test-medium, occupied the platform afternoon and evening. Mr. Wiggin spoke in the afternoon upon "The Ultimate of Man," and in the afternoon upon "The Ultimate of Man," and in a brief address presented some excellent ideas in relation to life aud, its varied manifestations. The evening remarks were based upon: "Prof. Buchanan's Prophecy," and were very interesting.

Each address was supplemented with a scance, and more than sixty names, messages and descriptions were given—nearly all being recognized.

Monday evening Mr. Wiggin held a very interesting scance which was well attended—the people showing much interest.

much interest.

Our Lyceum will continue to hold its sessions every Sunday until July. I wish every Society of Spiritualists in the land would organize a Lyceum for the purpose of educating both old and young in the vital principles of Spiritualism.

MHS. J. A. CHAPMAN,

Sec'y Norwich Spiritual Union.

"My wife cured me of a very severe colic in five minutes with Johnson's Anodyne Liniment."

MEETINGS IN MASSACHUSETTS.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Piggrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month, Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Brockton.-On Sunday last packed houses greeted Mr. J. Frank Baxter, and it was a general verdict that of all the lectures he has given here the past years, that at the morning service was the most effective and impressive. The subject was: "What claims has Spiritualism upon the Spiritualist?" It was trenchant in thought, powerful in influence, and apropos to the needs and endeavors of the society.

The lecture in the evening was a very radical one upon: "The Standing and Tendency of Spiritual Thought."

upon: "The Standing and Tendency of Spiritual Thought."

On last Sunday evening his descriptive scance of one hour was replete with evidence of spirit presence, and to one unprejudiced must have carried great weight. The large audience was thoroughly repaid, and frequently manifested its pleasure.

Mrs. E. C. Kimball of Lawrence will occupy the rostrum in Brockton next Sunday. Mr. Baxter is urged by the Society to "locate" some three or four Sundays for Brockton another season somewhere among his dates, which he has promised to do.

The Society was the recipient of a large chair for its rostrum from Avon parties. Mr. Baxter, as he thanked the donors in behalf of the Brockton Ladies' Spiritualist Aid Society, facetiously remarked that he was not aware until just previous to the evening session that he had been unconsciously performing during the day "a christening service."

OLD COLONY.

Haverhill, Red Men's Hall.-Mrs. Cella M Nickerson gave very interesting lectures to large audiences at the First Spiritualists' Hall, last Sunday

Nickerson gave very interesting lectures to large audiences at the First Spiritualists' Hall, last Sunday afternoon and evening, her subject at two o'clock being, "The True Purpose of Worship," which was treated in a manner extremely interesting to all present. We recognize many forms of worship; although crude and unlinteresting to us, they are no less acceptable, perhaps, but the truest of all is to

"Lend a hand to one another.

"Lend a hand to one another.

"When maliclous tongues have thrown Dark suspicion on your brother, Be not prompt to cast a stone."

We must, said the speaker, recognize a purpose in this life before we can appreciate the next.

In the evening Mrs. Nickerson spoke of "Life in the Spheres." In point of sound logic and eloquent utterance it has not been surpassed on our platform. She had the closest attention of her hearers to the end. Her tests were of the most satisfactory and reliable nature, making those to whom they were given satisfied of a life beyond this, and that the dear ones care for them, several in our own city being perfectly recognized as they gave their names.

Mrs. Nickerson is a remarkable speaker and testmedium, as all can testify who hear her. She will be with us again next Sunday at 2 and 7:30 o'clock.

O. P. H., Pres

Haverhill and Bradford.-Last Sunday Mr. Oscar A. Edgerly of Newburyport, was again the speaker, voicing a control who claimed to have been

speaker, voicing a control who claimed to have been a student in earth-life, and fond of Grecian history. He took for his subject the mythical story of Prometheus chained to a rock, and in that position was intended to be held by an opposing delty in a situation where he would be prevented from the exercise of his humane intentions toward the world.

The spirit of Prometheus, thus restrained from action, was made typical of the light and fire of Christianity, which has been bound by the ignorance of the world, and by which humanity has been kept in darkness and suffering until, through the power of Spiritualism, it has been liberated, by which the world is now being moved upon in its warmth and by its illuminating power. The argument and reasoning of the inspirational discourse was interesting and instructive, showing the control to be one of power and of high educational attainments. ional attainments

tional attainments.

The effort of this medium took high rank with others of its class, and gave great satisfaction to the audience. Following the discourses afternoon and evening were platform tests, most of which were recognized. Next Sunday the platform will be occupied by Miss Jennie Leys.

E. P. H.

North Brookfield .- Mr. J. Frank Baxter of Chelsea lectured, sang and delineated spirits to the great acceptance, pleasure and benefit of a large audience one evening last week in the Union Congregational Church vestry. By request he gave much of his experience in Spiritualism, particularly that which served to ground him so firmly in the knowledge of spirit-existence and return. By the convening of this meeting in the church, and at a very opportune time, there were in the assembly many whom Spiritualists had never suspected as anywise inclined to interest in the subject, and some who previously had expressed unwillingness to listen or witness; on this occasion, however, not only did they manifest pleasure, but astonishment, especially when Mr. Baxter exercised so positive a mediumship, carrying with it a firm conviction, for the séance he gave was a marked and conclusive one. acceptance, pleasure and benefit of a large audience

New Bedford .- On Sunday, May 10th, the platform of the First Spiritual Society was occupied by Mrs. E. C. Kimball of Lawrence, whose controls in

Mrs. E. C. Kimball of Lawrence, whose controls in the atternoon gave a very pleasing address on "Nature," following with many tests of an interesting character, which were nearly all immediately recognized. The evening service, after the opening, was one wholly of recognized messages from the "loved ones gone before."

Last Sunday Mr. Edgar W. Emerson was here, and in his usual brilliant and interesting manner gave two highly spiritual addresses—that of the evening, while being held by his guides in a semi-conscious state—being beautiful in the extreme. The usual number of convincing descriptions and tests at the close of each lecture were given and recognized. A sense of satisfaction filled all who attended.

Secty.

Lynn.—In the afternoon, at Cadet Hall, Mrs. N. J. Dowd read a poem; Dr. P. C. Drisko spoke on "The Outlook, or the Signs of the Times"—the audience thoroughly appreciating his remarks. Mrs. Dowd's control then gave a number of tests, which were recognized as correct. In the evening Mrs. Dowd gave readings and tests, and Dr. Drisko lectured on the saying of Paul: "Behold, I show you a more excellent way." Mrs. L. A. Prentiss also described spirits—all recognized. Appropriate music by Mrs. Anna Wilson and Mr. George N. Churchill.

Next Sunday Mrs. Julia E. Davis will occupy the platform at 2:30 and 7:30.

88 South Common street. Outlook, or the Signs of the Times "-the audience

Worcester .- Mrs. Emma | Miner was our speaker May 17th. We find her a refined, cultured woman, and an honorable, unflinching exponent of Spiritual

ond an honorable, unminimity exponent of Spiritualism.

Dr. George A. Fuller will address our Society May 22th.

Friday evening, May 22d, an entertainment consisting of inusical and literary selections will be given in Grange Hall at 8 o'clock; a strawberry festival and dancing to conclude the programme of the society's presentation.

Georgia Dayencort Filliage Cor. Sect.

GEORGIA DAVENPORT FULLER, Cor. Sec'y. 42 Portland street.

Brockton.-An entertainment given for the bene fit of the Ladies' Aid in its hall on the evening of May 12th, was a decided success artistically and pecuni arily. Mrs. Marguerite St. Omer spoke under inspiration upon "Spiritual Charity and True Spiritual ism," and gave several interesting tests. Excellent solos and recitations were finely rendered by the Misses Scott and Stoddard, and Miss Bertha P. Packard.

Newburyport.-Wm. E. Reed of this city lectured at Fraternity Hall alternoon and evening and were the subjects presented were of a high order, and were treated in a manner to give good evidence of spirit force and control. We cheerfully recommend him to all societies interested in the solid work of Spiritualism.

E. C. K. at Fraternity Hall afternoon and evening May 17th.

Cambridgeport. The annual meeting of the Spiritualist Society for the choice of officers, etc., was held at the residence of H. D. Simons on the evening of May 13th. A report of its proceedings will appear in these columns next week.

MEETINGS IN NEW YORK.

Adelphi Hall, corner of 53d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10% A.M. and 7% P.M. Meeting for manifestations and general conference at 2% P.M.—Friday exertings, at 5 o'clock, meetings devoted to lectures, tests, psychometry and psychical phenomens, are held in this hall, Mrs. M. E. Williams presiding.

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

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 r. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor. The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Adolphi Hall .- The Mediums' Conference, which met in Adelphi Hall last Sunday evening (17th inst.), was of more than usual interest. Mr. J. C. Wright

discussed subjects furnished from the audience, to which there was a replication by one of the auditors that excited the plaudits of many.

Mrs. M. E. Williams presided, and after the formal

opening delivered her customary initial address, which included the topics of the week concerning spiritualism that were garnished in terms that elicited the religious exaltation of her hearers.

Mr. II, J. Newton delivered a long discourse on Theosophy, and retterated the statements published in The Recorder of this city and attributed to him. He said Mine, Blavatsky was not the originator of the Theosophical Movement, but that it had its origin in his "back parlor," and for which he could show documentary evidence.

The "disavowal" by Mrs. Nettle C. Maynard was the cause of a good deal of subdued comment, and some of the prominent mediums who have hitherto attributed the successful outcome of our late internecine war to the intervention of spiritual influence through this particular medium are somewhat non-plussed by the turn affairs have taken, but they very pointedly ask how can a trance-medium speak with authority of what takes place when in that condition?

Mr. J. W. Fletcher occupied segood deal of the attention of the audience to advantage, as also did Dr. Slade, and the pros and cons of hypnotism were freely ventilated.

L. A.



GOOD HEALTH! "THE NEW METHOD."

No patent medicines. Home treatment. A curricy dyspepels, catarrh, constipation, emaciation No patent medicines. Home treatment a clue for dyspeptal, extarrh, constipation, emaciation, parve weakness, diseases of women. Induitely setter than the Hall System and at half the price. "The New Method is worth its weight in gold," —Rev. J. B. SHUEFR, CATHARE, N. Y. "I am charmed with it."—Rev. CORDON W. TRAWIOK, Canal St. Presh. Church, New Orleans, La. Send for hundreds of testimopials. Agents wanted. HEALTH SUPPLIES CO., 110 Broadway, N. Y. 6] May 23

RHODE ISLAND.

Providence.-The regular lecture course of the Spiritualist Association of this city will close May 31st. Elder J. N. Sherman and Mr. E. S. Straight will speak

Elder J. N. Sherman and Mr. E. S. Straight will speak on the 24th; Mrs. E. B. Rose will officiate on the 31st.

Two meetings and the session of a Progressive School have been held in Slade's Hall every Sunday since the first of last October. During the time we have been highly favored with a good class of speakers, and their names are given as a mark of commendation: Mrs. E. B. Rose, J. Wm. Fletcher, Mrs. C. M. Nickerson, H. H. Warner, Wm. F. Peck, Mrs. Ida P. A. Whitlock, F. A. Wiggin and Prof. J. W. Kenyon.

The last named inspirational speaker gave us twenty-six lectures of a very superior order, furnishing food for thought for the most advanced minds.—Prof. Kenyon closed his engagement with us May 10th, and is now at liberty to fill appointments and to make future arrangements with any Society desiring his services. We heartily recommend him to any Society of thinkers desiring a fine inspirational speaker capable of treating with skill and success all the main topics of the day. He now resides in this city, but will probably spend the summer at Onset, when we hope his varied gifts, with the mediumship of his wife, will be appreciated.

Providence.—The Ladles' Spiritualist Aid Society

Providence.-The Ladies' Spiritualist Aid Society held a very interesting and enjoyable session at Slade's held a very interesting and enjoyable session at State 5
Hall, corner of Washington and Eddy streets, Thursday evening, May 14th. Meeting called to order by
the President; speaking by Prof. J. W. Kenyon, Mr.
Bliss, Mr. T. Fales, Mr. Julius Carroll, and the controis of Miss Flossie Salmon; recitation by Miss Zula
Kenyon. Our meetings close the last Thursday in May.
Miss. M. A. Waterman, Pres.



BAD COMPLEXIONS, WITH PIMPLY, BLOTCHY, OILY Skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors, prevented and cured by CUTIOURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Boap, unequaled for the Tollet, and without a rival for the Nursery. Absolutely pure, delicately medicated, exturistic perfumed, CUTIOURA SOAP produces the whitest, clearest skin and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of tollet and nursery soaps. Bale greater than the combined sales of all other skin scaps.

Sold throughout the world—Price 25c

Sold throughout the world. Price 25c. Send for "How to Cure Skin and Blood Diseases." Address Potter Drug and Chemical Corporation, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys and rheums tism relieved in one minute of our Anti-Pain Plaster. 25c. tism relieved in one minute by the celebrated CUTI-

Special Inducement for Purchasers.

ALL purchasers of C. P. Longiey's book of beautiful sengs, "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longiey. Also a copy of grand temperance song and music entitled "Grand Jubilee, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.12.

For sale by COLBY & RICH.

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, 8120. Hours, from 9 a. M. to 6 P., M. tf. Oct. 11.

NATIONALISM:

Or, The Next Step in Civilization. An Inspirational Address by W. J. COLVILLE, delivered in Twilight Hall, Boston, Mass; Sept. 30th, 1890.
Pamphict, price 5 cents.
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DULES AND ADVICE FOR THOSE DE-berg Media, they may Commune with Spirit Friends. To-gether with a Deciaration of Principles and Bellef, and Hymns and Songs for Circle and Social Singing. Compiled by JAMES H. YOUNG. Paper, pp. 64; price 20 cents. For sale by COLBY & RIOH.

LLUMINATED BRAHMINISM; or, The True Theosophy, Being an Explanation of the Original Doctrines of RANGA HILYOD, often called the Great Brahma. Transmitted by the Law of Occult Science. Cloth, pp. 130. Price \$1.00; paper, 50 cents. For sale by COLBY & RICH.

Annual Meeting in New Hampshire. The Eleventh Annual Meeting of the New Hampshire State Spiritualist Association will be held this year at Hancock June 5th, 6th and 7th.

Speakers and mediums engaged are: Mr. Edgar W. Emerson of Manchester, Mrs. Addle M. Stevens of Ularemont, Mrs. 8, B. Craddock of Concord, Miss S. Lizzie Ewer of Ports

mouth.

A general invitation is extended to all speakers, mediums and friends of the Spiritual Philosophy throughout the State to be present and assist in making the meeting a grand success. This call is not limited to State lines. We welcome

all:
Hancock is a beautiful little town on the Manchester and
Keene Railroad, with two trains daily each way from Concord, Nashua and Keene. Board at the hotels 15 cents and
\$1.00 per day. Speakers and mediums will be provided for
as usual.

GEO. D. EFFS, Sec'y.

MEETINGS IN PHILADELPHIA.

The First Association holds meetings every Sunday at 10½ A. M. and 7½ P. M. in the hall 810 Spring Garden street. Ohlidren's Lyceum at 7 P. M. Joseph Wood, President; Samuel Wheeler, Vice President, 1114 Wallace street; Robert A. Thompson, Secretary, 614 Venango street.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosis, President, 1223 North Third street.

Havetone Shellend Companyone away Sunday at 2½.

Keystone Spiritual Conference every Sunday at 2% P. M., Southeast corner loth and Spring Gardenistreets. William Rowbottom Chairman,