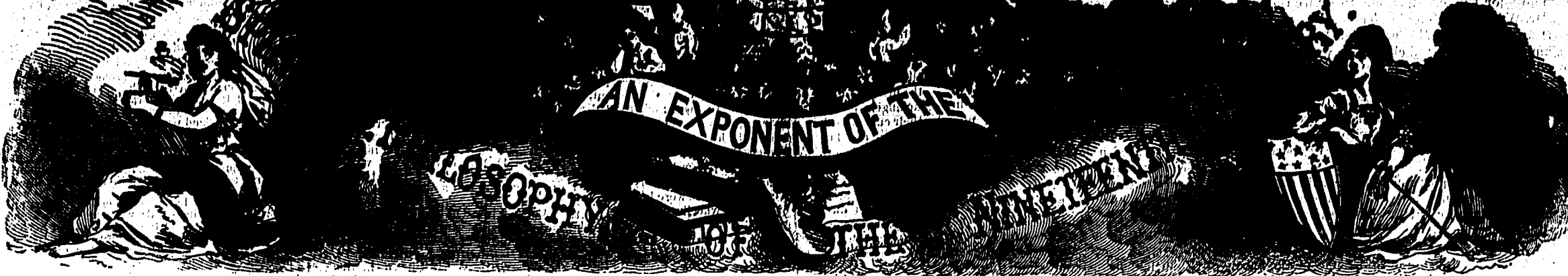


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Original Essay.

Primitive Conceptions of Nature and Futurity.

BY M. R. K. WRIGHT.

NO. II.

The Greeks and the Romans, the Phoenicians and the Babylonians, the early Egyptians, Persians and Shemitic tribes were not satisfied with a belief wholly restricted to the existence of gods, angels and archangels, since they demanded and were permitted to enjoy oracular intercourse with the spirits of their departed kindred. From grove and hill and temple the Pythians, or priestesses of inspiration, while entranced, delivered the responses of the dead to the inquiries of men. In Egypt all the temples were sacred to spiritual mediumship. In the hieroglyphic texts the deities are represented as speaking with the Pharaonic kings. The most renowned of the holy shrines of that country, as we are informed by Herodotus and other historians, was located in Lybia, on the desert, about three hundred miles west of Cairo. This was the temple of Ammon, on the oasis, where existed the famous fountain of the sun, which was tepid at dawn, cool at noon, warm at sunset, and boiling hot at midnight. Here it was that Alexander the Great went to counsel with the oracle concerning his divine origin, of which he had some doubt. The most celebrated of the holy shrines of Greece were those at Dodona and Delphi. The latter was a Pan-hellenic place of spirit-communion open to the whole empire, consulted for public and private purposes, and overrun with applicants for divine favors during every day in the year.

The number of Pythians, or mediums, and the groves, caves, shrines and temples which they occupied and made famous by their prophetic utterances, in Greece and all the countries of Eastern Europe and Asia, was something marvelous, and may be compared to the churches of some Catholic or Protestant State or country. The Grecians were completely absorbed or controlled by their devotion to a zealous spirit-worship. Thousands of necromancers, seers and prophets, priestesses and mediums for occult phenomena, served the populace as agents or intercessors between this world and the next, until it was believed that the presence of the dead was indispensable to the needs of life as well as human happiness.

Any one can see that this system of spirit-theology had its origin in the earnest and continuous observation of nature and the warm sympathies and veneration of the human mind. Men knew that they lived and died, and they hoped to live again in some more genial and pleasant world than this. They looked up into the heavens, and they gazed upon the earth with its charming hills and valleys, groves, streams, rivers and placid lakes. They besought the aid and guidance of some superior power, and prayed for the good-will and generous protection of heaven.

Strange manifestations were frequently observed. Remarkable events were noted. Women were entranced. The words of men became prophetic. Priest and priestess heard the "still small voice" and repeated the words that were given. Responses to questions were answered orally or in writing. The common people received intuitive intimations and promptings in dreams, visions and by other supernatural methods, and thus the masses became imbued with spiritual opinions and doctrines. These doctrines embraced two things: One was that of angelic goodness and purity among the denizens of heaven, the other of spirit anarchy and wickedness in hades or tartarus, the dark and dismal under-world of the future.

Whatever we may think of the nervous and intellectual Greeks as a political community or nation, we are in duty bound to accord to them that precedence in the work and purpose of fostering and promoting the growth of spiritual ideas and a knowledge of immortal life which none of their immediate neighbor nations labored to possess or were justly entitled to. But conceding the fact that they were far in advance of the Romans, Phoenicians, Egyptians or Babylonians in the order of their spiritual progress, we are still at a loss to concede or acknowledge the wisdom of much that they did receive as divine, and endorse as true and infallible. Their notions about a superior kingdom above, peopled by the saints, gods and

wise men of all time, and an inferior place of abode for the enslaved plebeian masses, was as false as selfishness or personal conceit could make it.

It grew out of an inflated apprehension of self-importance. The kings, the heroes and conquerors, the priests, the sages and philosophers, great political leaders and men of rank and wealth, could not consent to be classed with God's cheap people, the agricultural donkeys and commercial slaves. They therefore provided for themselves a monopolistic hierarchy of all good things and conditions in the future, while the common people took a downward journey by their arrangement into the realm of Apostate Demons, which was presided over by Pluto, the inexorable dog of the nether kingdom.

From man's unfeeling purpose, ambition and self-devotion, we may easily trace the origin of the mythological gods, and the various ideas of their government of the heavens. It is not as if one convolve of these exalted Deities had served the worship of all nations. That could not be! Every people and every country had to have its exclusive ministers at the courts of the celestial world, and these, of course, were appointed mostly from the aristocratic ranks of society.

They had a very easy way in ancient times of making a man a god. It was done by the process of apotheosis. That is, by having his body burned and his spirit conveyed to the deific kingdom upon the pinions of an eagle. Eagles were very accommodating in those days, especially in Greece and Rome, and perhaps in adjacent countries. At all events we find several classes of gods in early periods, as occupants of the sky, the same as we find several species of big fish in the sea.

It was Brahma, Vishnu and Siva in the Hindu religion, with a vast retinue of lesser divinities. Brahma was the creator, Vishnu was the mediator, and Siva the Evil One.

In the theology of the Persians and their descendants it was Ormuzd, Serosh and Ahri-man, with a host of subservient spirits. Ormuzd was the founder of the universe, the great, good and all-wise power. Serosh was the Messianic archangel, who directed lost souls to heaven, while Ahri-man was the agent of destruction and wickedness.

The Egyptians worshiped Osiris and Isis, and their trinity embraced Horus, the avenger, conqueror of Typhon, restorer of life and the seasons, and the mediator between the upper and the lower worlds.

Among the Hebrews Jehovah held the highest place in the pantheon of the deities, and the Romans worshiped Jupiter as the "Heavenly Father," or the Father of both the gods and men.

Thus we find very similar ideas and conceptions concerning the Divine Being, the great Author of all things, and the lesser angels, divinities and spirits existing among the various nations of antiquity. From the time that the Arian began to move westward from their tribal centres in mid-Asia until the beginning of the Christian era, every country and every people of the East of any prominence or distinction whatever had its triumphant or supervising gods, a realm of future happiness, as likewise one of misery and suffering.

The deities were worshiped as a high and holy council of the invisible world. Their attendants were noble souls, sanctified spirits, who acted as heavenly messengers and watchers over mankind. The under-world was peopled by genii, elves, sprites and wicked demons, and these were both numerous and crafty. When Christ and the apostles began the work of evangelization, nearly nineteen hundred years ago, they were fully imbued with the opinions and convictions of their predecessors upon this subject. Christ's words to Nicodemus, and Paul's statements in regard to the "spiritual gifts," are sufficient to establish this fact. The apostles taught the doctrine of a future life and the possibility of communion with the dead.

It was not until long after the crucifixion, and the death of all the apostles, that any effort was made to suppress this time-honored and enchanting belief in spirit-life and spiritual intercourse. It was not the work of the Christians of the first century to despoil the religion of Christ and his co-laborers of its spiritual representations. While it has been claimed by Bishop Sherlock, Dr. Middleton and some of the early church fathers, that "spiritual evidences were false and deceptive," it is quite certain that their declarations were made in the interest of ritualism, which had its origin in human selfishness, greed and the love of power, and were utterly untrue.

The edicts of the Emperors Theodosius and Valentinian, three hundred and fifty years after the time of Christ, prove conclusively that oracles or inspirational mediums and various occult phenomena then existed and were frequently consulted by people from all stations in life. It was at about this period of the Christian era, however, that the spiritual evidences ceased almost entirely, and a pall of darkness gathered over man's mental sky. The Roman Catholic church had become a dominant power and assumed the special right and privilege of intercession between this world and the next. Everything deemed heretical was suppressed by force. Even the liberal views of Origen and the eloquence of Chrysostom would not prevail against the rigid decrees of the established church of Rome. Origen clung to the spiritual doctrines of his ancestors, and was excommunicated, seized, imprisoned and tortured for his faith. Chrysostom was banished, and died from exposure and starvation.

The severities of the Mother Church, which can find no parallel in ancient or modern history, were the direct cause of the suspension of oracular evidences, and manifestations. Heaven could not confer them upon any people through fear of danger to human life, and man could not receive them on account of danger to the peace and happiness of home and society.

Lost in the mazes of a conservative and unrelenting ecclesiasticism the "spiritual gifts" were soon neglected, and all mysterious phenomena were forbidden or placed under the ban of sacrilege, heresy or witchcraft.

Century after century passed and hardly a vestige of evidence of immortal life was vouchsafed from heaven. Man's yearning heart, however, went up in silent prayer and supplication, as ever, to know of his future destiny, but no immediate or emphatic response was given. It was not until the beginning of the Protestant Reformation that any relief from the rigid influence of Papal power was felt or realized. It was not until the reign of Charles VII. of France that any marked manifestation of spirit-presence and guidance was given to the world, or was recognized and accepted as significant and true.

At that time a French peasant maid, Joan of Arc, only eighteen years of age, went forth under inspiration and with a commission from the Dauphin to guide the national forces against the English army then closely besieging the city of Orleans. She followed a "supernatural voice" to battle, and won the victory that she promised. Joan was captured after many successful engagements with the foes of France, and after a pretentious trial before an ecclesiastical tribunal was accounted a sorceress and heretic and condemned to be burned at the stake, which sentence was fully executed.

In this case we can clearly discern the influence of a bigoted theology still at work. It destroyed the innocent subject of spiritual inspiration, but the principle or law upon which the "sacred gifts" were founded remained unaltered.

After Joan of Arc came Swedenborg, the most wonderful seer since the days of Daniel the Magian soothsayer and prophet. Then again, in the time of John Wesley, just about one hundred years ago, we are told that spiritual rappings were added to the trials and tribulations of the great religious reformer. Down from their heavenly silence in the sky the spirit-watchers came to look after the faithful advocate of liberal Christianity. John Wesley was, at that time, in need of angel guidance, and he got it. The spirit of "Old Jeffery" was a better friend and more dutiful protector than the world has ever given it credit for. It was, no doubt, the purpose of the departed to care for the man who, in the face of many dangers, taught and defended a rational and liberal system of theology.

Men and women are often inspired and prompted to acts of goodness, justice and benevolence when quite unconscious of the fact. It is not always possible to perceive the cause of human action. There are wise and wary monitors all unseen. They know how to act and when to act. It is a most remarkable fact that the return of the spiritual evidences, after their repression during nearly fifteen hundred years, was limited to the sphere of Protestant Christianity, and the liberal sentiment of the period in which it was founded. Mediumistic gifts and psychical phenomena dawned with the light of religious freedom, and they have been on the increase ever since that time.

It remained, however, for our own age and country to witness the complete restoration of all the "spiritual gifts," as known to Jesus and the Apostles, or as they existed in Media, Persia, Egypt, Phoenicia, Babylon, Greece and Rome in the days of the greatest prosperity and glory of these various nations of antiquity. With the growth and expansion of American liberty came the dispensation of psychical phenomena and the development of intercourse with the boundless over world of life. It is not only our pleasure to possess and enjoy all the mental and physical manifestations so common to the ancients, but we have many new and wonderful proofs of angel presence and power to add to the old catalogue of spiritual mysteries, and we are happy to enjoy them without fear, bigotry or superstition.

Two MINISTERS' STORIES, told by Rev. A. S. Gumbart at a public dinner recently: One day there came to my house an Irish maiden, aged about 48, full of whiskey, and a man half as old and twice as full. They wanted to get married. "Why don't you go around the corner and get Fr. — to marry you?" I asked. "He won't do it," she replied. "Why?" "For reasons of his own." "Well, I will not marry you; I positively refuse," was my answer. This made her mad, and shaking her fist in my face she exclaimed: "Bad luck to yez. I thought your church took in everything." Tremendous applause followed this story.

Here is another: Ministers, I find, are liable to be misunderstood in their pulpit utterances like a clergyman who, one Sunday, announced that during the week he should endeavor to visit all members of his congregation living on a certain street, and hoped to find all the ladies at home. He said that in the past he had been unable to see the servants, "and in the future I hope I may be given an opportunity to embrace the servant girls."

"HEREDITY" FROM A CHURCH STANDPOINT.—According to Genesis, says an exchange, "the first man was a liar and a sneak, the first woman kept questionable company and pried into things that did not concern her, and the first child born in the world killed his brother. It is not much wonder that the human race finds it uphill work to be decent and keep straight. Our first parents were a tough lot, and it is hard to get it out of the blood."

The New "Psychic Investigation Association"; Some Western Views, Pro and Con.

Let us be Hospitable.

To the Editor of the Banner of Light:

There has been a great deal said and written regarding the prospectus of the latest "Psychic Investigation Association," and the writer certainly thinks the utterances have been of a very acrimonious character; a good deal more so than there is reason for. As Spiritualists we are continually preaching and advocating the fullest investigation: we are continually priding ourselves on our liberal, advanced ideas; on the fact that we are searching for truth, and will announce and accept the same, freely and fearlessly, when it is presented in such shape as to prove itself; we are continually censuring our opponents of all schools of thought, more especially the Orthodox churches, for their bigotry and intolerance; and yet in this case the writer thinks that the Spiritualists in the press, and on the rostrum, have done and are doing precisely the very thing for which they have so persistently, and justly too, condemned others. A pseudo-scientist once said to me that Spiritualism could not be true, because science has not approved of it, has not discovered it; and he gave me the inference that nothing is true that science has not stamped with its seal of approval. I said: "If your position is right, if nothing is true only what science has proven, and stamped with its approval, then we have arrived at the very *ne plus ultra* of all discoveries, and therefore science may now take in her sign and shut up shop. There is no future necessity for it." Now, friends, we do not wish to place ourselves in the category of these egotists. We do not want to assume that we know everything discoverable, and that facts can only be discovered by one certain line of investigation. If Spiritualism is anything, if it has an existence in fact, it has such a natural fact and for no other reason. It is not and cannot be anything else than a natural fact, one result of universal law, the same as all other natural facts; and it would certainly be very egotistic for any man, class of men or school to say that there is only one way of arriving at truth, at natural results, and that facts are not facts unless they are gotten in one certain way. I certainly hope—and I think can assume with truth—that the intelligent portion of Spiritualists are very broad men and women, and that they will certainly look for results more than to the means by which they were obtained. I certainly hope that we, as Spiritualists, have no theories which will stand in the way of facts, and that we are more than willing to accept facts, no matter by what means and by whom obtained.

But there has been no good ground for this opposition. A great deal has been said against the idea, as presented in the prospectus of the new society, of using apparatus. One would think by reading these comments that the members of this society had gotten up certain instruments with which they were going to test manifestations; that they had announced that they would use this apparatus exclusively, and if they could not obtain certain expected results through these, that they would denounce Spiritualism as a fraud and delusion then and there. But there is certainly nothing in what they have said or done so far which would warrant any such assumption. They simply, and I may say "incidentally," say that they will call apparatus to their aid. [*] I see no great harm in that simple announcement, certainly. Are we not using apparatus in our séance rooms? Many a stanch Spiritualist has had his attention drawn to theism through apparatus. Physical phenomena require apparatus for a good portion of their demonstration. Is not a table an apparatus? How about the planchette? Those two made me a Spiritualist, because the apparatus was used in my house, where there could be no fraud. We are using apparatus in many ways to develop results, and why such a hue and cry against the use of it by our friends of the new society? Science uses apparatus in her investigation of natural facts, and, as I said, Spiritualism is such a fact. I have no fear of honest investigation. The more honest, scientific and thorough the investigation, the stronger the proof of the truth of Spiritualism. Are we Spiritualists not getting a little too egotistic, a little too clannish, aping just a very little our opponent, the

[We see it announced in several papers, among them the *Manchester (N. H.) Daily Union* for May 5th, that the members of the American Psychic Investigation Association "for the purpose of investigating the phenomena called Spiritualism, and all the evidences produced by Spiritualists of the immortality of the human soul," have set about the construction of a novel machine to test the genuineness of the "so-called" spirit manifestations. "In a Pittsburgh shop, under the personal supervision of Andrew Carnegie they are building a thing they call a psychograph. It is to be made entirely of steel, in the shape of a small table two feet square, and mounted on steel legs eighteen inches high. This machine is thus described: 'A movable slide about three inches wide, and running the entire length of the table, will form part of its top near the center. This slide will move on reversible gears connecting with a sort of circular typewriter arranged under the top of the table, which, in revolving, prints on an endless tape letters touched by the stopping and starting of the movable slide. The idea is, that with this machine a slate-writing medium or trance medium can be thoroughly tested, as the letter key on the revolving type-writer will not be visible. He can put his hands on the movable slide and it will be moved by psychic force or magnetism, and all a spirit operating through the medium will have to do in order to write intelligible communications will be to make the slide stop over the invisible letter it wants to print.'"

The Union then goes on to say, as its voluntarily expressed opinion in this regard: "Whether these learned investigators will find any medium willing to try this type-writer connection with the spirit land remains to be seen. Certain it is that the test will be a severe one, and if it is fairly and successfully met, will go far to establish the truth of the claims of Modern Spiritualism."—Ed. B. of L.]

church? Do we also begin to want it all our own way, the same as theologians do? For one I have no fear of investigation, with or without apparatus. We live in one of those cycles of the world's history which is guided and dominated by the bright star of progress. We are under the influence of one of those periodical waves of advancement which no human influence or opposition can stay. Truth is a very mighty power just now; it is marching on victoriously, and the attempted decisions of Harvard or Seybert investigators, or even the decisions of the new society, cannot sway it one particle. If the reports given by its members are not in the line of truth and fact, they will have no effect whatever on anything which they investigate, and those persons will be swept into oblivion, and earn derision, and will be powerless to make any impression whatever against truth. On the other hand, if Spiritualism is not true, and they can demonstrate it so that we can understand that fact too, the writer will be one of the first ones to acknowledge his error.

It is hardly fair, however, to compare the members of this society to Harvard and the Seybert investigators. They are entirely different people; occupy different positions in society; and have no object in life but to get at truth. Mr. Savage, who heads the list, is—to put it very mildly—the open, avowed and strong friend and defender of Spiritualism. He hardly preaches a sermon or delivers a lecture in which that fact is not made manifest. If there ever has been a man living who is searching for truth, and is willing to defend the same when found, it is Mr. Savage. Let every Spiritualist read Mr. Allen's "A Problem Challenging Investigation," and ascertain if he is a friend of truth. Mr. B. O. Flower of *The Arena* is opening his magazine to this discussion without fear or favor, and it is safe to say that truth is in safe hands so far as he is concerned. And the other members of the society are too well known as liberal, truth-loving, fearless ladies and gentlemen, to admit of a moment's doubt of their intention. Instead of trying to handicap them it is the duty of every lover of truth and progress to assist them in every way, both with reports of experiences, with advice and in a more substantial manner, and bid them "God speed," and not give them censure till they have shown that they have deserved such. All these people have been gradually guiding those in their charge up on the broad highway which leads to truth and nature. It has not seemed best to them to sever their relation with those with whom they have been long associated, but my word for it that they are working with might and main, and when they come to us they will not be alone, but bring those under their charge with them. Again I say, stop censuring them till they deserve it, and aid them as much as possible. E. BACH

Aberdeen, So. Dak.

"To Study Spiritualism."

Boston and New York Clergymen and "Others" to Determine its Truth or Delusion, and "Settle the Matter Once for All."

Gentlemen of the Organization: I judge from the wording of your circular now before me that you desire to bring truth to the front and expose delusion; this is certainly a worthy object, and Spiritualists without an exception will second the movement.

As a Spiritualist I desire to make some suggestions, and ask some pertinent questions, as briefly as the importance of the subject will allow.

Your first proposition set forth as a basis is as follows: "We only propose to concentrate our efforts on the narrower field of Spiritualism pure and simple."

I am not aware that Spiritualism has "the narrower field," etc., etc. For more than forty years Modern Spiritualism has taught that the origin and cause of both ancient and modern manifestations was in the spirit-world, and that we as mortals of earth were dependent upon the spirit-world for whatever communications may be received, our responsibility beginning and ending by making necessary conditions for the reception of the messages. I know of no method by which an organization designed to investigate this subject justly and truthfully can confine their efforts to any "narrow field." The spirit-world must be included in this field of investigation. It is supposed to be a vast field, and will insist no doubt in having something to say in every fair investigation of Spiritualism. I will next notice the questions which enter into the basis of this movement.

First: "Is the movement founded on fact or delusion?"

This would have been a reasonably fair question forty years ago; can it be so considered now? Why not ask if steam power, electricity, chemistry and geology are founded on fact or delusion? Prof. A. R. Wallace declared several years ago that the facts of spirit-communication were as well proven as any scientific fact.

Second: "Does the world know?"

At least a round million of full-grown, intelligent men and women in America will be glad to testify before this organization that they do know. Will they be invited to give testimony?

Third: "And if it does not know, is it not time for a few truth-loving persons, approaching the subject in a serious frame of mind, to investigate it, guided by purely scientific methods?"

Yes, if only "a few truth-loving persons" can be found of a "serious frame of mind" we should say it was high time for them (especially if they are clergymen) to investigate this subject. It has been the misfortune of Spiritualism for many long years not to find many

truth-loving clergymen who dared to investigate spiritualism—yet dared to condemn and misrepresent it in season and out of season. The few clergymen brave enough to investigate have become converts. Would it not be a good move for this organization to invite the Rev. Dr. Watson of Memphis, Tenn., Rev. Sidney Dean and Rev. J. M. Peabody of New Jersey, and other converted clergymen who have proved themselves truth-loving, to counsel in this investigation?

Who can account for the infidelity of the Christian world of to-day on the subject of spirit-communion? Spiritualism courts fair investigation, but wants no more Seybort Commissions.

To me, this third question seems a trifle presumptuous. I am not aware that humanity has been led in a scientific direction by the class of persons who have signed this appeal; on the contrary, have they not antagonized science and scientific methods? Some of the members we know to be liberal, and have good reason to believe they know the truth of continued life and of spirit-communion. The question arises, Why did they permit this questionable appeal with names attached to reach the public? On what subject or occasion have clergymen made their mark as investigators of science or scientific subjects outside of their profession? Are not faith, hope and belief the subjects that have absorbed their time and talents as a rule? Does not this third question speak for itself regarding the fitness of those whose names are affixed to scientifically weigh and measure this subject? Is there the least recognition in this appeal of the efforts of the eminent scientists who have borne truth-loving testimony all these years?

A long list of names of eminent men and women could be quoted who have thoroughly and scientifically investigated Spiritualism; but any one ignorant of these facts would suppose by the text of this appeal that theirs was the first effort to be made for a scientific investigation of Spiritualism. Why this ignoring? Is it the result of habit extending back forty years? Is it scientific, or "truth-loving"?

Do these few truth-loving Boston and New York ministers and women presume to be able to discover more, reach more truth, and to more clearly define it than Prof. Hare, Denison, Brittan, Buchanan of America, or Prof. Wallace, Crookes, Varley, Zollner, and others, of Europe? Hundreds of as able men and women as have lived the past forty years have borne the disgrace and contumely heaped upon them because they loved truth above all other considerations; they are living witnesses of this divine truth of spirit communion; any scientific truth-loving persons who may investigate must recognize these persons as well as the facts. This third question sounds and looks more ministerial than scientific.

Fourth: "Is it not in the best interest of humanity that this matter should be settled, if possible, once for all? If it be delusion the contagion has spread quite far enough, and done damage enough already. If there be truth the world would be benefited by the knowledge."

By reading between the lines a motive is discovered in this fourth question. There is nothing new in the motive—no assurance there will be in the method of disposing of it.

These clerical gentlemen and "others" desire a settlement once for all of the vexed question, "If a man die, shall he live again?" How strange that God, the Infinite Spirit, did not inspire Job to pronounce upon this quite important question, and thus have "settled it once for all."

Forty or fifty thousand clergymen, with their fine churches and furnishings in this country, are supported by about twenty-five million people at an expense of at least fifty million dollars annually, to teach people about creeds, dogmas, faith, hope and belief, and yet have no assurance (only faith, hope and belief) of continued life, and have persistently ignored unquestionable evidence, demonstrable scientific evidence, for over forty years. Some of the representative clergy now ask for an investigation of this matter. In business circles this would be called "check," in politics "buncombe" or "bulldozing," in the Christian religion it may be termed "the mystery of godliness." Spiritualists name it "hypocrisy." All intelligent Spiritualists have settled the question "once for all," and each for her or himself, and without the aid of the clergy. Would not the occupation of these fifty thousand clergymen be endangered if this matter was "settled once for all"?

Do the movers in this matter realize the magnitude of the subject? Is it not as reasonable to raise the question whether the Christian Bible may not be delusion? Will it stand the scientific test—the crucial test? Abraham fed and lodged three angels. Lot conversed with two angels; these angels are called men in both narratives. Saul conversed with Samuel through the mediumship of the woman of Endor; Samuel was recognized, he wore a mantle. Moses and Elias appeared upon the mountain at the transfiguration, and held converse with Peter, James and John. Paul wrote: "Try the spirits." These are a few of the many evidences of spirit return to be found in the Christian's holy, infallible book; Spiritualists believe these to be evidences of continued life; believe them to be spirits who can and do communicate, and that modern spiritual manifestations corroborate ancient, and demonstrate beyond a question Modern Spiritualism. Are we deluded? We ask this truth-loving committee to answer us without fear or favor.

If Spiritualism is not a delusion, is it not pertinent to inquire where the delusion may be found?

It is conclusive evidence to any reasoning mind that the movers in this investigation, if honest, are not at rest in truth; if they were they would not be disturbed by the truth or delusion of Modern Spiritualism. May it not be possible that they see the folly of longer preaching, that the *Infinite* gave humanity scientific evidence—absolute knowledge—about everything else except "If a man die, shall he live again?" and relegated that most important of all questions to the realm of faith?

Spiritualism, whether truth or delusion, is a result, not a cause; it is an outgrowth of the religions of the past. Spirit communion is taught in all the Bibles so far heard from. If Bible stories and the creeds and dogmas that have grown out of said tales will stand a scientific investigation, Spiritualism will be next in order. Anything less than the consideration of all connected with this matter, ancient and modern, will be a sham, a farce, and a shame to every person connected with it.

Spiritualists care nothing about the settling of this matter; they know it cannot be settled by any organization, set or class of men and

women; it can only be settled by each individual. But if our religion is to be investigated, we demand, as is our right, that an equal number of our representative men and women shall be invited to the investigation.

Spiritualists have been often deceived by the pretensions of clergymen, and do my best I cannot prevent the feeling that creeps over me that this recent trumpet-sounding in the East is designed on the part of some of the movers to gain time, or perhaps divert the minds of parishioners who are pressing home leading questions, until conditions and positions are a little uncomfortable. If Spiritualism could be declared a delusion by a baker's dozen of leading ministers, just think what a set-back and what a rest for those afflicted preachers; on the other hand, if they could decide it to be true and lovely, and all the world accept their decision, what a triumph, what freedom would be gained by the great army of theological slaves compelled to preach without evidence dogmas that every intelligent member of their audience does not and cannot accept.

Who can tell what this tremendous undertaking may signify? Who knows but it may be the first gun of the impending spiritual revolution that is to sift all theories, shake out the delusions and leave only demonstrated truth—the truth of Spiritualism.

Dr. M. E. CONGAR.
Lock Box 328, Chicago, Ill.

A Protest.

To the Editor of the Banner of Light:

Will you kindly allow us some small space in your columns of correspondence to note a few observations made on the second page of the April 9th issue, in which Mrs. M. T. Longley of Boston passes in review a recent letter of Mrs. Emma R. Tuttle's to Mr. Burns, publisher of the *Medium and Daybreak*, of London?

We have abundance of verbal and written testimony, given during a long period of acquaintance with Mr. B., to the fact of his candid belief in "materialization" as an accomplished phase of spiritual mediumship, and received similar acknowledgments from Mrs. T. during her recent visit to this city, and are therefore surprised, not at the English editor calling our American mediums to order for alleged trickery, but at the American letter-writer, who, being also a representative Spiritualist and medium, should wish to slur or reflect upon the honor of sister mediums. The pretense of hypnotism is very unpalatable to our New York Spiritualists, who have heard the lady bear testimony for materialization as decidedly as she now seems inclined to doubt and ridicule. It is another case of the disciple Thomas, who would not believe unless he could put his finger into the hands, feet and side of the risen Jesus; and yet after confessing that he had convincing proof given him, there is no record of his further apostleship. St. Paul's vision, however, resulted in great service, and he reads spiritual mediums who are jealous of each other, and their special phases of work, a good and practical lesson in his Epistle to the Corinthians, 12th chapter and 28th and 29th verses.

We feel by this letter of Mrs. T.'s that American Spiritualism and American physical mediums have been unjustly reflected upon; and we protest against it, and ask fairer criticism, especially from fellow-mediums speaking and writing as the only phase of modern mediumship, simply because the personal instances of it are so numerous? In what respect does it excel the impromptu songs of Homer and Osian, and speeches of Pericles and Tully? And, on the other hand, shall we deny materialization because its demonstrations come only to a circle psychically harmonious, and the mediums for its genuine manifestation are so very few?

We live in a very materialistic and skeptical age, which would seem to demand, ere the people believe in *spirit-return* whatever, that the form be ethereal as a moonbeam, lifelike and of strong resemblance as the original person himself or herself, and that this thin filmy cloud of individual presentation should have its old-time characteristic powerful voice, and as natural as when speaking from the solid lungs and throat of original organism. And beside all this it must be able to appear in a vast number of unbelieved-in and strange shapes and into a condition of faintness.

The absurdity of such expectation is too apparent for comment. But we may be allowed to give our testimony from the ten or fifteen years' past experience, and say that for several seasons every week throughout each season of seance-holding, our rooms in New York have been filled with men and women of character and scientific attainments, who have gone away convinced of the reality, if not able to explain all the physical conditions and causes.

There is no doubt that after the honest investigations, and by the thorough test manifestations of honorable materializing mediumship, during the past ten years, we may safely estimate those who have been convinced of the truth of this phase of development in the leading cities of the United States and Europe, at the number of many thousands.

We agree with the lady letter-writer that, as in all other professions, so in the manipulating psychic force, there are many who have attempted and failed, and who would fain "piece out" with trickery; but while condemning such, at the same time let due credit be given our well-known and responsible physical mediums, whose triumphs in the presentation of this the most difficult of any spirit manifestations, are multiplying and growing in force constantly.

Some materializing mediums are well known to be also efficient clairvoyants and clairaudient test-givers and inspirational speakers; shall we then accept them in the one phase and reject them in the other, simply because of the mysteries of physical organism? For the same reason we should reject belief in gravitation, magnetism, electric force and the invisible gases.

Are there not many lessons for us to learn of chemical agents and re-agents, as well as magnetic dynamics and organic emanations, which although palpable are yet formative andervative in their affinity under certain conditions, and which only the invisible intelligences can communicate to us when we get upon the plane of loving and believing investigation?

Yours for the truth always,
M. E. WILLIAMS.
New York, May 16th, 1891.

If Christian nations were nations of Christians, all war would be impossible and unknown among them.—Longfellow.

"The World is Growing Evil, the Times are Waxing Ill."
"Art displeased with the management of the world? Possibly the body frets thee." To all those for whom, by reason of bodily ailments and suffering, the world has the taste of a prison, we offer our Compound Oxygen Treatment. It is a vitalizer, is inhaled into the lungs, and being taken up by the blood, affects the whole body beneficially. Here are some specimens of evidence we have accumulated during our twenty years' practice.

DRS. STARKEY & PALEN:—"I have not been so well for years as at present. I can only give the credit, under God's blessing, to Compound Oxygen. I am doing better and harder work in my study than I have since my breakdown nearly eight years ago. REV. C. A. WILDER, Walnut Hill, Mass., Aug. 16, 1889.

DEATH AND SLEEP.

THE BANNER OF LIGHT.

In the embrace of love two angels trod, the fair and over-beautiful earth; the evening hush had come again with its power to soothe the pangs of earthly children. Upon the hills not far away they laid themselves beside the flowing water, are the moon with her silver light had shone. A gloomy silence o'er them came, for then the evening bells in the distant hamlet had ceased their toll.

The angels of Death and Sleep were they; and, as their custom, still in silence sat, with arms entwined in calm and holy love—angelic love—which none but angels know. And when the deeper shades of night had come the angel of Sleep from his couch arose, and strewn with gentle hands the grains of slumber. These by the evening breeze were borne to the quiet dwellings of the men who lived within the valley: The old man leaning on his staff forgot his pain, the mourning ones their grief; and, in their peaceful sleep, the poor forgot their care—all eyes closed 'neath this gentle hand. And when his task was done the angel sweetly laid him down beside his brother angel, and slowly said: "When the hills are lighted with Aurora's flame men will praise me as their benefactor and their friend. What happiness to confer on these, my earthly friends, such blessed gifts! How beautiful our silent calling is!"

With melancholy still upon his brow the angel of Death then spoke, with tear-drops such as mortals shed starting in his eyes: "Alas! my brother, I may not rejoice like thee, in cheerful thanks of earthly men; for I am their enemy, they say, and the killer of their joy."

Then spoke the angel of Slumber, "My brother, will not the good man at his waking praise thee too as his friend and benefactor? Will he not bless thee in his speechless joy? and are we not brothers of one Father?" Then beamed with pleasure, and with sacred peace, the Death Angel's eyes; and again the two embraced with more than earthly brother love. Los Angeles, Cal. H. C. O'BLENESS.

"Religious Revivals."

W. J. Colville lectured in Cleveland, O., on a recent Sunday evening, upon the above topic, with special reference to the methods adopted by the revivalist preacher, Mr. B. Pay Mills, who at the time was engaged in conducting what the press termed "The Great Mills Revival" in that city. The following is a summary of Mr. Colville's discourse:

"It is not our desire to demolish anything that tends to improve the moral and spiritual condition of the race. Now, it would be an easy task to speak simply of the folly and fanaticism connected with revivals generally and with the one in progress in this city especially. The awakening that people undergo is due simply to psychological influence. Many of them are swayed by a sort of hypnotic power, and if that has the effect of directing them to other and better things, there is much in it that might claim our commendation. It is a good thing to see several thousand people gathered in Music Hall for the salvation of their souls, if that salvation is a good thing. Great prominence is given to unselfishness. It may be said that Jesus went even further than was required by the commandment when he went forth unsparingly to improve the human race, even to the cross. He went further than to merely follow the command that 'Thou shalt love thy neighbor as thyself.' There have been infidels also who loved their neighbors better than themselves when they threw themselves into burning buildings and were lost in an endeavor to save human life. In the addresses at Music Hall there have been flings at Voltaire and Rousseau. Who were they? Eminent men who were deists and who are now attacked because they criticized Church and State when both were corrupt. It is easy to profess Christianity when it is fashionable to do so. Voltaire did great and heroic things which would be beyond the power of many modern Christians.

It is easy to stand up in an audience of several thousand Christians and say, 'I want to lead a Christian life.' Every rat that leaves a sinking ship says, 'What must I do to be saved?' It is a noble man who devotes himself to the saving of others, but when a man has in his mind an eternal, burning hell and asks, 'What must I do to be saved?' is it possible that he is simply one of those rats in human form? If a man arises with the hope that he may squeeze himself into heaven and not become a rat, he is a noble man. He is not purely selfish motives. Jesus stood for perfect unselfishness. The gospel of Jesus Christ is one thing, and that of Mr. Mills is another. Of the two I prefer the former. Jesus Christ never preached vicarious atonement to Jesus Christ about vicarious atonement or the accepting of Christ as the requirement of salvation. Jesus Christ lived and died a man, and as he lived and died in the Hebrew law, he did not profess the doctrine of vicarious atonement as preached in Music Hall. Prof. Jesus Christ indeed? 'Then shall the King say, Inasmuch as ye have done it unto any one of the least of these, my brethren, ye have done it unto me.' The gospel says that those who do good shall have everlasting life. It is Jesus Christ versus Mr. Mills. According to the gospel you must, if you want to be saved, give bread to the hungry, water to the thirsty and visit the afflicted. You must have ever heard of Jesus Christ or the Bible, but if you do these things you will be saved. Jesus Christ says one thing and Mr. Mills another. The former says that the way is open to every human being who loves his neighbor as himself. If a man is perfect he loves his neighbor better than himself.

"You are told that the revival will reform the drunkard, make the licentious chaste, and improve the morals of society. Will it? History does not justify the assumption. The records show that in many districts an increase of crime has followed revivals. The cause is to be found in the fact that the revivals are in a measure conducted mesmerically. We were at Music Hall three nights last week, listened to every word of Mr. Mills' addresses, and then observed the method of getting members of the audience to arise. He acted just as would a professor of hypnotism. He induced some sensitive member of the audience to arise, then another and then set the example for many others. One of them told me it was easier to respond to the call to arise than 'it was to sit still.' It actually required some degree of will-power and resolution for sensitive persons to remain in their seats and to ward off the mesmeric influence.

"What is it to live a Christian life? If it is to lead a moral and upright life, then let us all sign the cards. If it means that chastity is worthless and that we will be saved through vicarious atonement, then do not sign. If our salvation has that basis, then Jesus suffered and we were saved nearly nineteen hundred years ago. Were righteousness to be the standard, then all the Universalists and Unitarians would sign the cards as being desirous of leading a Christian life. A man really pure and noble never thinks himself so, but looks to a higher ideal.

On Tuesday evening some very disagreeable things were said of Ingersoll, Faine, Rousseau and others. Ingersoll was attacked especially on the point to which he alluded, and he did not know all the truth. His peculiar language is not to be commended, and there are some of his teachings that we do not indorse. It is to be remarked, however, that his confession was spoken of first as a weakness, and later as a good trait that he had inherited from his Christian mother. On Monday and Tuesday evenings the infidels died in great agony, and the audiences were thrilled with stories that have long since been shown to be without foundation. On Wednesday evening they died in peace, and the inference was, perhaps, that the devil had given them an opiate. So it was throughout—a pack of contradictions. As though a man did not know where it begins nor where it ends; but he must believe one thing at one time and a different thing at another time. Faith is upheld in the addresses as though it had something to do with belief. A man keeps or breaks faith with you. It is a

virtue. Every business man knows what it means. A man having no faith with religious opinion can do no good according to the knowledge which we have. In all the developments of the human race it is learning more, and more of truth. If heaven is to be circumscripted to those who accept the doctrine of vicarious atonement, it is a very undesirable place. Then, if you want to meet many of the greatest reformers, sages and poets in the world's history, you must go to hell. If you want to meet the wretches who burned the witches at the stake and who have deluged Europe with blood, you must go to heaven. I am glad that a Universalist Church has been established here. Let the Universalists, Unitarians, Spiritualists, Hebrews, and free-thinkers who believe that love and not fear is the saving power, hold a meeting. Do you think that morals will be relaxed when you tell people that they will be saved anyway? We teach our children that virtue is its own reward and sin its own punishment. I believe in a God infinitely more pure, noble, and more just than myself. Then I am told that the powers of God are past finding out, and that I must not inquire. If I have a talent, God gave it, and if I have the desire to gain more knowledge, it came from God, and 'why should I not exercise it?'

"You have heard Jesus Christ compared to a schoolmaster who permitted an innocent volunteer to receive the punishment due a known offender. Is there anything more immoral that could be put forth in the name of religion? The persecutions in Russia are sanctioned by the Greek Church, and are conducted by soldiers for whom prayers are regularly offered. Of course the Sermon on the Mount is inoperative in such a case, being conducted on that basis. The only ones who want business done on that plan are the Nationalists and Christian Socialists. The doctrine of eternal punishment has the effect simply of making men cowards and hypocrites.

"It is an insult to the community to preach that fear is necessary for the reform of the people, and it means that there is nothing in human nature but cowardice. I have no respect for any man who leads an upright life simply because of fear. Over the clock in the vestibule at Music Hall there is a sign saying that something or some one is 'not willing that any should perish.' It cannot mean God, because that would be a contradiction of the doctrines preached inside. Perhaps it is the clock that has that unwillingness. At the very time that clock was not willing that any should perish, Mr. Mills told a story of an infidel girl who diligently sought Christ, but was unsuccessful. There is punishment for sin, but it is not everlasting, and you cannot evade it. Vice is its own punishment. Salvation should be secured by love, not by the penalty. Jesus did not come to save people from the penalty, but from sin. To desire to skip the penalty is cowardice; to seek to avoid sin is a noble impulse. I would give more for the pleading of an angel mother for my salvation than for all the hell and brimstone theology that was ever preached. It is not sensational sermons, loud singing of hymns, and mesmeric passes over an audience that will solve the social question, but you must begin with the children. All the heights of heaven can be reached when we have sounded the depths of human love."

Mr. Newton's Reply to Mr. Simmons.

To the Editor of the Banner of Light:

In your issue of the 16th inst., you print a letter from Mr. J. Simmons, in which he makes an effort to convince the readers of your valuable paper that I made an erroneous statement when, on the occasion of our last anniversary of the advent of Modern Spiritualism, I stated that the Theosophical Society sent Dr. Henry Slade to Russia.

Mr. Simmons is somewhat presumptuous in attempting to inform me with reference to the past action of the Theosophical Society, as the society was secret one and Mr. Simmons, not being a member, could know nothing of its transactions. I was not only a member, but its treasurer, and thoroughly conversant with all of its transactions. A simple statement of its doings with reference to the question in dispute will be sufficient to justify me in the statement I made of which Mr. Simmons complains.

Madame Blavatsky was the Corresponding Secretary of the Society. She was a Russian, and in correspondence with some of the high officials of the Russian Government. Aksakof, Wagner to the Theosophical Society, and Prof. Wagner (one of the most distinguished scientists of Russia) joined in a request that the Society send them a medium for physical phenomena whom the Society could recommend. Action was taken on this letter, and a committee of three appointed whose duty it was to investigate such mediums as they might select. The committee was not instructed to examine any particular medium.

The committee examined Dr. Slade, and the result was a majority and a minority report. The Society accepted and adopted the majority report, and sent a copy of it to Aksakof. He, on his receipt, forwarded to the Society one thousand dollars. The Society, of course, could not send Slade anywhere without his consent, and I apprehend that the negotiations which followed is where our friend Simmons has got mixed; and I think your readers will see that Mr. Simmons makes this pretty clear in his statement, that after all that took place he (Simmons) went to the Theosophical Society for the thousand dollars, and got it as the partner of Dr. Slade; and I claim that he (Dr. Slade) was sent by the Theosophical Society to Russia, in accordance with my statement, and Dr. Slade so understood it at that time and so understands it to-day.

The mission of Dr. Slade was of vast and far-reaching importance, and by far the most important and useful thing this Society ever did. It would, doubtless, be interesting to your readers to learn something which was contained in the report of the Committee of Investigation, which was sent to Aksakof. They prepared two slates by screwing them together, first putting a bit of slate-pencil between them. The heads of the screws were countersunk, and filled with sealing-wax, and stamped with a seal. These slates were taken by the Committee to the presence of Dr. Slade, and submitted to the action of his mediumistic powers. The result was a majority and a minority report. The Society accepted and adopted the majority report, and sent a copy of it to Aksakof. He, on his receipt, forwarded to the Society one thousand dollars. The Society, of course, could not send Slade anywhere without his consent, and I apprehend that the negotiations which followed is where our friend Simmons has got mixed; and I think your readers will see that Mr. Simmons makes this pretty clear in his statement, that after all that took place he (Simmons) went to the Theosophical Society for the thousand dollars, and got it as the partner of Dr. Slade; and I claim that he (Dr. Slade) was sent by the Theosophical Society to Russia, in accordance with my statement, and Dr. Slade so understood it at that time and so understands it to-day.

The foregoing statement by Mr. Newton in reference to what transpired previous to my journey to Russia is as I then understood it, and according to my memory at the present time.

[This concludes the Simmons-Newton controversy, so far as this paper is concerned.—Ed.]

Venit, Vidi, Vici! This is true of Hall's Hair Renewer, for it is the great conqueror of gray or faded hair, making it look the same even color of youth.

May Magazines.

THE INDEPENDENT PULPIT.—In a paper entitled "The Occidental Holy Land," Mr. Edmonds gives an account of a recent visit to Salt Lake City. Of those that follow are "Buddha and Christ Compared," "Gods and Their Origin," and "The Biblical Account of Creation." Editorially, in "Heresy Among the Presbyterians," reference is made to the case of Charles A. Briggs. Waco, Tex.: J. D. Shaw.

THE VACCINATION INQUIRY expresses its regret that John A. Bright, a pronounced pro-vaccinist, should be appointed to take the seat on the Royal Commission vacated by the decease of Mr. Bradlaugh. This May number is of special value as against compulsory vaccination. London: E. W. Allen.

SINERIAL MESSENGER.—Current Celestial Phenomena, Amateur Study and Observation, and Notes, are preceded by several lengthy and able articles of sterling value to advanced students. Northfield, Minn.: W. W. Payne.

Quicker than anything else on earth, Johnson's Anodyne Liniment will reduce inflammation.

The Senior Member of the Cleveland O. E. L. Passed to Spirit-Life.

JOHN MADDEN passed to the higher life from the residence of his daughter, Mrs. Kate Tracey, 71 Cross street, Wednesday, May 28th, aged 75 years 4 months.

Brother Madden was born in Perry Co., Pa., 1816, one of a family of nine (eight brothers and a sister). He was the senior member of the Children's Progressive Lyceum, and one of its principal organizers. His valuable counsel, his friendly advice, his earnest defense of our Order, made him a strong pillar in sustaining the movement in this city. The Lyceum has lost many of its oldest workers, but never has it lost a more earnest and brave supporter than Bro. Madden. Our ardent friend was also one of the chief organizers and members of the Good Samaritan Relief Society. As a friend he was steady and true, he had one of the tenderest hearts and the utmost kindness, and warmest affection radiated therefrom on those he became attached to.

He was strong in true manhood, a thinker, and kept abreast of the times. He was ever loyal to the truth as he saw it, and hated the shams of society. He was strongly opposed to the present industrial order, and strove for years to change the competitive system to one of cooperation; he believed education and cooperation through the better influences of Spiritualism would prove the lever that would eventually lift humanity out of its present quagmire of poverty and crime on to a higher plane. Years ago, in association with many others, he helped form a community at Phenix, O., about fifty miles south of Cleveland; until prosperity set in all was harmonious among the community; but the religious prejudice of some few began to assert itself, and a church was called for (where hitherto no church or school existed). This broke up the community, and Bro. Madden never gave up the hope of some day bringing success out of the many failures in this direction.

He was a mechanic skilled and industrious; working at the bench early and late until his body was literally worn out. He loved his trade, and many were the words of kindness inured with Spiritualism that he uttered to assuage the grief of those who came to him in affliction. He was a man of versatile inventive genius, and had a mechanical skill. Spiritualism in this city would not be without a home to day.

Mr. Madden was an every-day man in the year. Spiritualist; well up in its phenomenal and philosophical phases; a great student of its literature, and an ardent worker in the ranks of the *Medium and Daybreak*. Philosophical Spiritism from their first issues to the last—therefore it is unnecessary to say he feared not death.

His transition was as peaceful as a child's going to his slumbers, with his hands clasped in his daughter, Mrs. Kate Tracey, he passed from conscious earthly life to conscious spirit-life—he merely went to sleep. As Gerald Massey says:

"The dearest soul, you know, must part in sleep,
And death is but a slumber, and the soul is free;
A little while, and we shall wake to find
Our lost ones with us hand in hand, and feet
All years of yearning summed up in a kiss."

The Cleveland Leader, in reporting the funeral services said: "Memorial Hall was well filled, the occasion being the funeral services of the late John Madden. The casket was in front of the speaker's stand, on which were placed many elegant floral emblems. A large number of ladies were present, and among them the deceased, the Lyceum and the Good Samaritan Relief Society. Around the casket thus beautifully adorned sat the mourning relatives in a semi-circle, and back and around them larger circles were formed of scholars and leaders."

"The platform was decorated with the Lyceum paraphernalia, the targets of the different groups being festooned with white crepe. Many of the older workers had seats on the rostrum. After the Lyceum orchestra had played a dirge, Mr. Madden was spoken to by Jennie Davis in an address, and Mr. A. Black stated the object of the assembling and outlined the order of exercises. Mr. Thomas Lees followed with a poem entitled 'After Death in Arabia,' by Edwin Arnold, after which Silver Chain recitation was read by the Lyceum officers, and the children, Mr. Lees then gave the funeral address, reviewing Mr. Madden's connection with the spiritualist movement in this city, and telling of the support and strength he had been to it, particularly the Lyceum, which he helped to organize and sustain, and largely on the personal character of the deceased, occasionally dilating on the philosophy of Spiritualism, which was dear to the heart of the departed."

Following Mr. Lees' address, song duets were spoken by Mrs. Jennie Davis and an address given by Mrs. T. V. Cooke, Mrs. Mary Moss and Mr. Thomas A. Black. Mr. Lees closed with a short poem and the Lyceum sang 'Strike all Your Harps.' The choir, consisting of Mrs. Lizzie Simmons, Mrs. Fritz, Mr. and Mrs. Pae, and Mr. Samuel H. Allen, added greatly to the impressiveness of the service."

A large number of sorrowing relatives were present, many coming from a great distance—Mrs. Kate Tracey (his eldest daughter), Mrs. Jennie Davis, Mrs. Thomas A. Black, Mr. Lees closed with a short poem and the Lyceum sang 'Strike all Your Harps.' The choir, consisting of Mrs. Lizzie Simmons, Mrs. Fritz, Mr. and Mrs. Pae, and Mr. Samuel H. Allen, added greatly to the impressiveness of the service."

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The remains were deposited in a vault at Woodland cemetery. The pallbearers were Messrs. G. L. Wiley, A. Dunlap, Samuel Curtis, L. C. Meeker, Charles W. Palmer and F. T. Moss.

At a recent session of the First Spiritualist Ladies' Aid Society of Boston, the subjoined resolutions, presented in memory of Mrs. Henry Wood, were formally adopted. A selection appropriate to the occasion was also read by Mrs. Willis:

Resolved, That we, the members of the First Spiritualist Ladies' Aid Society of Boston, tender our sympathy to all the relatives and friends who were a noble woman, a true mother, a faithful friend, and a true worker for those who needed charitable aid; a Spiritualist who cultivated the spiritual part of her nature, and her face was a reflection of the light of the life eternal. May we tenderly cherish these many virtues and adopt them into our lives.

Resolved, That we have lost a true friend, a true worker for those who needed charitable aid; a Spiritualist who cultivated the spiritual part of her nature, and her face was a reflection of the light of the life eternal. May we tenderly cherish these many virtues and adopt them into our lives.

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Resolved, That we have lost a true friend, a true worker for those who needed charitable aid; a Spiritualist who cultivated the spiritual part of her nature, and her

Banner Correspondence.

New York.

CANTON.—A correspondent writes: "The passing over of Mrs. Florence H. H. of Syracuse, April 30th, of this year, recalls an example of constancy rarely surpassed. Mrs. H. H. H.'s maiden name was *Acres*. Her father passed over at the breaking out of the rebellion, leaving a goodly amount of property in Rochester, N. Y. At the close of the war a young man by the name of Frank Carroll returned from a three years' service. In the fall of 1865 he came to board at her mother's place, and attended school with young Florence at the Fairfield Academy. An attachment grew up between them, and in the spring their engagement was announced. Mrs. Acres, evidently desiring to surprise the young couple, decided young Carroll to a house and lot near Falls Field in Rochester. For reasons best known to themselves the wedding was postponed, and Carroll went to the far West.

The following year Mrs. Acres passed over, leaving all her property to her only daughter. She then discovered that the house and lot belonged to her own intended husband, of whom she had not heard for a long time. She, however, believed he would return, and began placing the income from the property to his credit. In 1870 Florence married, but her husband passed over soon after, since which time she has lived in Syracuse and New York City. Up to the time of her death she placed all the income from rentals, etc., of the property belonging to Carroll to his credit, firmly believing that he would yet return to receive it. The amount of property and accumulations must now amount to thirty or forty thousand dollars.

Spirit-friends had told her that her first chosen still lived, and that he knew nothing of the property, but would be informed of it through spiritual agencies. In speaking of this affair a short time since, she said that the breaking of the engagement was a mutual affair, for reasons that must ever remain a secret, but that the property belonged to him; and she had done all a woman could do to keep it intact until he should claim his own. Now, where is Carroll? and is the BANNER OF LIGHT the 'spiritual agency' that is to bring this to his knowledge?

PECONIC.—G. H. T. writes: "Nearly three years ago one of our neighbors made arrangements with Mrs. Nellie J. T. Brigham to come here and lecture two successive evenings in the hall. The announcements stated that she would answer such questions as might be handed in and improvise poetry on subjects presented by the audience. Since that time we have had meetings nearly every month, excepting the midsummer season. Not only has Mrs. Brigham ministered to our spiritual necessities, but we have listened with interest to Miss Jennie B. Hagan and Messrs. Lyman C. Howe and Geo. P. Colby, the latter carrying in this vicinity nearly a week. He met quite a number of the believers in Spiritualism at two sittings, and gave several unmistakable tests which were thoroughly appreciated. If circumstances are favorable, he may return to us ere long to do some missionary work, a phase of employment for which he seems especially fitted.

When these meetings were started the most sanguine could not have dreamed of their continuance up to the present time, nor of the interest aroused in a village of about two hundred and fifty people there have been audiences of eighty-five persons, showing that a hold Spiritualism has on this community. Our season will close the middle of June, when Mrs. Brigham will come here for two evenings. We expect to start again in September, and possibly effect some kind of an organization, so there may be something a little more tangible in respect to a society than at present. If Spiritualists all over the country would form themselves into organized bodies and agree to work for a common end, there are many who would enroll themselves under the banner and do yeoman service, who now give of their substance to the church because there is nothing else to receive their funds or bodily aid. We need no creed, but we ought to be united in order to make our work effectual."

Michigan.

LANSING.—Of Haslett Park a correspondent writes: "There are many spiritual camp-grounds in the United States, of which there has been much said; yet to my mind none is destined to become a more permanent place than this. In 1887 James H. Haslett purchased these camp-grounds of one hundred acres which lay close to the banks and surround as fine a sheet of water as exists in Michigan. It is a lake two miles long and one mile wide, filled with clear spring water. On the lake there is a fine pleasure steamer that can accommodate two hundred persons. Near by on the north there is a fine grove of twenty acres, in the center of which is a fine auditorium sixty by one hundred feet. There is also a lodging-house of some thirty rooms and a dining-hall. It is expected that soon there will be a first-class hotel connected. On the south side of the lake are the first Mediums' Home built in the United States. It is a beautiful cottage, costing some twelve hundred dollars, having twenty rooms with adjuncts conducive to the success, harmony and happiness of occupants.

Adjacent to the grove, the land is divided into lots, fifty of which are built upon, and many more cottages will soon be erected. Parties desiring to build cottages here can lease the ground for as long as they desire. Half a mile from the south side of the lake is the railroad station and post office called 'Haslett Park,' which is on the Grand Trunk Railroad, nine miles east of Lansing, the capital of the State. At the east end of the lake Mr. Haslett owns forty-six acres of land, and a fine summer hotel is under the management of H. J. Olney. This hotel is on high grounds that overlook the lake.

This coming summer's camp-meeting at this Park promises to be one of the best ever held in the State of Michigan. It begins on the 29th of July, and includes the five Sundays of August. The first Sunday the platform will be occupied by Miss Jennie B. Hagan; the second by Mrs. R. S. Lillie; the third by Lyman C. Howe and Mrs. Adah Sheehan. The fourth Sunday Edgar W. Emerson will interest the people; the fifth and last Hon. L. V. Moulton will speak in the forenoon and Dr. A. B. Spiny in the afternoon. During the week there will be speeches, tests, literary entertainment, dancing and amusements of various forms. Many celebrated mediums will be on the grounds. This present camp-meeting is under the management of Dr. A. W. Edson of Lansing, assisted by the Trustees: James H. Haslett, James H. White, Port Huron; M. J. Matthews, Detroit; M. B. Sheets, Grand Lodge; Dr. Chas. Day, Lansing; A. A. Whitney, Battle Creek.

It is hoped that Spiritualists will rally to aid the Cause and also to bless themselves by coming this year to Haslett Park. Parties wishing further particulars can address Dr. A. W. Edson, North Lansing, Mich."

Massachusetts.

CAMBRIDGEPORT.—H. D. Simons, Secretary, writes: "The Annual Meeting of the Cambridge Spiritual Society was held at the house of H. D. Simons, 85 Franklin street, on the evening of May 13th, for the choice of officers and such other business as might properly come before it. There was a good attendance, and the best of feeling prevailed. Henry P. Traub, our President, who has faithfully served in that capacity which was again tendered him, the nomination of which was again tendered him, the Society by a unanimous vote elected Mr. J. W. Haines as President. Mrs. M. A. Penniman, who has been a faithful and zealous worker, was re-elected without a dissenting vote to fill the office of Vice-President. The choice of H. D. Simons to fill the offices of Secretary and Treasurer completed the organization for another year. A hearty vote of thanks was tendered our retiring President, who takes with him the good wishes of all. Upon motion, it was voted that a committee be appointed to procure a charter for the society.

And now we have made a beginning for another

year, and hope to place before the people of Cambridge such talent as will instruct and they will be pleased to listen to."

BEVERLY.—Mark Dennett writes May 10th: "At Cato's Hall, Salem, last Sunday, the speaker was that veteran laborer in the cause of spiritual religion, Mrs. N. J. Willis of Cambridgeport. Her subject in the afternoon, given by request from the audience, was the parable of the sowers that went forth to sow their seed, and the various results from the different soils that it fell upon. Our faithful mediums were considered the sowers, and the duty enjoined upon every one who has received the light of the spiritual truths to cooperate and labor with them in their work of enlightening the world. The lecture was very eloquent, and expressed many plain truths in vigorous language. The speaker was as usual under trance influence, and her control was evidently a learned and talented spirit.

In the evening, as she rose to speak she requested that some one in the audience would give a subject for discourse, and a lady asked: 'What are the hopes of the world as the results of the teachings of the spiritual religion?' The lecture upon the subject suggested was excellent, and expressed in the most eloquent and glowing language I ever heard. It would be vain for me to attempt to do it justice, or to give any adequate idea of its eloquence."

Illinois.

CHICAGO.—Maud Lord Drake writes: "Recently, while giving a few lectures and test-sessions in Chicago, I invited my old friend, Mr. Joseph Singer of that city, to contribute some of the violin music which so gladdened the hearts of our old spiritualistic friends in the past. He cheerfully complied with my request, but proposed that a second and revised edition of his flesh and blood substitute his little fiddle for 'papa's' bigger one. To say that the little fellow astonished my audience is saying but little. The child is wonderfully gifted, and possesses a tone and technical skill that compels the admiration of even veteran musicians. He plays with the self-repose and the abandon of an inspiration that to me has a deeper significance than the mere outward effect.

The spirit-world will one day manifest grander things through him, I am convinced. Some six months ago Mr. Singer was frustrated in a musical enterprise of considerable magnitude because of the impossibility of securing the cooperation of a competent harp-player. It was a successful failure, however, because it resulted in the child's taking up harp-practice. In the incredibly short time since then, and almost wholly without assistance, the boy already accompanies his father in his violin and mandolin solos. His winning ways and gentle deportment, united to general intelligence, endear him to all who know him.

Mr. Singer is a staunch and thoughtful Spiritualist. Thoroughly read in the current literature of Spiritualism, he is intensely logical and progressive in his views. He has been repeatedly urged to lecture, and I am convinced that his public advocacy of our glorious truth would find acceptance, especially among inquirers and skeptics. With his lectures set in the framework of such beautiful music as himself and his talented little son can give, I predict for him the greatest success.

But the main object of this letter is to draw the attention of my friends at the various camp-meetings to the fact that in all likelihood—and certainly at my most urgent advice—Mr. Singer and his little genius may possibly pay them a visit this coming season. In connection with a delightful musical repertoire of violin, harp and mandolin music, he is also preparing some equally attractive lectures. Portions of the one on 'Inspiration' were read to me, and I promise a treat to others who may be so fortunate as to hear it. I bespeak for Mr. Singer and his little musical genius the good will, appreciation and substantial support that Spiritualists extend to all who are worthy of it.

Indiana.

LIGONIER.—Joseph M. Bare writes: "I consider the BANNER OF LIGHT the best exponent of Modern Spiritualism I know of. I consider it the brain of all spiritual journals, nor can I see why this should cause any jealousy among other journals. All have certain characteristics of usefulness, and each is doing good in its own peculiar way.

I am practically alone in this place; I do not know of a real live Spiritualist here, though there are some who are believers, but they seldom make it known. The so-called 'talking-board' has been on its round in this vicinity of late, and greatly perplexed many; causing some to become more skeptical, because, as I think, their spiritual vision is weak, and even the little light this spirit talking-board gives overpowers their ability to see. Some of these are very anxious to witness spirit materialization, but I fear that had they the opportunity of doing so they would be more perplexed with doubts than before.

I would say to such, do not mistake the effect of the spiritual light upon your weak vision as the cause of the darkness produced. That would be as unreasonable as for a person of weak material vision, upon coming suddenly into the light of the sun and experiencing greater darkness, to condemn the sun as the cause of that darkness. I would say to all investigators, seek the light; you can endure it, and appropriate it to a good purpose."

Pennsylvania.

PHILADELPHIA.—John A. Hoover writes: "I trust the series of papers entitled 'The Spiritual Facts of the Ages,' contributed to the BANNER OF LIGHT by Dr. F. L. H. Willis, will be published in book form. I am an old time Spiritualist, yet never had much opportunity to meet in circles; hence it follows that tests reported by others always do me great good. I have always thought that a spiritual communication to my brother is also, indirectly, to me, as well as to the whole world. Thousands of both young and old are daily coming into our ranks as investigators. They need all the facts we are able to place before them.

Whenever I was able to buy a book on the truths and philosophy of Spiritualism that I thought would be desirable reading for the investigator, I sent that book on its mission, until some of my books are now quite threadbare and some altogether lost. I have always considered books the most valuable possession in this world, and one from our good, kind brother, Dr. F. L. H. Willis, would of all others be acceptable and useful.

The Doctor is clear-headed and highly sensitive. Living in an element of spiritual harmony, he has a wonderful personal experience, which, if added to his already published articles, would enhance the value of the book, and cause it to be a valuable addition to our spiritual literature.

I have found 'The Halo,' by David Dinmore, that dear, good old brother, a most useful work to put in the hands of the young inquirer. David Dinmore was a wonderful boy, a venturesome man and an apostle in Spiritualism."

Connecticut.

NORWICH.—A correspondent puts us in possession of the following facts concerning the Norwich Spiritual Union: "The Union held its ninth annual meeting in Grand Army Hall, Tuesday evening, May 19th, for the purpose of electing a Board of Management for the coming year. W. P. Myers was chosen Chairman, and Mrs. J. A. Chapman, Clerk.

The report of the Secretary showed that sixty-two lectures had been given the past season under the auspices of the Union. The cash receipts for the year were \$1,155.38, and the expenditures \$1,134.57, leaving a balance in the treasury of \$20.81. The report was accepted.

The following officers and committees were elected for the ensuing year: Secretary, Mr. Guilford Parker; Assistant Treasurer, Mrs. J. Adelaide Chapman; Auditors, Wm. P. Myers and Mrs. F. M. Marcy; Committee on Speakers, Mr. R. M. Hubble, Dr. W. W. Clapp, Mr. N. Duchette,

Mrs. C. B. Nichols, Mrs. F. M. Marcy; Committee on Music, Mrs. Kate Taber Messenger, Mrs. J. A. Chapman, Mrs. C. B. Nichols. The subscription was opened with \$100."

Tennessee.

ROG. JUNCTION.—Mrs. Alice Johnson writes: "The account given by Mrs. T. W. Thompson of Colorado in THE BANNER OF MAY 2d of her vision of the Spiritual Congress, interests me greatly. I do not remember to have ever heard of this Spiritual Congress until in February of last year (1890) I received a letter from a dear spirit friend, written through the mediumship of Mr. R. W. Flint of New York. In that letter my friend said:

"I am glad to wish you to journey with me in thought while I relate to you the beauties of this vast city, Spring Garden, with its hundred million of inhabitants, and to show you its and its surroundings. Then I want to take you to the Temple of Congress, which is at present in session; then to the great Temple of Music, Temple of Art, and thousands of grand places; I want to give you a little insight into this vast sphere."

Now, it seems remarkable to me that the date of this letter (Feb. 24th, 1890) and the date of this lady's vision should agree, unless it is true that there is a Spiritual Congress; there must be such a meeting, or the accounts from such widely-separated mediums would not agree so closely."

Missouri.

WEBB CITY.—Mrs. B. F. Pratt writes: "At our home séance a young man has come to me several times to ask me to write to the BANNER OF LIGHT, so as to let his friends know that he still lives, though they mourn him as dead. He says his name was Edward Raymond; that he belonged to Co. D and Co. E Mass. Vol. (Infantry); that he died from the effects of a minie ball through his right thigh. He says he has a brother and three sisters. As near as I could make out, the brother's name is Charles, and they all live in Holyoke, Mass. He sends his love, and wants them to know that he still lives and thinks of them; he says his father and mother are with him, and in earth-life they were Universalists. If you will print this perhaps it may be of some consolation to his friends, and the last time he came to me I promised to write. This Edward Raymond is some one I have never known."

[We know nothing of the medium through whom this matter came, but as the message may be correct we print it, with the desire to gratify the spirit mentioned in reaching his friends.—Ed.]

Kentucky.

WOODVILLE.—B. S. Shivel writes: "I am a subscriber to your paper for a short term, and it being a trial, or initiatory step in the realms of thought, have constantly invoked the great Spirit of Truth and Wisdom to keep me in a true investigation of Spiritualism, and be made to know that the soul is immortal, or, if a man dies, he shall live again. I find through THE BANNER that life is continuous, and a knowledge of this fact is enough of itself to bind humanity more closely; and to know that exalted intelligence is echoed back to the denizens of this world is evidence to any fair mind of the inconsistency of a baring God, as theology would have it. I trust that the truth of Spiritualism may be so deeply infused into my very soul that I may do right because it is right, and not through fear of an avenging God. I think when my time is out I will renew my subscription."

Washington.

SEATTLE.—Charles D. Knight (Box 519) informs us that an organization has been effected at this place entitled 'The American Union of Spiritualists.' Its principles are as follows: 1st, Universal Tolerance; 2d, Universal Compulsory Education; 3d, Universal Suffrage; 4th, Universal Separation of Church and State; 5th, Universal Legality of Law; 6th, Universal Equal Taxation. Spiritualists, he considers, are strong enough, numerically and morally, to demand that respect of every true American which is their right, given them by the Constitution of the United States.

The following are the three principal officers: Charles D. Knight, President; Dr. William Parsons Gerts and John Albert Stafford, Vice-Presidents. Parties wishing further particulars can address Mr. Knight as above.

Rhode Island.

NEWPORT.—William Peckham writes: "I am convinced that everything contains within itself the elements of reproduction; hence from this earth a new earth will be evolved, and from these bodies new bodies as the dwelling place or instrument of our indwelling selves."

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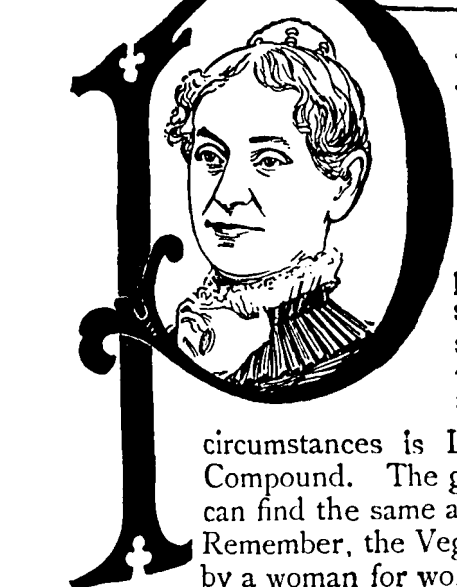
In Memoriam W. E. Wilson.

Walter Emerson Wilson, eldest son of Mary E. and K. V. Wilson, passed to spirit-life from the home of his mother, 127 Courtland street, Chicago, Ill., on the evening of April 22d, aged forty-two years and eight months. Though an invalid from a child, he was a natural seer, often telling me of spirit-friends he saw present, calling them by name, and what they said to him and to strangers, describing those he saw with them, giving their names. Two days before he left us, he suddenly called to me saying: "Mother, I just saw father and Aunt Pauline, grandma, grandpa," and many others, calling their names, "and father had Lulu in his arms. He said to me, 'Walter, I am coming for you and you need not be afraid, I will take good care of you.' I then talked with him explaining the change soon to come to him, and two days after he quietly breathed his last, and our loved one was at rest. Though we mourn his loving presence, we cannot wish him back to suffer. He was loved by all who knew him. His obsequies were conducted at the house by Mrs. DeWolf, who, after reading a poem on the life beyond, made a few appropriate remarks on the change called death.

We conveyed the remains to Lombard, Ill., and laid them beside those of his father. Mr. Wake-man of Wheaton made closing remarks, and friends sang the beautiful song, "When the Mists have Cleared Away." We saw his grave covered with beautiful white callas—emblems of purity—the gift of a dear friend, and turned to our home feeling that our Walter is not dead, but arisen.

MOTHER.

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When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as a future address.

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AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Essex Street, Boston, Mass., have been selected by the Board of Directors of the Spiritualist Association of America, to publish the BANNER OF LIGHT, a new and complete work, embracing all the latest and most reliable information on Spiritualism, and containing many valuable articles by prominent writers on the subject. The work is published in two volumes, and is sold at a special price of \$1.00 per volume, or \$2.00 for both. It is the only work of the kind published in America, and is highly recommended by all who are interested in the subject. The work is published by Colby & Rich, 9 Essex Street, Boston, Mass.

When the average newspaper scribe enters upon the construction of an article (?) on Spiritualism, the result of his lucubrations is frequently, to use an old remark, "A spectacle for gods and men." When one looks at the modern press, and the way it is conducted, he is led at the first blush to wonder how so many persons subsist, when he undertakes to reckon them as still among living spirits animating their respective forms; yet when the real character and staple of their life is once tested by the quality of their habitual utterances, the mystery vanishes, and the problem readily solves itself. A poor, thin, meagre life really requires but little to sustain it, and cheap drivel in the form of stale slang is to be had in abundance for its daily rations. In the issuance and consumption of the drivel aforesaid the unreflecting public and the shallow scribbler reënt upon one another, and the great mass is kept in a sort of mechanical motion which each mistakes for thought.

Banner of Light.

BOSTON, SATURDAY, MAY 30, 1891.

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All communications relative to literary or editorial matters must be addressed to the Editor. All business letters must be sent to ISAAC B. RICH.

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

PERSONS LEAVING THE CITY DURING THE SUMMER MONTHS CAN HAVE THE BANNER MAILED TO ANY ADDRESS ON RECEIPT OF 25c. PER MONTH.

What is Resurrection?

On the newly raised question of the literal or physical resurrection of Christ, which is seriously disturbing the integrity of the Protestant Episcopal Church in this country, Rev. Dr. Abbott writes in a late number of the *Contemporary Review* that "to Christians who take the popular view of biblical miracles, the mere fact of having one's body raised from the dead ought surely not to appear a test of divinity." If it is to be so taken, then he rightly reasons Lazarus, and the son of the widow at Nain, and the saints whose bodies were raised from the dead at the time of the crucifixion, and all others mentioned in the Bible as having had a similar experience, must be considered divine also. There certainly is no escape from the grip of such plain logic. In point of fact, as Dr. Abbott insists, the marvel in many of these other cases would be even greater than in the resurrection of Christ, since Lazarus lived for years subsequently in familiar daily intercourse with the followers of Christ, and it is to be supposed the son of the widow at Nain did also; yet in all the New Testament there is but a single allusion to an act of Christ subsequent to his resurrection that can be construed to furnish the basis of the theory of his physical or corporeal reappearance.

This allusion occurs in the Gospel of Luke, where it is said "They gave him a piece of broiled fish and a honeycomb, and he took it and did eat before them."

This Dr. Abbott prefers to regard in the light of a tradition, rather than an exact statement, respecting the reappearance of Christ upon earth. St. Paul classes all the manifestations of Christ both to himself and to the disciples as "appearances," or better, as "visions." This view was brought prominently forward during the recent MacQuary trial. St. Luke and St. John are accounted the most imaginative books in the New Testament, in the higher sense of idealizing their subject. St. Matthew and St. Mark wrote nearer the time of the events recorded by them.

But about the grave-clothes said to be worn by Christ, there is room for a very serious dilemma for the advocates of a corporeal resurrection. All the gospels agree that when the body was taken down from the cross, it was wrapped in fine linen before burial; but Luke and John both say the grave-clothes were found in the tomb carefully laid away after the resurrection. Now if it was an actual corporeal manifestation, where did the garments with which he was clothed come from? If the appearance on the other hand was spiritual, the apparition of course included the garments Jesus was accustomed to wear. The garments in which the body of Jesus was swathed for burial are described with minuteness; but nothing is said of the garments in which he appeared after his resurrection. Now the question is, were they real, substantial garments, or were they merely a part of the spiritual apparition of the risen Jesus? If the former, where did they come from? Who furnished them? Admitting that it was a physical body that had risen, it is not to be inferred that Christ converted the perishable fabrics which had formerly clothed it into everlasting raiment. Nor is there any record of the subsequent surrender of his garments by those who "parted" them on the eve of his crucifixion.

The spiritual resurrection of Christ, which is distinctly taught by St. Paul, is, as Dr. Abbott suggests, a conception more sublime, and more in consonance with modern thought, and more consistent with both the knowledge we actually possess of nature and the profound mysteries of religion.

These utterances by Dr. Abbott embody the simple truth contained in the whole subject. It is time to throw away the childish and impossible belief in a literal, physical, corporeal resurrection of Christ or of the human race, and embrace a higher and purer and more spiritual conception, namely, that resurrection occurs at the death of each one of us, and that it is the resurrection of the spirit. This is the rational, the natural belief long taught by Spirit-

ualism, which discards the superstition of a reunion of the actual gases and osseous framework of the old physical body, and teaches that the spirit rises when it ceases to animate that body, the only resurrection of which it is possible for us to have any adequate or reasonable conception.

Newspaper Taddle.

When the average newspaper scribe enters upon the construction of an article (?) on Spiritualism, the result of his lucubrations is frequently, to use an old remark, "A spectacle for gods and men." When one looks at the modern press, and the way it is conducted, he is led at the first blush to wonder how so many persons subsist, when he undertakes to reckon them as still among living spirits animating their respective forms; yet when the real character and staple of their life is once tested by the quality of their habitual utterances, the mystery vanishes, and the problem readily solves itself. A poor, thin, meagre life really requires but little to sustain it, and cheap drivel in the form of stale slang is to be had in abundance for its daily rations. In the issuance and consumption of the drivel aforesaid the unreflecting public and the shallow scribbler reënt upon one another, and the great mass is kept in a sort of mechanical motion which each mistakes for thought.

As an illustration of the rapid and heartless manner in which modern journalism deals with the great question of a demonstrated human immortality, we cite the case of a daily paper published in the Hoosier State (which we decline to advertise by title), whose editor, anxious to appear enterprising, not so long ago attacked the New Dispensation with all the vehemence that comes of petty ignorance and narrow prejudice, but succeeded only in convincing sober minds of his own utter failure to comprehend what he was writing about.

To convey some sort of an idea of the brilliant inability of this laborious imbecile, we need but to pick out a few of his phrases, which he naturally mistakes for expressions of thought. He, for instance, wishes other people in other localities to understand that the city where his paper is printed "has its full share of spiritualistic pressure to the square inch of boiler surface," he talks of "spirits who have charge of the valves," and avers that "the most skeptical tumbles to the racket." "The cabinet exhibitions," he is sure, "slop over with mystery," and "the boundary line" is reached "where the living and the dead are permitted to meet and shake." He sarcastically adds that "the mysteries of death are solved as easily as a sum in simple addition," and "an average medium could make the sphinx chat as lively as an old woman at a tea party." Descending from soaring sarcasm to what he regards as a firmer footing, he proceeds to declare that "only a man or woman from the back townships can be induced to catch on" to what the mediums have to offer at their respective séances.

Summing up the body of this style of thought, as Artemus Ward might say, the writer above quoted so liberally remarks: "This nonsense (not his own, but the alleged nonsense of the spiritual manifestations), be it known, is thriving in an age of universal education and enlightenment." We hope he does not try to palm himself off as a personal illustration of such an age. He likewise patronizes it to the extent of calling it an age "of science, culture, investigation and discovery," for which the age will no doubt feel forever obliged to him. As a specimen product, however, of such a remarkable age, he proceeds to show its effect on himself by sweeping out his brain-pan and clearing it of the following climax of a sentence, which is above human comprehension, and as far below the rules of grammar, which he is too educated, enlightened and cultured to recognize: "Such stupid vagaries, such idiotic hallucinations and demented aberrations are taking root in fields of thought where science and philosophy are working out the grandest triumphs, and all the agencies known to our much vaunted civilization are not equal to the task of extirpation."

Now all this is really and truly too bad! That "all the agencies known to our much vaunted civilization are not equal to the task of extirpating" the "stupid vagaries and idiotic hallucinations and demented aberrations" which "are taking root in the fields of thought," is most wonderful to note in this age of nameless marvels. But that "science and philosophy" should be "working out the grandest triumphs" just when and where these vagaries and hallucinations and aberrations are taking root, surpasses the largest wonder of them all.

The End of the Age.

The very positive predictions so freely made by Prof. C. A. L. Totten of the Sheffield Scientific School of Yale University, on the "end of the age," have justly created a wide interest among the educated classes and Biblical scholars in particular. He professes to have completed a mathematical calculation founded on biblical truths, which, as he claims, proves beyond all question that the second coming of the Messiah is at hand. He says: "The year 1891 (March) is the 'end of the age,' and the beginning of the millennium, i. e., of the seventh or Sabbath thousand years. To the ordinary intellect this means 'the end of the world,' and, in effect, it will be literally that—by which I mean the end of man's haphazard, irresponsible methods and systems. The 'iron crown' will be knocked off of mortal brows, and with an 'iron rod' immortal hands will thenceforth direct such human affairs as shall survive the crisis. If this is not plain, God help the English understanding."

Prof. Totten disclaims all pretensions to being a prophet; but says he is simply a hard worker, and that his forte, if he has any, is that of an interpreter. He looks upon this matter in its secular aspect as a "professional" one, that is, a military one, pure and simple.

"Around it in the 'week of years' ahead of us the Eastern Question will be solved, and around it the equally momentous Western Question of Europe will also be straightened out. There is work ahead of us, and Saxon swords will have not a little to say in the human phases of the coming time of 'Jacob's Trouble.'" He does not predict the end of the world within this century, nor indeed does he think the end will come for a million years. The true prophecy as to that, he maintains, is already told in the Bible in the parables of the laborers in the vineyard and the virgins with their lamps.

All of which only means that the close of this nineteenth century is to see the termination of a good many things—creeds, customs, institutions—that have had their day and await their abolition. The state of the whole

world abounds with the pregnant evidences of it. The end of the old age is at hand. That is what Spiritualism came to declare, and has been persistently declaring for many decades gone. All things tend swiftly and surely that way. Whether such a great change can be evolved from scriptural chronology or not, the signs of the times all point to it with no less certainty. We quite agree with Prof. Totten in his declaration that never in the history of man stood the race "upon so ominous a threshold."

That man's haphazard, irresponsible methods and systems are likely to largely draw near to their end with the close of the century, we would far rather believe than not. As already stated, the proofs of such a clearing away of shams and abuses, and of their displacement by the rule of right and reason, of justice and truth, abound on every side to such as will see them. And immortal hands WILL without a doubt thenceforth direct human affairs after the crisis has passed. The world has historically lived in its ages of gold, of silver, of brass, and of iron. Later, it has been passing through its material age, its age of wealth-getting at the cost of what is better and more lasting than all material wealth piled together. The next age, for which it is preparing, will be the SPIRITUAL AGE, when all things will become new, and humanity will advance unhindered to its destiny!

Shadows Fleeing Away.

Such a thing—we ought rather to say such a fact—as natural order, natural law, was wholly unknown in the infancy of the world, and consequently the unseen and invisible was conceived of by human thought in a way that to us of the present age seems childishly absurd. People entertained the crudest ideas of the powers that rule and sway the universe. Every visible object in nature was the residence of an invisible spirit, or god. Then followed the appeals to and worship of these gods after certain forms and ceremonies. Then these forms and ceremonies became invested with sanctity, and any alteration or modification of them was deemed impious. Finally followed the belief that there were malignant gods as well as good ones connected with matter, from which was plainly derived the still current belief in an Evil power or deity, antagonistic to the Good.

Through the long stretch of the middle ages, or at least for a thousand years, it was regarded as being in alliance with the evil spirit, resident in nature, for a person to be conversant with the forces that manifest themselves in nature. It was a deep-seated superstitious prejudice like this, having its root in religious faith, that dawning science was obliged to combat and cover before. Religion esteemed it as its own most subtle, and therefore most dangerous enemy. Science in all its forms was regarded as but a secret alliance with the spirit of evil. With the growth and expansion of an organized church came the tenet, afterward rigidly enforced as a dogma, that all that was known or could be known of nature was to be got not from observation and reason, but solely from and by obedient belief, blind, unquestioning faith. That simply established an unrelenting antagonism between divine truth as conceived by the Church and the processes of reason.

The Church having by imperceptible gradations become monothetic, it maintained that God—now one instead of many—was being wholly outside of nature, having in fact nothing to do with it except as he employed his arbitrary will in respect to it. It held that nature and spirit were antagonistic; that if anything happened which was not ascribable to the Omnipotent Spirit, it must be the work of the Evil Spirit and his agents, whom the Omnipotent One permitted to exist. All the dogmas of the Church, from that of original sin to that of vicarious atonement for the purpose of appeasing an angry God, can readily be traced to this rude, ignorant and superstitious belief which had its origin in the childhood of the human race. A man who traced results to natural causes, and explained phenomena by a direct reference to ascertained fact, discarding the Church traditions and dogmas which were wholly out of the pale of reason, was denounced as an atheist and punished to the full extent to which the Church dared to go.

Thus was Science kept down by Theology for centuries, and to this day it has never had the plaudits of Theology any further than the latter has been actually forced to bestow them. Science has at last ended all discussion by practically ignoring Theology and telling it that its work is in an entirely different field. Science tells the Church it does not meddle with its beliefs, but in its steady progress it is really overthrowing those beliefs one by one.

A new machine to test mediums is the last of the "New Move" American Psychic Association, of which Rev. Dr. Newton of New York and Rev. Mr. Savage of Boston are the most prominent individuals. "These investigators," says the *Chicago Progressive Thinker*, "overlook one important fact, which they naturally would do, spiritual forces being so foreign to their nature or understanding. They do not consider in the least that this great movement is controlled exclusively by spirits, and the laws governing this inter-communion between the two worlds are thoroughly understood only by them." The advanced thinkers, who have been investigating the philosophy of Spiritualism for forty years, realize that fact most fully, and smile as they see distinguished divines instituting their own methods of investigating, and making a machine after their own pattern to test mediums. If spirits are to use a machine, they would naturally want something to say in regard to its construction, the methods to be employed, and the conditions required." It is said that such a machine is in the course of construction in a Pittsburgh shop, to be called the psychograph. Dr. Hare, Sen., of Philadelphia many years ago made machines for the same purpose, which our readers have only to refer to his work, entitled "Experimental Investigation of the Spirit Manifestations," etc., to see the engravings and learn the result of the Professor's experiments.

Presbyterian "heretics" are rapidly increasing all over the country, and the old-line bigots are quivering terribly in consequence. What the upshot will be remains to be seen. We have been requested to take a hand in the fight, but the whole thing is too inconsequential for us to meddle with further than to keep our readers briefly posted in regard to it.

The widow of the late Senator Geo. W. Morrill, we regret to say, lies dangerously ill at her residence in Amesbury, Mass. Mrs. Morrill is a devoted Spiritualist as well as an excellent lady.

Spirit and Matter, Etc.

Agnostics often ask the question: "What is spirit, and what is matter?" Our view is that spirit is the creator, while matter is the creature. The former is substance—the latter the shadow. In other words, the ideal is the real. Therefore Spiritualism is needed to lift the general mind out of its materialistic tendencies and impart to it a new inspiration. Indeed, Modern Spiritualism comes to clear away the mist that has hung over the people of earth for many years; and, to-day, the silver lining to the cloud has already become apparent, notwithstanding the hard struggle Materialism has made against it. Indirectly supported on the one hand by quasi-science, and on the other by Old Theology. The issue is fairly upon us, with the despair of science and the environment of bigotry, striving to keep back the onward course of the dawning light. Many a one is going into this present cloud of conflict—silent, but not the less decisive on the part of Spiritualism—without being conscious of what important matters surround him. But Spiritualists must meet the demands of the time courageously and loyally—no matter what the opposing elements—in respect to our knowledge and convictions, leaving the guidance wholly to the inspired intelligences by whom we are ourselves directed.

Handling the Indians.

When we contrast the handling of the Indian problem by other countries on the western continent with our own, our system is found to be gravely at fault, and by its results alone invites the severest condemnation.

One great trouble has been the absence of a consistent policy, pursued year after year by different men at different places. The tenure of office of those connected with the Indian Bureau has been short, and with changes in men have come changes in method, a new official frequently overturning the policy of his predecessor. Even far more serious abuses have arisen from the selfish scheming of those holding highly responsible positions in the Indian administration, and from the efforts of speculators to obtain pecuniary advantages through contracts or by the seizure of lands within the reservations. The Indian agents, even while cognizant of these abuses, have been powerless to correct the evil because of the political influence of their opponents and their own short term of office. More than half of our Indian wars, small and great, asserted the *Boston Herald*, have been due to our own faults, and are nowise attributable to the red man. We have been telling the public this for over thirty years.

The Double Life.

Rev. Mr. Woolston has been preaching to a Philadelphia congregation on "The Ten Plagues" of that city, the second sermon in the course being on the subject which is named above. He graphically describes how, day by day, hundreds of men were practicing the vilest of crimes in secret, and masquerading in the daylight in the guise of unimpeachable integrity and respectability. The city, said he, like a jungle, offers every opportunity for the concealment of the true character under any cloak; and thus husband and wife are untrue one to another; the young are untrue to themselves, and only agony and misery are the result. This is plain talk enough coming from any quarter. But it is, after all, a lame and late confession of the utter impotency of that "gospel" which the preacher (and a great many others like him) regularly deals out to the men and women he urges to embrace it. If it results, as it is preached by them, in nothing better than this, and if it compels them to come out and accuse the habitual listeners to it of leading double lives, lives of falsehood and shame, ought it not to be inferred that something is radically wrong in the preaching?

Out in His Defense.

The friends of Prof. Briggs in the Union Theological Seminary promptly come out in his defense in a pamphlet, saying that while conceding the dogmatic character of his inaugural, which is the cause of all the trouble, they condemn a persistent misrepresentation of his views and the manner in which he has been assailed. They insist that his views are not new, but for the past ten years have been taught by him to successive classes of students. He is certainly entitled, they say, to the largest liberty in the attempt to elucidate a subject so little understood, that is, progressive sanctification after death. The writers of this pamphlet are members of the faculty of the Seminary, and therefore deprecate the assault on Prof. Briggs as made upon the institution itself. They maintain that human conceptions of the Bible are subject to revision; that certain long-established errors of interpretation may be exposed and corrected, and that it is to be expected that certain theological dogmas will be modified.

Our grand spiritualistic lecturer—the most wonderful extemporaneous speaker in the world—W. J. Colville, will commence a series of lectures in the Berkeley Building, Boston, on Tuesday evening, June 2d, and continue them every Sunday, morning and evening, until further notice.

We are in receipt of a fine cabinet photograph of Mr. Albert Morton—the talented editor of *The Summerland*, a weekly paper devoted to Spiritualism, published in Summerland, California—for which he has our thanks. Bro. Morton is a veteran Spiritualist, and we hope his paper will be well patronized by the Spiritualists of his great State.

Rev. Dr. Talmage of Brooklyn, N. Y., in his sermon last Sunday, said that the skepticism of the day made him sick. To which the *Boston Globe* of Monday replied by saying it was possible a surcharge of bile may have as much to do with the reverend gent's illness as the modern scientists to whom he referred in such scathing terms. Very likely.

The marriage of Miss Lizzie Frank Baxter, daughter of Mr. and Mrs. J. Frank Baxter, to Mr. Otto P. Baron, was announced for Thursday, May 28th, at the residence of the parents of the bride-elect, Chelsea, Mass.

Don't miss seeing Mrs. Webb, who is a reliable astrologist, now located at No. 130 Chandler street, Boston, where she will remain until June 27th, when she returns to New York City.

Dr. J. M. Peebles, writing from Altoona, Pa., says: "Bro. J. H. HARTER's communication in *THE BANNER* for May 2d was excellent. It must be very consoling to his family."

Memorial Day!

May 30th being a legal holiday the BANNER OF LIGHT ENTERTAINMENT will be closed during that date.

Parties having advertisements which they wish to appear on the seventh page of our issue for June 6th, must have them at this office by Friday morning, May 29th, as the outside forms for that number go to press on Friday evening.

Married.

The residence of Mr. Henry M. Higbee, No. 502 Rhode Island Avenue, Washington, D. C., was the scene on Tuesday evening, May 19th, of the marriage of his daughter Alma to Mr. Henry Lyon. The ceremonies were arranged and conducted by Mrs. C. Fannie Allen, the widely-known inspirational speaker, who made a brief address, opening with the sentence "Love is the fulfilling of the law," and referred to the belief of the Spiritualists in the continuation after this life of the relations rightly entered into here.

At the conclusion of the exercises general greetings and the partaking of refreshments followed. The following morning the newly wedded couple started on a ten-days' trip to the north. Among neighbors and friends present at the wedding were Mr. and Mrs. George Cook, Mr. Alex. Lawson, Mrs. Ferris, Mr. and Mrs. J. H. Lowrie, Mr. and Mrs. Henry Bergmann, Mr. and Mrs. Frazier and daughter, Mrs. Mary Green and daughter, Mr. and Mrs. J. G. Foxwell, Mr. and Mrs. H. Stebbins, Mr. and Mrs. Chapman, Mr. and Mrs. George Clendaniel and daughter, Mr. and Mrs. Fawcett, Mr. and Mrs. A. Frear, Mr. and Mrs. J. L. McCree and daughter, Mr. and Mrs. John W. Phillips, Mrs. A. G. Powell, Mrs. and Miss Brookfield, Mrs. M. Cecil, Mrs. Woodard, Mr. and Mrs. George A. Bacon, Mr. and Mrs. Edson, the latter a sister of the bride, and Mr. S. W. Russell.

The newly wedded will please accept our congratulations.

Camille Flammarion.

Prominent among the contents of the June number of *The Arena*, and of leading interest, is Camille Flammarion's paper upon "The Unknown," in which this distinguished French astronomer deals with the phenomena of Modern Spiritualism, sifting every phase in the severe manner of one accustomed to deal with the exact sciences. As an introduction he gives quotations from a treatise published by himself in 1885, since which time he has been known as a Spiritualist. The translation is made from the author's manuscript by G. A. H. Meyer and J. H. Wiggin, and will be completed in the July number.

A portrait of Rev. T. Ernest Allen, known as Secretary in the recent movement of clergymen and others to examine and "settle once for all" the truth or falsity of Spiritualism, is also given in the same issue in connection with an emanation of his pen upon "Spencer's Doctrine of Inconceivable Reality." "Society's Exiles" are vividly portrayed by B. O. Flower, of whom a portrait is given, his text being illustrated by ten photographic views of the scenes he describes. Julian Hawthorne, Julius Chambers, J. T. Bixby, J. A. Reelf, Jr., J. R. Buchanan, W. A. Dromgoole and P. H. S. contribute able articles. Editorial Notes upon "The Pessimistic Cast of Modern Thought" close one of the best issues of this monthly, with which is given, as supplementary, a portrait of Rev. Phillips Brooks. Boston: Arena Pub. Co.

Camp-Meeting Circular.

As before stated, Mr. G. W. Kates proposes to issue twenty thousand copies of a publication bearing the above name, containing information concerning all the Spiritualist Camp-Meetings; and to distribute copies to that number of Spiritualists and Liberalists throughout the United States. Cards of medals will be inserted at very reasonable rates. For terms address G. W. Kates & Bro., Greenville, Darke Co., O.

It is now said that at last a smoke-consumer has been invented by a Boston mechanic, which may be seen in operation at *The Globe* office. William D. Bartlett of Amesbury many years ago told the managers of the Eastern Railroad that he could make a machine to consume the smoke of their locomotives, and not only do away with the annoying sparks in cars, but save 20 per cent. of fuel. All he asked of the company was the use of a locomotive for a time to experiment with. The Superintendent agreed to furnish one; but he failed to do so, explaining that they could not spare it. This decision so incensed Mr. B. that he told the Company he wanted nothing more to do with it. We have heard him repeat this story many times. Mr. B. is an ingenious mechanic—or was in his younger days; but from various reasons he has failed to receive that public recognition of merit richly his due.

MR. CHARLES HOUGHTON, a well-known Boston lawyer, with an office at 28 State street, passed to spirit-life suddenly of apoplexy at his home in Linden Place, Brookline, on the evening of Monday, May 18th—as noted in these columns last week. He was born in Putney, Vt., sixty-nine years ago, and in 1856 began the practice of law in Boston. He soon established a lucrative business, and later paid most of his attention to patents, in which line he had been widely known for the past twenty years. Mr. Houghton lived in Brookline from 1856 to 1886, when he removed to Jamaica Plain, where he resided until about six years ago, when he returned to Brookline. He left a widow and five children—two sons and three daughters.

THE LYCEUM BANNER for May is a well-filled number. The editor commences a series of articles upon "The Origin and Constitution of the Children's Progressive Lyceum." Mr. Kilson gives two new chapters of his Lyceum story, "The Garden of the Heart," and interesting and instructive reading fill the various departments of this finely-conducted aid to the proper education of the children of Spiritualists. A supplementary eight-page sheet contains a "Report of the Sixth Annual Conference of British Lyceums held at the Lyceum, Hollis Lane, Sowerby Bridge, Sunday, May 10th." Liverpool, Eng.: 80 Needham Road.

Joseph D. Stiles closed last Sunday his third successful engagement at Berkeley Hall, Boston. He may, if health permits, take part in the memorial services next Sunday, some portion of the day, at the same place. On the evening of June 7th he expects to be in New Bedford. During the exercises, as his guides inform him, he may, if conditions are favorable, extemporize or otherwise a poem, entitled: "The Past, Present and the Future," into which will be introduced a tribute to the memory of the brave boys of New Bedford who fell in the civil war.

Anent the "European war-cloud" it is a singular result, but is being clearly demonstrated every day, that the Old World nations have spent so much strength in climbing the steep hill of preparation, that they have not wind (money) enough to fight now that they have got armed. Bismarck's terse statement that the "next European war will be fought out on the Bourses" seems to embody an incontrovertible fact.

Henry Laorox has recently exhibited a fine degree of artistic power in a colored crayon 20x25 inches, portraying a group of Mrs. Fay's spirit-controls: "Aunt," "Emma," "Amelia"—which picture he executed under the control of his spirit-daughter, Emma, and has presented to Mrs. Fay. This specimen of his latest work in this line may be seen at our office.

Giles B. Stebbins made a pleasant call at *THE BANNER* office on Monday last. On May 17th he spoke in East Dennis, Mass.; May 24th he tarried in Boston; on the 31st inst. he speaks in Springfield, Mass.; June 5th and 6th he will be at the Longwood yearly meeting of Progressive Friends held at Kennebunk, Pa.

Read the call for the Quarterly Convention of the Vermont State Spiritualist Association, eighth page.

Attention is called to the advertisement of Franklin Crosby, 544 Washington street, who has a fine assortment of carpets of all kinds, of first-class quality.

Buy Hudson Tuttle's new Book.

THE J. P. BUSH & CO.
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